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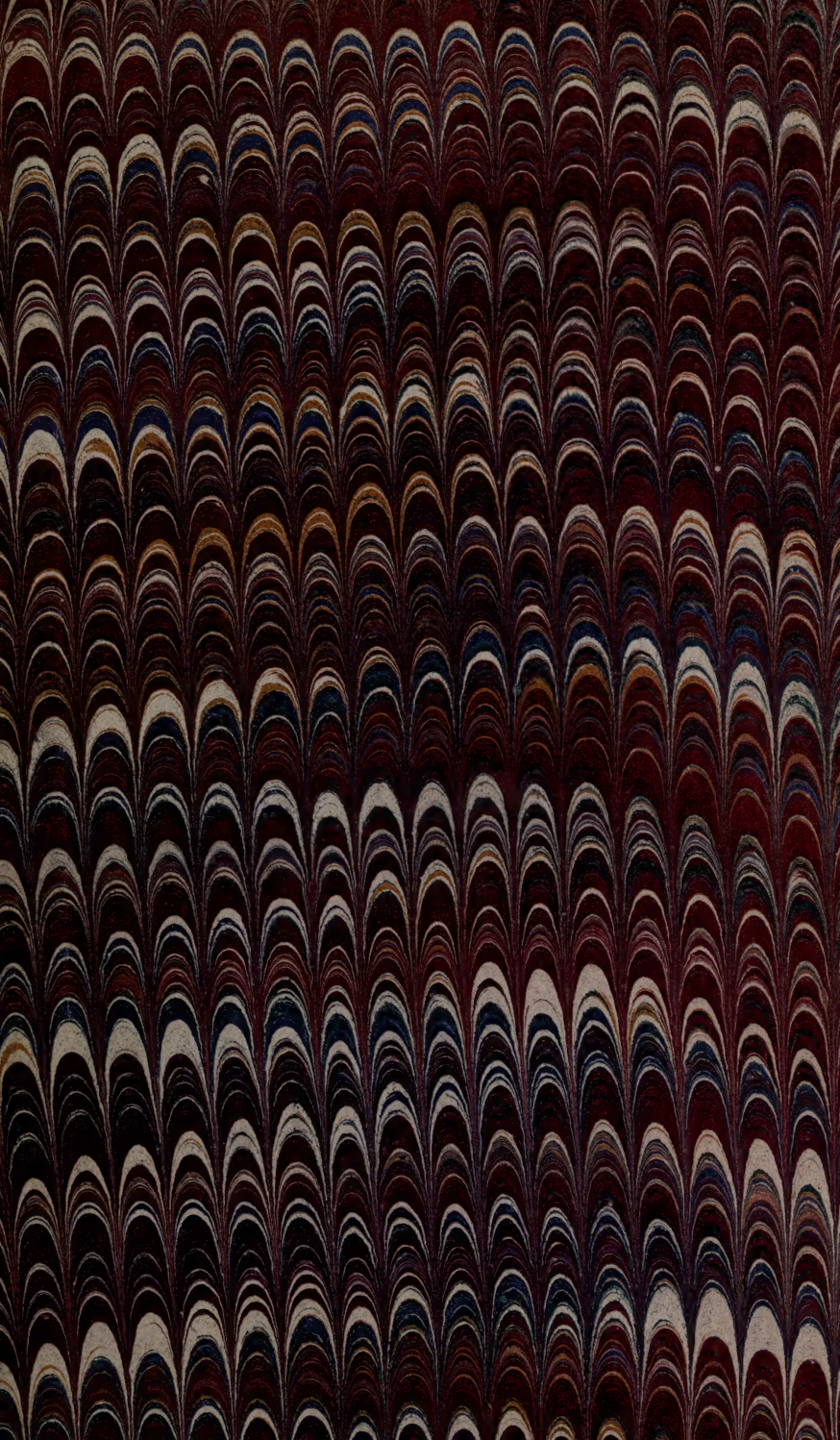
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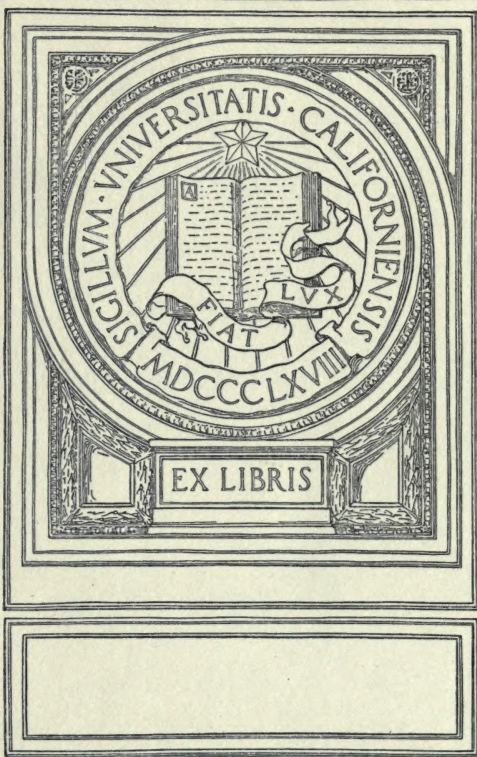
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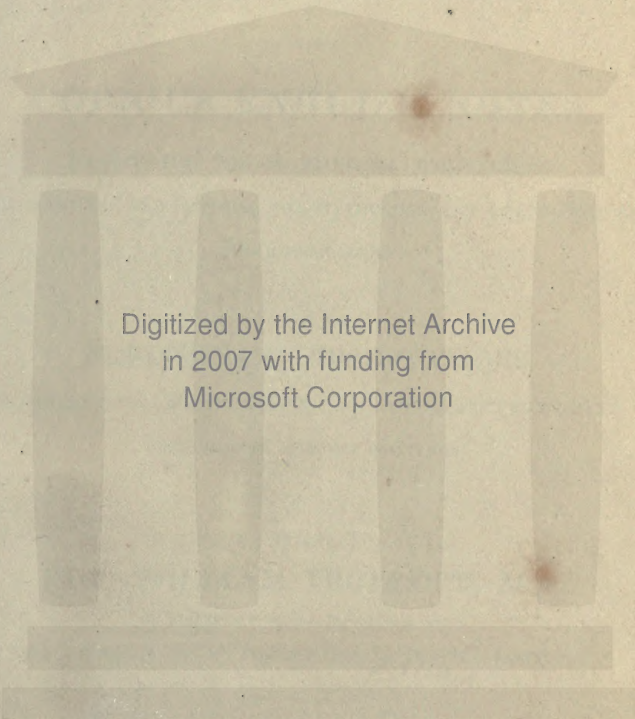
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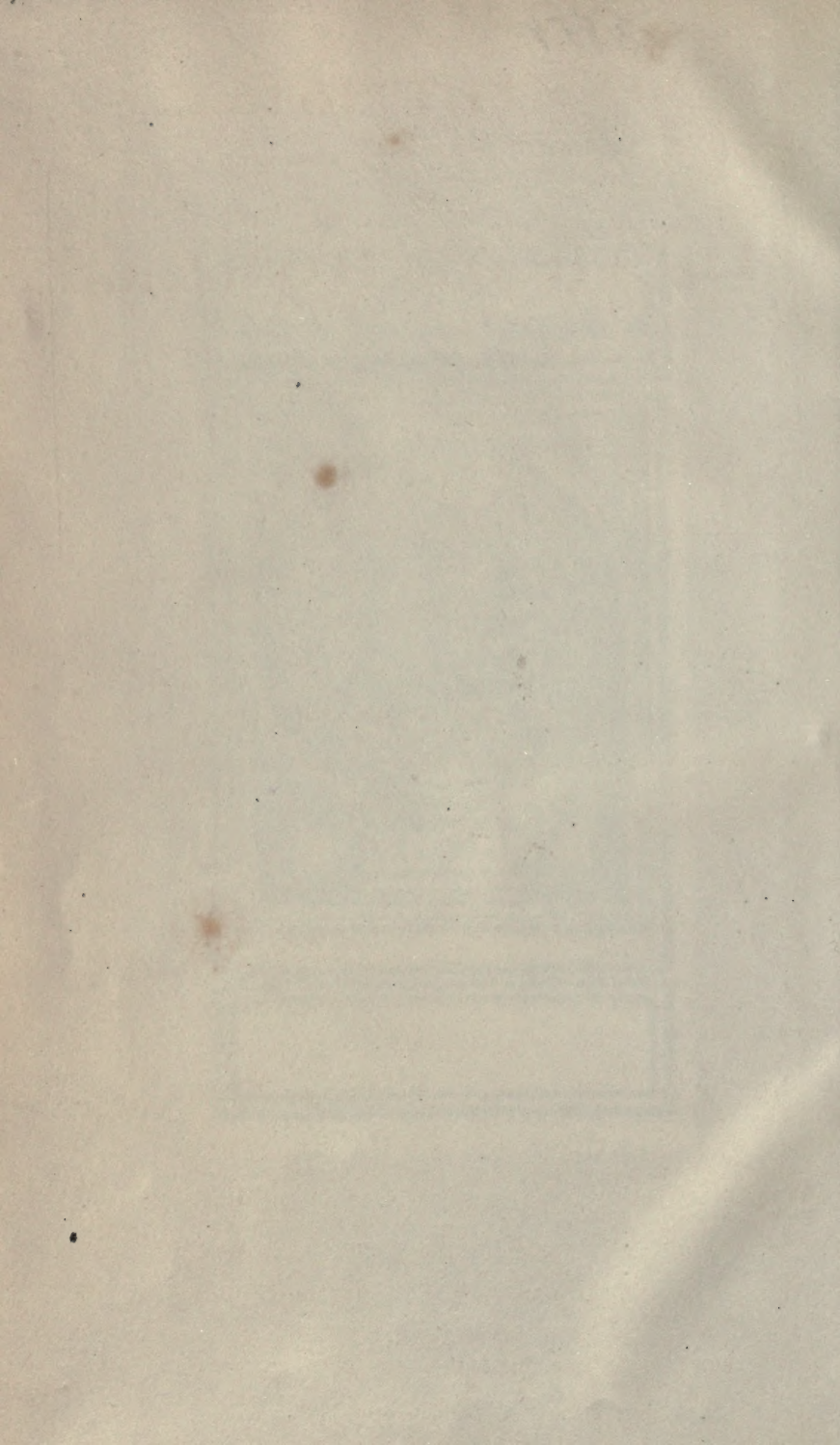


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‘ΟΜΗΡΟΥ ‘ΙΛΙΑΣ.

THE ILIAD OF HOMER,

CHIEFLY FROM THE TEXT OF HEYNE.

WITH
COPIOUS ENGLISH NOTES,

ILLUSTRATING THE GRAMMATICAL CONSTRUCTION:
THE MANNERS AND CUSTOMS, THE MYTHOLOGY AND ANTIQUITIES OF
THE HEROIC AGES:

AND
PRELIMINARY OBSERVATIONS

ON POINTS OF CLASSICAL INTEREST AND IMPORTANCE CONNECTED
WITH HOMER AND HIS WRITINGS.

BY THE
REV. WILLIAM TROLLOPE, M.A.

OF PEMBROKE COLLEGE, CAMBRIDGE;
AND FORMERLY ONE OF THE MASTERS OF CHRIST'S HOSPITAL.

Ipse parens vatum, princeps Heliconis HOMERUS.—Claudian.

SECOND EDITION, REVISED AND IMPROVED.

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PREFACE.

IN preparing an edition of an ancient author, the two points which divide the attention of the Editor are the correctness of his Text, and the adaptation of his illustrations to that class of students, for whom they are more immediately designed. With respect to the former of these essentials, so far as the ILIAD is concerned, little room, if any, is left for improvement, by the laborious critical researches of the illustrious HEYNE; so that nothing remains but to adopt his readings, with the exception of a few instances, where a casual oversight, or an over-attachment to some favourite theory, may have led him into error. It is somewhat surprising, however, in this age of classical erudition, amid the various useful and learned editions of the Greek and Latin writers, which have issued from the press, that no attempt has been made to accommodate HOMER to the study of youth. The editions of the Iliad, which are at present in general use, are strikingly deficient in the means of effecting this important object. That of Dr. Clarke is almost entirely devoted to the comparison of parallel passages from Virgil, and the solution of metrical difficulties, in which he has, for the most part, totally failed; and the minor edition of Heyne consists of little more than meagre explanations of the construction, abridged from the larger work, and brief analyses of each succeeding division of the subject. In these editions, also, the mythology, the customs, manners, and antiquities of the early Greeks, are rarely, and only cursorily, noticed. Now, though it is true that on these points

Homer generally goes before his commentator; and that from Homer himself these subjects are drawn and illustrated by the antiquarian; still it is useful, and often necessary, to call the attention of the student to the fact; to point out the early source from which many of their habits were derived; and to mark the changes which afterwards took place in them, by means of reference to later writers.

The grand object of the present attempt, therefore, has been, to afford information to the student in his first acquaintance with Homer, and during the progress of his Academical studies. With this view, all points of intricacy have been cleared up, peculiarities of construction explained, the true etymology and signification of the principal words and phrases defined, and illustrated by authorities from other writers, and citations from Eustathius, the Greek Scholiasts, and Lexicographers. It is hoped, therefore, that although the depths of verbal criticism have been generally avoided, a way has been opened for those, who may afterwards choose to push their researches further. With respect to the subject of antiquities, it seemed to be a point of peculiar interest to develop the correspondence and connexion between the religious, social, and civil customs of the Greeks, and those of the Jews and other Oriental nations; as it not only tends to throw a light upon the common source in which they mutually originated, but also, in many instances, to illustrate the Sacred Writers themselves. And it will frequently be found, that a striking similarity exists between them, extending itself even to sentiments and ideas, and the peculiar mode of expressing them.

Succeeding Greek poets, and after them Virgil in particular, and the Roman poets in general, have been frequently indebted for some of their brightest ideas and most beautiful passages, to Homer. Those from Virgil are regularly cited by Clarke, with a most scrupulous perseverance, and with a minuteness, in many cases, bordering on the ridiculous;—sometimes even where it would be difficult to find a resemblance, had it not been kindly pointed out. It has been thought sufficient to cite the most striking parallels;

not confining them, however, to Virgil, or even to the body of Greek and Roman authors, but occasionally extending them to our own poets, of whom Milton, in particular, has not hesitated to follow in the steps of his great predecessor.

The remarks on the language and versification of Homer, it was at first intended to have embodied with the notes; but from their frequent recurrence and general application, it was found more convenient to throw them together in a separate form. There are many circumstances also connected with the poet himself and his writings, with which the student would wish to be acquainted, merely as matters of curiosity; but more particularly as they have lately engaged the attention and research of the first literary characters of Europe. The more important of these topics, such as the variety of opinion respecting the life, the real existence, and individuality of Homer;—the account of his writings, the probable method of their preservation, and the primary argument of the *Iliad*:—these, together with the subjects above mentioned, are considered in a connected series of Preliminary Observations.

With respect to the somewhat novel form of English annotation, it has been adopted, as in the *Pentalogia Græca*¹, from a firm conviction of its utility. Every master knows, that a boy at school never thinks of looking at a Latin note; and for this simple reason, that it is often more difficult, to a youth at least, than the passage which it is intended to explain. Indeed, a more advanced student will often think his information dearly bought, at the expense of wading through a maze of crabbed Latinity; particularly if involved in the learned prolixity of the German schools. That Latin is of infinite importance in publications of deep literary pretension, calculated and designed for foreign circulation, no one will pretend to deny; but that it is expedient in a work, intended

¹ “PENTALOGIA GRÆCA. Sophoclis *Œdipus Tyrannus*, *Œdipus Coloneus*, et *Antigone*; Euripidis *Phœnissæ*; et *Æschyli Septem contra Thebas*. Quinque *Dramata* de celeberrima Thebaide scripta. Notis Anglice scriptis illustravit, et *Lexicon* vocum difficiliorum adjecit GULIELMUS TROLLOPE, M.A. Christi Orphanotrophii Subpræceptor, et Aulæ Pembrokiensis apud Cantabrigienses nuper Alumnus.”

for *English* students, at an *English* school, or in the lecture-room of an *English* University, is more than questionable. An English note will at least be read by those who wish for information; while Latin is generally left for those, whose superior learning requires neither the one nor the other.

The main object of the Editor then is *utility*; and if, in this respect, he has risen in the slightest degree above his predecessors, in the task of editing the *Iliad for the use of younger students*, he will at least have done no injury to the cause of literature.

W. T.

CHRIST'S HOSPITAL,
July, 1827.

ADVERTISEMENT

TO THE SECOND EDITION.

IN this Edition the Text has been carefully revised throughout; some few emendations, and great additions have been made in the Notes; the Scriptural Illustrations considerably augmented, and the Indices enlarged. Anxious to meet the convenience of Students, as far as lay in their power, the Publishers have now comprised the Work in a single volume,—thereby effecting a considerable reduction in price. The Editor, who has been long engaged upon the ODYSSEE, on a similar plan, will shortly be enabled to complete his design by its publication in the same form as the present Edition of the *Iliad*.

W. T.

Jan. 1, 1836.

PRELIMINARY OBSERVATIONS.

SECTION I.

OF THE LIFE OF HOMER, AND THE PLACE AND TIME OF HIS BIRTH.

THE two great Poems of Homer are not only remarkable as the earliest remains of Grecian literature, and, indeed, next to the sacred Scriptures of the Old Testament, of Literature in general; but as exhibiting the strongest powers of intellect and imagination to which the human mind has ever reached. With the exception, moreover, of the works of Hesiod, who is generally supposed to have flourished about the same period, they seem to have stood alone for a considerable length of time; and to have been followed or preceded by no composition, whether in prose or verse, for several ages. It is the opinion of Herodotus, indeed, that poetry had never existed in Greece prior to the age of Homer; and that Orpheus, Linus, Musæus, and others, who are commonly referred to an earlier date, lived, in fact, long after him¹. The existence of Orpheus has even been doubted altogether, and a passage to that effect is cited by Cicero, from the third book of the Poetics of Aristotle, which is now lost². And although the concurring voice of antiquity, with this single exception, is almost decisive in support of the contrary opinion, still the Orphic Remains, as they are called, are, in all probability, the spurious productions of a comparatively modern age. Their antiquity has been maintained by Heyne, Wolfe, and Rhunken; but they bear strong internal marks of a period considerably posterior to Homer, and their genuineness has been otherwise very generally questioned³. The *Argonautica* are referred by Beck to an era subsequent to that of Alexander the Great; and many of the Hymns, from a supposed reference which they bear to a Great First Cause, have been sometimes even considered as a pious fraud of the early Christians. There can be no doubt, however, that Poetry was not only in existence, but had acquired a degree of reputation, some time before the age of Homer. The poet himself has recorded the punishment said to have been inflicted upon Thamyras, a Thracian bard, who had challenged

¹ Herod. II. 53.

² Cicero de Nat. Deor. I. 38. *Orpheum Poetam docet Aristoteles nunquam fuisse.*

³ It was evidently doubted by Pausanias, *Attic.* XXXVII. 3. See also Aristotle, *de Anima*, I. 5.

the Muses to a poetical contest¹; besides which, he is generally supposed to allude to Linus, the reputed inventor of the art in Greece, in his description of the shield of Achilles². But the dawn of Grecian learning was almost immediately overcast, and the state of barbarism, into which the country relapsed after the Dorian conquest, obliterated the memory of most of her early poets, and involved the history of those, whose names have survived, in fabulous uncertainty. It was doubtless also the unfortunate consequence of this revolution, that so little is known of Homer himself.

It will be seen, in the course of these observations³, that the *Iliad* and the *Odyssey*, in the connected state, at least, in which we now possess them, were unknown in European Greece, till about four centuries after their first promulgation in Ionia. Little, therefore, especially in these turbulent times, was probably thought of their author, who would be identified, almost involuntarily, with the rambling bard who recited his verses. But as soon as civilization and learning began to revive, and more especially when the two great poems, with which they had hitherto been acquainted only in detached portions, appeared before them as an uniform and connected whole,—the curiosity of the Greeks would naturally be excited respecting the personal history of their Asiatic countryman, and inquiries set on foot in order to collect the scattered records of his life. In so great a lapse of time, however, any authentic information could scarcely be expected; and little reliance can be placed upon the traditions, which, from the very character and genius of the country, would be no less fictitious than abundant. The *Life of Homer*, which passes under the name of Herodotus, is evidently compiled from such traditional sources. Though the *Memoir* is undoubtedly spurious⁴, and its statements delivered in a tone of accurate prolixity, which savours strongly of fable; it is, at the same time, unquestionably of early date, and the basis upon which the *Life* attributed to Plutarch⁵, and every other account of the poet, has been successively founded. It will be necessary, therefore, to compress into as short a compass as possible the principal particulars therein recorded, together with such additional information as may be derived from Plutarch and other writers, and to leave the student to form his own estimate of the degree of credibility to which they are entitled. From his own writings nothing respecting his personal history can be collected; though we may justly infer from the characters of his heroes, and the sentiments which he has put into their mouths, that he was actuated by the noblest feelings of public patriotism, and possessed of every private virtue in domestic life.

¹ Il. B. 594.

² Il. Σ. 570.

³ Sect. II. *sub fine*.

⁴ Mr. Wood, in his *Essay on The Original Genius of Homer*, argues strongly in support of its genuineness; but the evidence against it greatly preponderates. Indeed, its manifest inferiority of style, and a statement which it contains respecting the age of Homer, directly at variance with the opinion of the historian, are alone sufficient to condemn it. But see the opening note in Wesseling's edition.

⁵ This *Life* is also a forgery, and of earlier age than its reputed author, for it was clearly known to Quinctilian (*Inst. Or.* X. 1.), and Seneca (*Epist.* 88.) who lived before Plutarch. According to Tatian (*ap. Fabric. Bibl.* II. 1. 3.), Theagenes, Stesimbrotus, Antimachus of Colophon, Herodotus, Dionysius of Olynthus, Ephorus of Cumæ, Philochorus, Metaclides, Chamæleon, and the grammarians Zenodotus, Aristophanes, Callimachus, Crates, Eratosthenes, Aristarchus, and Apollodorus, had all written concerning Homer.

According to this author, then, HOMER was an Asiatic Greek, a native of Smyrna. His mother's name was Crytheis, who had taken refuge in that town, having been found illegally with child, and banished in consequence by her uncle from Cumæ. Shortly after her arrival, as she was one day celebrating a festival in the neighbourhood, on the banks of the river Meles, she was taken suddenly in labour, and gave birth to the poet¹. In order to procure a maintenance for herself and her child, who was called, from the river near which he was born, *Melesigenes*, she took to the occupation of spinning², which afforded them a scanty subsistence, till she had the good fortune to become acquainted with one Phemius, a schoolmaster, who eventually married her. Homer, in the mean time, was receiving his education under an eminent teacher, named Pronepides³, and giving early proof of that mighty genius, which was destined to be the admiration of all future ages. After the death of his father-in-law, he succeeded to his employment, in which he was found by Mentès, a merchant of considerable attainments, trading at Smyrna, who was attracted by the poet's learning, and invited him to relinquish his school, and travel:—a proposition with which he gladly complied.

Whatever truth there may be in these statements, it is unquestionable that Homer was a great traveller. This is a fact established beyond the possibility of doubt, by his minute and exact geographical description of the Troad, and the Grecian states, in the Catalogue of ships⁴. The accuracy with which he has delineated the manners, and customs, and peculiarities of the different nations, must have been the result of personal acquaintance and attentive observation. From the frequent descriptions of scenery which occur in the *Odyssey*, and which are at once so striking and so natural, and painted with a vividness that proves them to have been deeply impressed upon his mind, the celebrated Mr. Bryant has fixed upon Ithaca as the birth-place of the poet; and built thereon a theory, far more ingenious indeed than satisfactory,—that he describes himself in the person of Ulysses, and the constancy of his own wife in the faithful Penelope⁵. The arguments, however, by which this singular assumption is supported, are only so far conclusive as they regard the perfect acquaintance of the poet with the country of Ulysses; and we are informed in his *Life*, that he was left by Mentès in Ithaca, where he was detained a considerable time, in consequence of a defluxion in his eyes;

¹ In Plutarch's account, though evidently originating in the same tradition, the poet's birth is magnified into a miracle. He attributes the pregnancy of Crytheis to a Genius, or companion of the Muses; and states that she was married to Mæon, king of the country, before she gave birth to Homer, who was called *Mæonides* from his reputed father. His mother dying in child-birth, the infant was brought up by Mæon; at whose death he was left in extreme poverty. The same account relates, that *Dius*, the brother of *Mæon*, was the father of Hesiod by his wife *Pycimede*.

² The poet is thought to allude to his mother's condition in *Il. M. 433*.

³ *Diod. Sic. lib. III.*

⁴ See note on *Il. B. 494*.

⁵ The speculations of this ingenious, though fanciful writer, on the subject and the characters of the *Iliad* and the *Odyssey*, on the non-existence of Troy, and on Homer himself, are not of a nature to require notice in these observations. They are altogether hypothetical, and supported with a greater waste of learning than solidity of argument. It is generally believed, however, that the poet has transplanted many events of his own life into those of his heroes; and that in many of his characters the names of persons are preserved, with whom he had been connected in life by the ties of friendship or hospitality. We may instance that of Tycheus, the leather-dresser, in *Il. H. 220.*; of Mentès, Phemius, and Mentor, in the *Odyssey*.

and that during his stay he was furnished by one Mentor with the materials for the composition of the *Odyssee*. It is further related, that he had visited Italy and Spain; but this is exceedingly incredible, as no vestiges exist in his writings of any knowledge westward of Greece. Towards the south, his acquaintance extended beyond Thebes, as far as *Æthiopia*; but, though he mentions Arabia and Libya, he probably had not travelled thither. His intimate acquaintance with the manners, customs, and rites of the Phœnicians and *Ægyptians*, is evidence sufficient that he resided for some time in both countries. From the former, whom he constantly represents as a sea-faring and commercial people¹, he probably derived the extensive information with regard to early naval affairs, which we meet with in his works. In Egypt, as we are informed by Herodotus², he was furnished with the outlines of his system of Mythology, which became the basis of the religion of Greece. It has also been inferred by some, from the striking similarity which subsists between manners and opinions as they are exhibited in his works and in the Sacred Writings, that he was made acquainted, during his stay in this country, with the Scriptures of the Old Testament. These points of resemblance are, indeed, numerous and striking, and extending sometimes even to expressions of sentiment and verbal allusions; but they are very far from proving the object which they have in view. It would be more to the point, if Mr. Wood's supposition were well founded, that the poet was not a stranger to Judæa and its inhabitants; but the main authority for such an opinion is derived from a conjectural emendation of a line, cited by Strabo from the *Iliad*, but found in none of the MSS. of Homer³. But the analogy which undeniably subsists between the ideas and expressions of the Asiatic Greeks in the age of Homer, and those of the historical times and places of the Old Testament,—many of which will be pointed out in the notes⁴,—is readily and sufficiently explained by referring them both to the same patriarchal origin, and to countries situated at no remote distance from each other.

The complaint in his eyes, which caused the detention of the poet at Ithaca, is said to have returned upon him in after life, and with such increased violence, as to end in total blindness. The period at which he was visited with this calamity is uncertain, but the fact itself is very generally admitted; and if the Hymn to Apollo be genuine, there can be no doubt of its truth. In this Hymn the poet himself, like Milton, tells us of his misfortune⁵; and, though it has been referred with the rest of these compositions to a more recent age, Thucydides⁶ does not hesitate to ascribe it to Homer. It seems most reasonable to suppose, however, that he did not entirely lose his sight till he was considerably advanced in years: at all events, the opinion which has been sometimes maintained,

¹ See on Il. Z. 291.

² Lib. II. *ubi supra*.

³ The line, as preserved in Strabo, XIII. p. 929. stands thus: *χωρῶ ἐνὶ δρυόεντι Ὑδης ἐν πίοιη δημῶ*. It is thus corrected in Dr. Taylor's Civil Law, p. 554. *χωρῶ ἐνὶ δρυόεντι Ἰούδης ἐν πίοιη δημῶ*.

⁴ See particularly on Il. A. 27. It may be worth relating, as a literary anecdote, that the celebrated Joshua Barnes composed a Treatise, which, however, was not published, in order to prove that Homer was no other than King Solomon. This will appear less extraordinary, though the position must necessarily have been relinquished, in favour of the more recent discovery of the identity of the poet with Moses himself. This theory was gravely advocated in an Essay, which appeared in the year 1825.

⁵ Vers. 172. *τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίω ἐνὶ παιπαλοέσση*.

⁶ Lib. III. 104.

that he was born blind, is altogether inadmissible. This is a supposition which is so manifestly contradicted by his accurate and extensive knowledge of men and countries, by his exquisite perception of natural objects, his picturesque delineation of scenery, and more especially by the length and number of his writings, in none of which, with the above exception, there is the most remote allusion to the fact, that we may fairly conclude with Paterculus: *Quem si quis cæcum genitum putat, omnibus sensibus orbus est*¹. The author of his Life observes, that his name originated in his blindness, and that he was called Homer ἀπὸ τοῦ μὴ ὁρᾶν. This derivation, however, rests upon a tradition, which carries with it every appearance of fable. It is said that, while at Cumæ, he was induced by his straitened circumstances to request an allowance from the public treasury, to which the Senate would probably have acceded, had it not been for the ill-timed observation of one of their body, that if they should undertake to maintain all the blind men (Ὀμήρους), their resources would shortly be devoured. In consequence of this treatment, the poet left Cumæ for Phocæa, expressing an earnest wish at his departure, that the town might never be immortalized as the birth-place of a poet. Other significations have been repeatedly affixed to the name by those, who consider it merely as an epithet of his real appellation, *Melesigenes*; but all are equally conjectural, unimportant, and unsatisfactory².

In pursuing his travels, Homer took frequent occasion, according to the custom of the times, of reciting his poems in the public assemblies, in the several places which he visited. Their intrinsic beauty and excellence were universally perceived and admired; except, indeed, at Smyrna, where they were received with inattention and unconcern. At Phocæa, they were heard with such peculiar delight, that a maintenance was offered to the poet by one Thestorides, a schoolmaster, on condition of being allowed to transcribe them; whereupon he immediately sailed for Chios, and there recited them as his own compositions. In order to expose the imposture, Homer followed him to Chios; and being set on shore by the crew of a fishing-boat, in which he had obtained a passage from Erythræ, he was prevented by his blindness from proceeding, and wandered along the shore two days in quest of a guide. At length, falling in with a goatherd, named Glaucus, who came up providentially to rescue him from the fury of his dogs³, he was introduced by him to his master, with whom he lived some time at Bolissus, and attended to the education of his children. Thestorides fled at his arrival, and left him in the undisputed possession of the productions of his genius, and in the enjoyment of increasing prosperity and fame.

In the later years of his life, it appears by the Hymn to Apollo, cited above, that he settled at Chios. Here he is said to have amassed considerable wealth, and to have married. One of two daughters, who were the fruit of this alliance, died young; and the other was married to the

¹ Lib. I. 5.

² Some have derived it from ὁ μῆρος, *a thigh*; upon the supposition that he had some mark upon that part to indicate his illegitimacy. Proclus understands Ὀμηρος to signify *an hostage*; and states that he was delivered up by Smyrna to Chios, in order to conclude a truce between them. Plutarch, in his Life, says that the name implies *following*; but the reason which he assigns for the opinion is sufficiently absurd.

³ This adventure is supposed to have suggested the narrative in Od. Ξ . 30. of the escape of Ulysses from his own dogs.

person whose children he had educated. Of his death nothing is positively known ; but Plutarch relates an absurd tradition, that he died from grief, in consequence of his inability to solve a riddle which had been proposed to him by some fishermen at Io ; having been previously warned by an oracle to beware of attempting the solution ¹. The riddle was conveyed in a reply to the poet's inquiry respecting their sport, in the following terms :—"Ὅσσ' ἔλομεν, λιπόμεσθα· ὅσ' οὐχ ἔλομεν, φερόμεσθα. It should seem that the wits had been engaged in catching and killing a somewhat different prey than their occupation indicated ; the presence of which was not calculated to contribute materially to their personal comfort. For want of more authentic information, it may be sufficient to reject the marvellous addition to the account given in the Life attributed to Herodotus ; in which it is stated, that having undertaken a voyage to Athens, he fell sick at Io, where he died, and was buried on the sea-shore. The inhabitants buried him with great pomp, and inscribed the following epitaph on his tomb :—

Ἐνθάδε τὴν ἱερὰν κεφαλὴν κατὰ γαῖα καλύπτει
Ἀνδρῶν ἡρώων κοσμήτορα, θεῖον Ὀμηρον.

It now remains to notice the conflicting opinions, and to enter briefly into the merits of the question, respecting the place of Homer's nativity, and the chronology of his birth.

In very early times, the honour of giving birth to the prince of poets was contested with great pertinacity, and little pretension, by several of the states of Greece. This spirit of rivalry gave rise to the following distich, in which seven of the principal parties in the dispute are enumerated :—

Smyrna, Chios, Colophon, Salamis, Rhodes, Argos, Athenæ,
Orbis de patria certat, Homere, tua ².

The grounds, upon which most of them supported their respective claims, were trivial in the extreme. At Colophon, for instance, they had a school in which the poet was said to have taught ; at Io, as an evidence of his birth, they could produce only the record of his death,—his tomb upon the sea-shore ³. If any credit is due to the unknown author of his Life, he was born, as we have already seen, at Smyrna ; but it is somewhat singular, if that were really the case, that there is no mention of the place in any of his writings. It appears, indeed, that the Smyrnæans treated him with indifference during his life, which may in some measure account for this extraordinary silence ; and it is certain that they paid far greater respect to his memory, than any of the other claimants. They struck medals in honour of him ⁴ ; they dedicated a temple to him ; and

¹ The oracle and riddle are also preserved in the Chrestomathia of Proclus, appended to Gaisford's edition of Hephæstion, p. 466. In this Treatise, however, his death is attributed to a fall, occasioned by striking his foot against a stone.

² Cicero mentions four of the competitors in his Oration, *Pro Archia Poeta* :—*Homerum Colophonii civem esse dicunt suum ; Chii suum vindicant ; Salaminii repetunt ; Smyrnæi vero suum esse confirmant ; itaque etiam delubrum ejus in oppido dedicaverunt. Permulti alii præterea pugnant inter se, atque contendunt.*

³ Plin. IV. 12.

⁴ In one of these, which is still in existence, he is represented *reading*. This is evidently at variance with the opinion noticed above, that he was born blind.

they burnt Zoilus in effigy, in angry contempt of the abuse which he had heaped upon his works.

The claims of Chios have found a warm advocate in Leo Allatius¹, a native of the island; but his arguments are by no means conclusive. From the above cited passage in the Hymn to Apollo, wherein the poet describes himself as *a blind man resident (οἰκεῖ) at Chios*, it cannot possibly be inferred that he was born there. Neither will the testimonies of Simonides² and Theocritus³, to a similar effect, which this writer has adduced in support of his assumption, prove any thing more than the simple fact, that Homer had lived for some time in the country. With respect to Homer himself, Aristotle⁴ expressly affirms, that he has given no intimation in his writings, that he was a native of Chios. In speaking of the Homeridæ, as the descendants of the poet, Allatius has mistaken their occupation for their descent. They were merely a company of wandering Rhapsodists⁵, as they were otherwise called, who obtained a subsistence like the old Welch harpers or Celtic bards, by reciting the compositions of Homer in the public assemblies, and more especially at the quinquennial games, which the Chians had instituted in honour of the poet. Plato⁶ speaks of these Homeridæ as still in existence in his time, not only in Chios, but dispersed throughout the states of Greece. Strabo⁷ has fallen in with the opinion that Homer was a Chian, upon the ground that he speaks of the Icarian Sea in terms which prove his perfect acquaintance with its coast and navigation. It does not appear, however, that he has displayed a greater knowledge of this, than of the other seas which he has occasion to notice.

But whatever may be the respective claims of each contending state⁸,

¹ In a Treatise *de Patria Homeri*: published A.D. 1640.

² Cited on Il. Z. 146.

³ Theoc. Idyl. VII. 47.

⁴ Rhet. II. 23.

⁵ The portions of the poem delivered at each recitation were called, from these persons, *ῥαψωδία*, whence this title has been fixed to each respective book of the Iliad and the Odyssey, though it does not appear that a book was necessarily spoken at a time. Probably only a part, such as the duel of Hector and Ajax, the meeting of Glaucus and Diomed, and the like, constituted the original rhapsody. The commentators are divided as to the origin of the word, some deriving it from *ῥάπτω*, to sew, and others from *ῥάβδος*, the staff, which the rhapsodist carried in his hand. See Wolfe's Prolegom. Mr. Penn suspects it to be of Egyptian origin; and he has given an ingenious explanation of it, upon that supposition, in his treatise on the *Primary Argument of the Iliad*, p. 324. note.

⁶ In his Dialogue, entitled *ἸΩΝ*, where the *Rhapsodist* and the *Ionian* are one and the same person.

⁷ Strabo, XIII. p. 355.

⁸ It is curious to compare these struggles for the honour of having given birth to Homer, with the blind zeal with which he was denounced by the converts to Christianity, at the commencement of the second century.—“Heathenism was then to be destroyed, and Homer appeared the father of it; whose fictions were at once the belief of the Pagan religion, and the objections of Christianity against it. He became, therefore, very deeply involved in the question; and not with that honour which hitherto attended him, but as a criminal who had drawn the world into folly. He was on one hand accused for having framed fables upon the works of Moses; as the rebellion of the giants from the building of Babel, and the casting of *Ate* and *Strife* out of heaven, from the fall of Lucifer. He was exposed, on the other hand, for those which he is said to have invented, as when Arnobius cries out, ‘This is the man who wounded your Venus, imprisoned your Mars, who freed even your Jupiter by Briareus, and who finds authorities for all your vices,’ &c. Mankind was derided for whatever he had hitherto made them believe; and Plato, who expelled him his commonwealth, has, of all the philosophers, found the best quarter from the Fathers, for passing that sentence. His finest beauties began to take a new appearance of pernicious qualities; and, because they might be considered as allurements to fancy, or supports to those errors with which they were mingled, they were to be depreciated while

it is certain that Homer was an Asiatic Greek ; and, most probably, of Ionia. His descriptions of scenery, and his impressions of natural objects, are perfectly in accordance with this opinion. From several of his geographical statements and local allusions, it is sufficiently apparent that his early associations were formed in a country east of Greece ; and the character which he has given of the wind Zephyrus is perfectly Ionian¹. At the same time, many of the customs which he describes, and more especially those which relate to sacrifices, are confessedly Æolian. Still, when it is remembered in how narrow a compass these contiguous countries lie, and that their customs must, in consequence, have been in a great degree similar, and equally familiar to Homer, it will not be possible to determine from thence, that he was necessarily a native of Æolia². In fact, the point can never be finally settled in favour of either country ; nor do the pretensions of Chios or of Smyrna appear to have one whit the greater claim respectively to the honour in dispute ; except, perhaps, that the first impressions of scenery and of nature are more calculated to root themselves deeply in a rich and vivid fancy, than popular habits and peculiarities.

The question of the age of Homer has given rise to more discussion, and with greater latitude, than that of his country. While some would make him contemporary with the Trojan war, there are others who fix him to a comparatively recent era. Some indeed would even make him coeval with Lycurgus ; and Strabo³ mentions an interview which was said to have taken place between the poet and the lawgiver, for the purpose of settling the constitution of Sparta. Thucydides⁴ affirms indefinitely, that he lived long after the siege of Troy : and Cicero⁵ is almost as indecisive in observing, “ that though his age is uncertain, he lived many years before the foundation of Rome.” Now there are several incidental circumstances which seem to favour the opinion of an early date, for the composition of the Iliad and the Odyssey ; at the same time that there is positive proof that the poet was not an eye-witness of the events which he describes⁶. It appears, for instance, that although works in ivory were of very remote antiquity, yet the elephant was known only to the Indians, until the Macedonians passed into Asia. Accordingly, we meet with no mention of this animal in Homer, although he repeatedly speaks of the use of ivory in ornamental workmanship⁷. In the Odyssey, the Nile is spoken of as the *Ægyptus*, or the river of Ægypt, by which name it passed in the time of Moses and of Joshua⁸ ; so that, in the time of Homer, it had not received its more recent appella-

the contest of Faith was in being. It was hence that the reading them was discouraged, that we hear Ruffinus accusing St. Jerome for it, and that St. Austin rejects him as the grand master of fable ; though, indeed, the *dulcissimè vanus* which he applies to Homer, looks but like a fondling manner of parting with him.”—Pope's *Essay on Homer*.

¹ See on Il. B. 145.

² See Wood's *Essay on the Original Genius of Homer*.

³ Lib. I. 3.

⁴ Lib. X.

⁵ De Clar. Orat. 10.

⁶ Il. B. 486. Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδὲ τι ἴδμεν.

⁷ Pausan. Attic. I. 12. Ἐλέφαντα γὰρ ὅσος μὲν ἐς ἔργα καὶ ἀνδρῶν χεῖρας, εἰσὶν ἐκ παλαιῶν δῆλοι πάντες εἰδότες· αὐτὰ δὲ τὰ θηρία πρὶν ἢ διαβῆναι Μακεδόνας ἐπὶ τὴν Ἀσίαν, οὐδὲ ἐωράκεσαν ἀρχὴν, πλὴν Ἰνδῶν τε αὐτῶν, καὶ Λιβύων, καὶ ὅσοι πλησιόχωροι τούτοις. Δηλοὶ δὲ καὶ Ὀμηρος, ὃς βασιλεῦσι κλῖνας μὲν καὶ οἰκίας τοῖς εὐδαίμονεστέροις αὐτῶν, ἐλέφαντι ἐποίησε κεκοσμημένας, θηρίου δὲ ἐλέφαντος μνήμην οὐδεμίαν ἐποίησατο. See Il. Δ. 141. E. 583.

⁸ Compare Od. Γ. 300. Δ. 355. Gen. xv. 18. Exod. viii. 6.

tion. Of the Amphictyonic council, there is no mention in the writings of the poet; whereas it could scarcely have failed of notice in a poem like the *Iliad*, if it had acquired that extensive importance to which it attained even in the early times of ancient Greece. Had Homer lived, however, after the æra of the Olympiads, the public annals would have afforded a satisfactory record of his birth.

But there is evidence much more definitive to be collected from the works of Homer, which will bring the question respecting his chronology within much narrower limits than that already produced. In turning to the history of the times immediately succeeding the Trojan war, we may naturally expect that Homer would have incidentally alluded to some of the more important events, which happened between that age and his own. Now, according to Newton's Chronology, Troy fell 904 years before the Christian era; and eighty years after, i. e. B.C. 824, is the date of the return of the Heraclidæ,—an event by which a complete revolution was effected not only in the Peloponnesus, but in all the Grecian states along the western coast of Asia Minor, and the adjacent islands. To this occurrence, however, there is no allusion whatsoever throughout the *Iliad* and the *Odyssey*; and though there are several references to Hercules¹, there is not one word respecting his descendants. It has been supposed, indeed, that Homer intended to represent Jupiter as predicting the destruction of Argos, Sparta, and Mycenæ, in the opening of the fourth *Iliad*²; in which case Homer must have lived subsequently to that event, which followed the return of the Heraclidæ, unless we suppose, with Eustathius, that he hazarded a prophecy, which was eventually realized. If the words of Jupiter are intended to convey any more than a general menace; the destruction of Mycenæ, to which they refer, is that which happened shortly after the time of Agamemnon³. It is further observable, that Homer himself has distinctly stated his opinion, that recent occurrences, from their nearer interest, are preferable for celebration⁴; which could not possibly apply to the fate of Troy, after the return of the Heraclidæ. It should seem also that the declaration, which has been already noticed, that he did not speak from personal observation, would be altogether unmeaning, if he had lived at so distant a period from the times he describes, as to render it unnecessary. And it may be added, that the Catalogue of Ships, which exhibits a correct account of the Peloponnesus, before the Dorian conquest, does not contain a single reference to any political change, which took place therein, subsequent to that event.

Hence, then, it appears, that Homer must have written his two great poems before the return of the Heraclidæ⁵. It is also further remarkable, that the last event which he records, is the accession of the great-grandchildren of Æneas to the throne of Troy⁶. This circumstance, therefore, will bring the date of the *Iliad* to the beginning of the third generation after the Trojan war; and the probable date of Homer's birth within a few years of the same period. So that we may fairly consider him to

¹ See *Il. A.* 689. *Æ.* 250.

² See note on v. 41.

³ Strabo: *Μετὰ τὰ Τρώϊκα Ἀγαμέμνονος ἀρχῆς λυθείσης.*

⁴ *Odys. I.* 251.

⁵ This argument was proposed by Mr. Wood, in his *Essay on the Original Genius of Homer*, and is followed up in Mitford's *Hist. of Greece*, vol. I. p. 251.

⁶ See note on *Il. Y.* 307.

have been in the zenith of his glory about the middle of the ninth century before the birth of Christ. And it will be some confirmation of this date, that it precisely coincides with that which Herodotus has assigned to the age of Homer. The Father of History flourished B.C. 444, and he places the Father of Poetry 400 years before himself; i. e. B.C. 844¹. The Arundelian Marbles, dating probably from his birth, fix him B.C. 907².

SECTION II.

OF THE WRITINGS ATTRIBUTED TO HOMER; MORE PARTICULARLY OF THE ILIAD AND THE ODYSSEE: THEIR GENUINENESS, AND THE METHOD OF THEIR PRESERVATION.

THE uncertainty in which the Life of Homer is involved, has doubtless been, in some measure, the cause of similar uncertainty respecting his writings. While some, on the one hand, have been too ready to receive him as the author of poems, which he never could have written; many, on the other, have been equally anxious to deprive him of the merit of those, to which he has the justest claim. The reputation in which his productions were held in Greece, would naturally induce the bards of the day to impose their own compositions upon the public, under the sanction of so great a name; and the Ionian Rhapsodists in particular, incited by the prospect of gain, and the improbability of detection, would occasionally recite their own effusions before an audience, assembled to hear, and predisposed to admire, the verses of Homer. It was with the view, perhaps, of facilitating these impositions, that they assumed the appellation of *Homeridæ*; at least, if the name was intended to represent them as the descendants of the poet. For their rapid increase, and their wide dispersion, in the time of Plato, exceeds, on this supposition, the bounds of credibility; so that the title must be referred either to a different origin, or to the purpose of imposition and fraud.

To one or other of these Rhapsodists, then, may fairly be assigned a great proportion of those poems, which, in very early times, seem to have been attributed to Homer; and the production of which, both from their number and variety, must greatly have surpassed the extent of human life, and the powers of human intellect. As learning advanced, and the merits of each composition were tried by the strict rules of criticism, many of them were easily discovered to be forgeries; and their manifest inferiority caused them soon to be thrown aside, and eventually forgotten. The titles of the following are preserved by different writers, but very little else is known respecting most of them; and it is extremely doubtful

¹ Herod. II. 53. Ἡρόδοτος γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μὲν πρεσβυτέρους γενέσθαι, καὶ οὐ πλείους. The author of the Life, attributed to Herodotus, affirms him to have lived more than 600 years before the Persian invasion under Xerxes.

² Heyne approves of this date, and raises some strong objections to the other; which is nevertheless, quite as probable as any uncertain conjecture can be.

whether any of them really belong to Homer¹. In the Life attributed to Herodotus, several *Epigrams* are still extant, which he is supposed to have written; some verses also are cited from a poetical contest, in which he is said to have engaged with Hesiod; and there is mention of the *Phocæis*, *Eiresione*, and some of his *Gnomæ*. Suidas, in v. "Ομηρος, speaks of his *Epithalamia*, *Amazonia*, *Cyclus*, and of the *Geranomachia*, *Arachnomachia*, and *Psaromachia*, three mock-heroic pieces of a similar class with the *Batrachomomachia*. This last is still extant, and is generally supposed to be a juvenile production of the poet, though it has been attributed to Pigres², of Halicarnassus, brother of the celebrated Artemisia, who commanded in the Persian fleet under Xerxes. But, from the character of the language, and other internal marks, Mr. R. P. Knight is of opinion that it is the production of some Athenian writer of an earlier age³. Another humorous poem, of a somewhat different description, was the *Margites*. Of this, only three verses remain, which are expressly quoted from the poem; a fourth is found interwoven with the prose of Plato's Alcibiad. II. and three other lines which appear in the Scholia on Eurip. Orest. are supposed to belong to it. Zeno, the philosopher, was of opinion that the *Margites* was the first production of Homer; and the poet Callimachus viewed it with great admiration⁴. In addition to these testimonies, the concurrent voice of antiquity is decisive in favour of its genuineness. Aristotle⁵, Plato, and Aristophanes⁶, quote from it, without the least hesitation, as an undoubted work of Homer; which is ample authority for rejecting the contrary opinion of Suidas and Eustathius⁷.

To proceed with a list of his reputed works, Herodotus mentions the *Epigoni* and the *Carmina Cypria*, but without any belief in their genuineness⁸; the former on the subject of the second Theban war,—the latter comprising a series of events, in eleven books, from the marriage of Peleus and Thetis to the opening of the Iliad; and attributed, with great probability, to Stasinus, a Cyprian⁹. The *Little Iliad*, which includes the time from the death of Achilles and the Judgment respecting his Arms, to the Destruction of Troy by the stratagem of the Wooden Horse, and which has been attributed to Homer, was more probably the composition of the Lesbian poet, Lesches. The arguments of this last and the *Carmina Cypria* are preserved in the Chrestomathia of Proclus¹⁰, together with that of the Νόστοι, or the *Returns of the Grecian Leaders* from the siege of Troy. In the Bibliotheca of Fabricius¹¹, together with many of those above mentioned, there is notice of the *Cer-*

¹ In the opinion of an ancient Grammarian, cited by Leo Allatius, οὐδὲν αὐτοῦ θερίον ἔξω τῆς Ἰλιάδος καὶ Ὀδυσσεΐας. This judgment, though doubtless incorrect, is true to a very great extent.

² This indefatigable writer is recorded to have undertaken the extremely amusing and profitable task of inserting a Pentameter between every verse of the Iliad. Suidas has favoured us with a specimen of his ingenuity in v. πύργης.

Μῆνιν αἰεὶ θεὰ Πηληϊάδεω Ἀχιλῆος
Μοῦσα, σὺ γὰρ πάσης πείρατ' ἔχεις σοφίας.

³ Prolegom. in Hom. §. 6.

⁴ Harpocration in v. Μαργίτης· "Ὅπερ ποίημα Καλλίμαχος θαυμάζειν ἔοικε.

⁵ Poet. c. 4.

⁶ Aristoph. Av. 914. See Schol.

⁷ See Penn on the *Primary Argument of the Iliad*, ch. XI. 353.

⁸ See notes on Il. Δ. 406. Ζ. 291.

⁹ Phot. Lex.

¹⁰ Pp. 471. 481. 485. ed. Gaisford. See Heynii Excurs. I. ad Virg. Æn. II.

¹¹ Lib. II. c. 1. ed. Harles.

copes, founded on the metamorphosis of a set of jugglers into monkeys; also of the *Capture of Æchalia by Hercules*, and of the *Αἰὲς Ἐπιδάεκτος*, a humorous piece, written in Iambic verse, and, therefore, in all probability, much posterior to Homer. Athenæus¹ mentions the *Epici-clides*; and Pausanias², the *Thebais*, in seven books, which he considers inferior only to the Iliad and the Odyssey. The *Hymns*, in number thirty-three, are still in our hands; but though confessedly of very high antiquity, they are generally considered spurious. The Scholiast assigns them to a Rhapsodist named Cynæthus. Professor Hermann, however, argues strongly for their genuineness, and he is supported by the authority of Thucydides and Lucian. But there are several internal marks of a later age in each of them³, if we except the Hymn to Venus; which, if not Homer's, is a production of very great merit, and evidently not much later than the poet's time. In all the rest also, corruptions and interpolations abound; and the Hymn to Ceres, which was lately discovered by Matthiæ at Moscow, varies materially from that to which Pausanias has alluded, though Hermann considers it a different copy of the same work.

But whatever doubts may have existed among the Ancients respecting the authorship of all or any of the above compositions, it remained for modern scepticism to question the genuineness of the Iliad and the Odyssey. The German critics, with Wolfe and Heyne at their head, have exerted their strongest efforts in support of a theory—which may, indeed, almost be called their own—that these two poems, as we now possess them, are not the work of one mind. The theory is founded upon the supposition, that there existed originally a set of detached pieces, or rhapsodies, as they were called; that these separate productions, of different writers, upon the same subject, were at length collected into a series by some person of more than ordinary talent, and that the result of this compilation was the Iliad and the Odyssey. And of this extraordinary genius, after reducing Homer into a mere non-entity, and robbing him at once of his personality and his fame, Heyne thus triumphantly concludes: *Jam ingenium illud præclarum, cui compagem hancce tam miræ artis debemus, nobis HOMERUS esto*⁴. This hypothesis was originally started in France, about the commencement of the last century, where it was immediately rejected as untenable and absurd; and however strange it may appear to Heyne and his countrymen, that any individual should have appeared on a sudden, in the midst of a barbarous age, with a mind capable of producing an epic poem, so perfect in every point of art, of diction, and of versification, as the Iliad or the Odyssey, the alternative to which they resort is far more miraculous. Paterculus observes of Homer: *Neque ante illum quem ille imitaretur, neque post illum qui eum imitari posset, inventus est*⁵. Now, if the latter part of this assertion is con-

¹ Lib. II. p. 65. XIV. p. 639.

² Bæot. p. 729.

³ The word *τύχη*, for instance, which is introduced into the Hymn to Minerva, does not occur throughout the Iliad and the Odyssey. See note on II. Z. 489.

⁴ Heyn. Hom. T. VIII. p. 806. Bentley has expressed a somewhat more moderate opinion in his *Phileleutherus Lipsiensis*: §. 7. "Homer," says he, "wrote a sequel of Songs and Rhapsodies, to be sung by himself for small earnings and good cheer, at festivals and other days of merriment. The Iliad he made for the men; and the Odysseis for the other sex. These loose songs were not collected together, in the form of an Epic Poem, till Pisistratus's time, about 500 years after."

⁵ Lib. I. c. 5. This opinion coincides with that of Herodotus already noticed; and, although poetry had existed previous to the age of Homer, it fell infinitely short of that

fessedly true, why might not the former be true also? Poetry is not like science, progressive; but a bright genius arises at intervals, like Burns or Bloomfield among ourselves, whose untutored lays eclipse, with their beauty and simplicity, the laboured numbers of their predecessors in the art for many generations. The *Poeta nascitur* of Horace was doubtless founded upon deep observation, and an exact knowledge of the powers of the human mind; and Homer is a striking proof of the justice of the maxim. At all events, the unity of design, of action, and of character, which pervades the respective poems; the same peculiarities of language and of sentiment, and the intimate connexion which subsists between the whole and every part, must form an argument in the mind of every unprejudiced admirer of Homer, almost amounting to conviction, of the unity of the person who produced them.

The main prop by which this singular theory is supported, is derived from an assumed impossibility of preserving two poems, so long as the Iliad and the Odyssee, without the aid of alphabetical writing. There is more weight, however, in this consideration at first sight, than it will appear to possess upon an attentive investigation. Admitting for a moment that writing was not in use at the time when Homer composed the Iliad, the difficulties of its transmission to posterity were by no means insurmountable. In the early ages of society, while the mind was unfettered by variety of occupation, the memory would easily be rendered, by cultivation and exercise, retentive to a very high degree. Now it is distinctly asserted by Xenophon¹, that there were several persons at Athens in his time, who could repeat the Iliad and Odyssee throughout. If this was the case, therefore, at a period when copies of those works existed in every part of Greece, it may safely be inferred that the like facility would not be wanting, when the absence of every other means for their preservation rendered it absolutely necessary. It may be remarked, however, that so great an extension of the memory as that recorded by Xenophon was scarcely requisite under the circumstances, with which the early history of the poems is connected. For if this were the medium through which they were transmitted in the first ages of their production, the Rhapsodists, who procured a maintenance by reciting them from town to town, and were therefore more deeply concerned in them, were, doubtless, the persons who delivered them from that fate, in which the works of all preceding poets were involved. And as it was impossible to give the whole of either poem at a single recitation, it would be sufficient for each Rhapsodist to commit to memory such part of the whole as he might select for the amusement of his audience, so that the complete poems would thus be distributed between the different members of their community. By this division, however, the connexion would, in all probability, be gradually lost; and such we shall find to have been actually the case in European Greece, in the reign of Pisistratus. Upon the same grounds we might also plausibly account for the frequent repetitions which are found in Homer. Since detached portions only of the Iliad and the Odyssee were delivered at each recitation, it would sometimes be neces-

perfection to which it rose in the Iliad. The great inferiority of all preceding poets, which is clearly evinced in the few fragments which still remain of the works attributed to them, probably induced a negligence respecting them, which was the ultimate cause of their destruction.

¹ Sympos. III. 6.

sary to introduce an explanatory paragraph from the preceding part of the poem. But it is far more probable that they were so originally given by the poet himself, and though to modern ears they appear tedious and out of place, the defect may fairly be charged upon the early simplicity of the times. Instances of a similar nature are occasionally met with in the Sacred Writings of the Old Testament.

But though the difficulty respecting the transmission of the Homeric poems may be thus readily removed, a question may fairly be hazarded, as to the truth of the premises upon which the objection proceeds. The main considerations alleged by Mr. Wood¹, who favours the opinion that alphabetical writing was unknown in Greece in the age of Homer, are the lateness of the period at which any prose work subsequently appeared, and the non-existence of written laws and contracts. There is no prose writer upon record before Cadmus the Milesian, and Pherecydes of Scyros, who flourished B.C. 544; and the first of any note were Hecataeus of Miletus, and Pherecydes of Athens, who lived about half a century later. About the same time also, the laws of Draco were the first written code, nearly 350 years after the date which has been assigned to the birth of Homer. Hence it is inferred, that if writing had been in use at this early period, it is highly improbable that composition in prose should be so long subsequent to poetry; and that laws should have remained so long unwritten. Now it is generally admitted, that the comparative ease with which poetry is retained in the memory, whereby it afforded a ready channel of communication both for the historian and the legislator, will satisfactorily account for its priority of success in the first instance. How then does it follow, that the pre-eminence thus attained would be immediately relinquished, as soon as the way was opened for the introduction of prose? It is far more probable, that the species of composition, by which their predecessors had sealed their immortality, would induce others also, for a time at least, to follow in their path: and accordingly it is affirmed by Strabo², that the first prose writings were poetry in every thing but the want of measure; so that the latter was only gradually discontinued, or rather, shared the reputation which prose was gradually acquiring. The only case of parallel to which we have the means of adverting, is the Book of Job. That this work is a poem of very high merit, is now settled beyond the reach of controversy, and the most probable date of its composition is about 184 years before Abraham, and somewhat above 2000 years before the birth of Christ³. On the other hand, the earliest prose compositions, with which we are acquainted, are the historical books of the Old Testament, of which Moses was the author; B.C. 1570. Now that alphabetical writing was known to the Israelites long before the time of Moses, is confirmed by several passages in his histories, wherein he speaks of it in terms, which plainly prove it to have been in common use⁴. Here, then, is an instance of poetry antecedent to prose; and by a period far more considerable than that contended for in the works of Homer. To the argument derived from the non-existence of written laws, the case of the Israelites cannot indeed be opposed, since their Decalogue was manifestly written. But although the code of Draco is the first that can be affirmed to have been written in Greece with historical certainty, there is still

¹ In his Essay on the *Original Genius of Homer*.

² Lib. I. p. 34.

³ Hales's *Analysis of Chronology*, vol. II. B. I.

⁴ See, for instance, Numb. v. 23. Deut. xxiv. 1.

ground for believing that something of the kind was in existence at a much earlier date. There is a passage in Euripides, from which this may fairly be inferred, in relation to the era of the Trojan war; and Sophocles speaks even more distinctly on the point, in reference to the age of Œdipus¹. At all events, it does not appear that the absence of a written legislation argues much against the knowledge of writing in general, as applied to the ordinary purposes of life.

With regard to the objection, that all treaties and agreements were verbal, and for that reason accompanied by sacrifices and appeals to Heaven, in order to ensure their performance, it will appear to have little weight, when it is remembered, that a similar custom prevailed in the Patriarchal ages, and among the Jews to a very late period. Thus Abraham purchased the cave at Machpelah in the presence of all those who entered into the gates of the city of Hebron²; so that the publicity of the bargain rendered any written contract unnecessary. Nor does it appear that any other than verbal covenants, if we except the Bill of Divorce³, were resorted to, up to the time of the prophet Jeremiah, who mentions a written contract upon a purchase⁴. The Romans, likewise always adhered to the form of making agreements before witnesses in the Forum, which they called *Stipulatio*. It may be remarked also, that the formality of written documents was not likely to occupy the attention of warriors, who had spent their lives in the service of arms; just as a *στήλη*, or the emblem of his profession, was a more ready mark of the grave of a departed hero than a graven epitaph and a laboured inscription. Hence an oar was the only monument on the tomb of Elpenor⁵.

As to actual historical evidence, there is none, either on one side or on the other. Josephus, indeed, who wrote as late as the first century of the Christian era, expresses a doubt on the subject, and mentions an opinion maintained by some persons, that Homer did not leave his poems in writing⁶. But even if the historian spoke more decidedly, his authority could not be admitted as conclusive; since the passage in question is found in the midst of a laboured attempt to throw discredit upon the early history of Greece, and a partial eulogium on his own country, where the knowledge of letters had existed at a much earlier period. The general belief, however, respecting the introduction of literal characters into Greece, seems to fix it to the age of Cadmus; B.C. 1045⁷: and the very uncertainty, in which the circumstance is involved, is strongly in favour of high antiquity. Now whatever difficulties may be supposed to have attended the first discovery of the art of writing, it does not appear that there were any impediments to its reception and progressive improvement, which would not be amply counterbalanced by the exertions which its paramount utility must have induced, in order to render it practicable. Making every allowance, therefore, for the scarcity and rudeness of materials in the infancy of the invention, it is highly improbable that the lapse of five centuries, which is the period from the arrival of Cadmus in Greece to the earliest date of prose composition, should have intervened between the

¹ Eurip. Hec. 854. "Ἡ πλῆθος αὐτὸν πόλεος, ἡ νόμων γραφαὶ εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις." Soph. Ant. 454. ἀγραπτα θεῶν νόμιμα.

² Gen. xxiii. 10. 18.

³ Deut. xxiv. 1.

⁴ Jerem. xxxii. 10.

⁵ Od. M. 14.

⁶ Contra Apion: I. 2. Φασίν, οὐδὲ "Ὅμηρον ἐν γράμμασι τὴν αὐτοῦ ποίησιν καταλείπειν.

⁷ Herod. V. 58.

first introduction of writing and its general application. It is moreover certain, that a species of parchment or prepared skin, upon which they wrote with a kind of ink, was very early in use among the Jews¹; the best of which, called *Charta Pergamena*, was prepared at Pergamos, about sixty miles above Smyrna. It is highly probable, therefore, that Homer, who was an Asiatic Greek, was acquainted with this article. Indeed, Heyne himself allows, that alphabetical writing was employed by the Ionians much earlier than in European Greece, on account of their knowledge of parchment; and that they had also their written books, though it is uncertain what became of them, amid the ruin of their literature, which happened about the time of the revival of learning in Europe².

When it is considered, then, that Homer himself, in one passage at least, has a probable allusion to alphabetical characters³, there are no light grounds for inferring that he committed his poems to writing, and that copies of them were dispersed throughout Ionia during his life. In European Greece, however, the knowledge of them seems to have been limited, and derived entirely from the recitations of the Rhapsodists, who travelled with them through the different states, perhaps delivering from memory such detached portions as they deemed most likely to attract attention. Nothing else, therefore, could be reasonably expected, but that the connection of the whole should gradually have become confused; some parts, perhaps, lost, and others interpolated. Such, indeed, was the natural consequence; and so deeply was it lamented at Athens, a short time before the usurpation of Pisistratus, that a law was enacted by Solon for the arrangement of the Iliad and Odyssee, which seems to have been undertaken by Pisistratus himself. *Quis doctior*, asks Cicero, *iisdem illis temporibus, aut cujus eloquentia literis instructor fuisse traditur, quam Pisistrati; qui primus Homeri libros, confusos antea, sic disposuisse dicitur, ut nunc habemus*⁴? To the same historical fact, we have the united testimonies of Pausanias, Ælian, Libanius, Suidas, and Eustathius⁵. Plato, however, lodges the merit of the undertaking with Hipparchus⁶; so that we may safely conclude with Leo Allatius, in supposing that the son completed the work which the father had begun. And this opinion, be it remarked, derives considerable support from the above passage of Cicero, in which the adjective *primus* seems evidently to point at a subsequent revision to that of Pisistratus.

It is necessary to state, that the authorities above cited are also adduced by Wolfe, in proof of his hypothesis, that the Iliad and the Odyssee were committed to writing for the first time, and collected in their present form by Pisistratus, or one of his family. In this doctrine he goes beyond Heyne, who admits the existence of written copies of the component parts in Ionia long before the age of the Pisistratidæ, though he main-

¹ Isaiah xxxiv. 4. Jerem. xxxvi. 2. 18.

² Heyn. Hom. T. VIII. pp. 814, 815.

³ See on Il. Z. 168. To the illustrations there cited may be added, the letter sent by Agamemnon to Clytæmnestra, in the opening of the first Iphigenia of Euripides.

⁴ De Orat. III. 137.

⁵ Pausan. VII. 26. p. 594. Πεισίστρατος ἔπη τὰ Ὀμήρου διεσπασμένα τε καὶ ἀλλαχοῦ μνημονεύόμενα ἠθροΐζετο. Ælian. V. H. XIII. 14. Ὑστερον Πεισίστρατος συναγαγὼν, ἀπέφηνε τὴν Ἰλιάδα καὶ τὴν Ὀδύσσειαν. Liban. Panegy. in Julian. T. I. p. 170. Reisk. Πεισίστρατον ἐπαινοῦμεν ὑπὲρ τῆς τῶν Ὀμήρου πεποιημένων συλλογῆς. And to the same effect Suidas in v. Ὀμηρος, and Eustath. Comment. p. 5.

⁶ Platon. Hipparch. p. 228. B. ὅς ἄλλα τε πολλὰ καὶ καλὰ ἔργα σοφίας ἀπεδείξατο, καὶ τὰ Ὀμήρου ἔπη πρῶτος ἐκόμισεν εἰς τὴν γῆν ταυτηνί.

tains, with greater inconsistency perhaps, the distinct authorship of those parts, which were afterwards formed into a connected series. But, waving the singularity of admitting the unity of the poems, and denying the unity of mind in their composition, it is evident that these authorities will not bear the assumption out. The writers in question attribute to Pisistratus nothing more than a re-arrangement of the scattered portions of the poems, which had been originally connected. This import is more particularly manifest in the passage of Cicero, where the word *confusos* distinctly refers to a prior connection and orderly arrangement. The *τὰ Ὀμήρου*, which are said to have been brought to Athens by Hipparchus,—though Heyne affects to doubt what poems are intended,—must have been the whole of the acknowledged works of the poet; just as *τὰ Πλατῶνος* are the *Works of Plato*; *τὰ Ἀριστοτέλους*, the *Works of Aristotle*; and the like. The verb *κομίζω* also, as Mr. Penn observes¹, applies to the conveyance only of things real and material, and consequently to the works of Homer in an embodied form or volume. From the foregoing observation, therefore, the following inferences may be fairly and probably deduced:

That the *Iliad* and the *Odyssey* are the production of one mind;—that they were originally committed to writing by Homer himself²;—that the confusion in which they were afterwards involved, arose from the unconnected manner of reciting them in European Greece;—that this confusion did not extend to the written copies, dispersed throughout Ionia;—that they were again reduced into their original form, and edited in the order in which we now possess them by Pisistratus;—and that the arrangement of Pisistratus was confirmed, or amended if necessary, by collating it with a MS. copy of the two poems, which had been obtained for that purpose from Ionia, by his son Hipparchus³.

SECTION III.

ON THE PRIMARY ARGUMENT OF THE ILIAD.

THE extraordinary notion of the German critics respecting the composition of the *Iliad*, by which they have been induced to deny the personality of its author, seems in a great measure to have originated in the ideas which they had imbibed with respect to its object and design. It is well known that Aristotle, in his *Poetics*, has laid down a set of rules for the composition of an epic poem, which he founded upon the basis of the *Iliad*

¹ Primary Argument of the *Iliad*, chap. XI. p. 310.

² It is not to be inferred, that Homer used the same form and characters in his writing, which were afterwards employed. The Greek alphabet was, at first, very imperfect, consisting only of sixteen letters; so that several distinct sounds were expressed by the same character. The vowels H and Ω, and the double consonants were unknown; of which the former were represented by Ε and Ο, and the latter by their component sounds, or by the aspirate. This circumstance, however, cannot affect the means by which the poems were preserved. See Kidd on Dawes's *Misc. Crit.* p. 32. Knight on the Greek Alphabet, p. 17.

³ There is another opinion mentioned by Heraclides Ponticus, Ælian (V. H. XIII. 14.), and Plutarch (in *Vit. Lycurgi*), that the introduction of the Homeric Poems into Greece is due to Lycurgus. This account, however, is not supported by competent evidence.

and the *Odyssee*, and of which he pronounced those poems to be complete and perfect models. Now, in the case of the *Odyssee*, the judgment of Aristotle is generally allowed; while, with respect to the *Iliad*, it has been as generally denied; inasmuch as, when measured by the assumed argument, with which it should be exactly commensurate, it is found to leave a considerable excess. Of course, this excess is at once condemned as spurious; and, the work of rejection commenced, book after book is pronounced an interpolation, till the whole work is divided among an unlimited set of writers, *all equally unknown*. But the fact is, that the argument, which they have assumed, is not the true one which Homer designed, and which was recognised by Aristotle. Nor is it probable that that illustrious critic would have been so completely deceived in the application of his own rules, as to offer the *Iliad* as an exact illustration, when in fact it was a direct violation, of them. Since, therefore, he has nowhere stated what he took for the primary argument, it is much more likely that his modern followers have tried the poem by a different scale from that which he employed.

If we turn to the proem, or introduction of the subject, in which we naturally look for a brief notification of the whole argument,—and such Quintilian declares to be afforded in the opening of the *Iliad*¹,—we find that it embraces two distinct propositions, connected with each other by the adversative particle *δέ*. It appears also that the *μηνις Ἀχιλλῆος* in the first clause is opposed by the *Διὸς βουλή* in the second, and in such a manner as to denote the superiority of the latter. According to the commonly received punctuation of the passage, indeed, this connexion and opposition does not immediately appear; but by removing the parenthesis in which the words *Διὸς δὲ τελέετο βουλή* are usually inclosed, so as to render them unintelligible, the bearing and intent of the exordium is manifest². What this *Διὸς βουλή*, or *Will of Jove*, was, and its gradual accomplishment during the time of Achilles' anger, is proposed as the subject of the poem, and must be collected from a perusal of the poem itself.

From the poem, then, we find, that it is fixed in the determinate counsels of Jupiter, that Troy should be eventually destroyed, together with the whole race of Priam, by the allied Greeks; Hector having first nobly fallen in the field, and received the rites of honourable burial. The period fixed by the declarations of fate for the final developement of the divine plans was now rapidly drawing to a close in the tenth year of the war, when the expectations of Greece are suddenly clouded by a contest, apparently irremediable, between Agamemnon and Achilles, which ends in the secession of the latter with his forces, and leaves the decrees of Jupiter, to all human appearance, likely to be unfulfilled. Still we perceive the divine mind gradually effecting its purposes: and though he complies, to a certain extent, with the prayer of Thetis, in favour of her son, yet he discloses to Juno, partially in *Il. Θ. 473.* and completely in *Il. Ο. 59. sqq.*³, his intention of bringing back Achilles to the war, by means of the death of Patroclus. Accordingly we observe, that till this stated period, the entreaties of friends, the distresses of his countrymen, and the concessions of Agamemnon, are alike unavailable in working upon the mind of Achilles, who feels an unnatural, and almost inhuman delight, in the dis-

¹ See note on *Il. A. 1.*² See note on *Il. A. 5.*³ See the notes on these passages.

astrous effects of his fury. But in spite of his unbending spirit of inveterate revenge, no sooner does the counsel of Jupiter see fit, than he effects a means for completing his purpose, by diverting the obstinacy of Achilles into a different channel, and rendering him as anxious for battle, and to meet and slay Hector, as he had been for the success of Troy, and determined to remain inactive. He accordingly issues from his retirement, revenges himself upon Hector, and determines to give his unburied corse to the birds and beasts of prey. This, again, is in direct opposition to the will of Jove, who destines Hector for honourable burial. Accordingly, he is again diverted from his purpose by a command from Jupiter, and the body being given up to Priam, and honoured with funeral rites, the will of Jove is accomplished and the poem concludes. So that we readily recognise the full extent of the proposition in the proem, and detect the argument of the Iliad, which is clearly intended to display “the irresistible power of the divine will over the most resolute and determined will of man,—exemplified in the death and burial of Hector, by the instrumentality of Achilles, as the immediate preliminary to the destruction of Troy¹.”

Now it is easy to discover, by applying this argument to the Iliad, that it corresponds exactly with the rules laid down by Aristotle, and with the judgment which he has delivered respecting that poem. For it is engaged with one action², and is in itself a one, entire, and perfect whole, possessing those essential qualities of unity and entirety, a beginning, a middle, and an end³. Thus the anger of Achilles, and its consequent effects upon the Greeks, are the proper ἀρχή, or *beginning*; the death of Hector, followed by his sepulchral honours, in which the Διὸς βουλή is accomplished, is the τέλος, or *end*; and the point at which the will of Jupiter first shows its manifest superiority over the will of man, in recalling Achilles to the field,—i. e. the death of Patroclus, is the μέσον, or *middle*. Whence it clearly appears that the main action of the Iliad is single and simple, μία καὶ ἀπλοῦς, and always directed to one and the same point, to which all its various incidents directly tend: viz. the bringing an honourable death and burial upon Hector by the instrumentality of Achilles. On the other hand, that of the Odyssey is complicated, tending not only to the prosperity of Ulysses, but also to the destruction of the suitors⁴. And lastly, the argument of the Iliad is exactly co-extensive with the length of the poem, so that there is neither deficiency nor redundancy in its extent.

Hence, then, we at once perceive the nature of the error into which modern critics have fallen, with respect to the action of the Iliad. The first thing, which strikes the eye at the opening of the poem, is the anger of Achilles, and this has been generally assumed, independent of any connexion with the second clause of the proem, as the primary argument. But in applying this argument to the poem itself, it is found to fail at the opening of Book XVIII. leaving an excess of nearly Seven Books. A less excess, but still equally fatal to the assumption, is observed by those critics of the French school, who have thought that the argument may be

¹ Penn's *Primary Argument of the Iliad*, ch. V. p. 164.

² Aristot. Poet. c. 8. περί μίαν πρᾶξιν, οἷαν λέγομεν τὴν Ὀδύσειαν· ὁμοίως δὲ καὶ Ἰλιάδα.

³ Ibid. c. 7. Ὅλον δὲ ἐστὶ τὸ ἔχον ἀρχήν, καὶ μέσον, καὶ τελευτήν.

⁴ Arist. Poet. c. 24. ἡ μὲν Ἰλιάς, ἀπλοῦν καὶ παθητικόν· ἡ δὲ Ὀδύσεια, πεπλεγμένον.

discovered in the prayer of Thetis. There is, in this case a redundancy of Two Books. Now it is, at all events, certain, that both of these arguments cannot be true : and one would think, that as neither of them gives the necessary results, the fairest conclusion is, that both are false. Still the one or the other had been invariably adhered to, till Mr. Penn vindicated Aristotle from the charge of being incompetent to apply a simple rule of his own, and established what we have just seen to be the primary argument of the *Iliad*¹.

This gratuitous assumption, it has been already observed, has, doubtless, materially contributed to the propagation of those errors, which are so injurious to the fame of Homer, and the value of his poems. Not only has it been the means of condemning as spurious the final books of the *Iliad*, by which it is supposed to exceed the legitimate length, but passage after passage has been treated in the same uncereemonious manner, until it is difficult to determine what portion the critics in question allow to belong to the poet, and what they reject. Heyne, in particular, has not hesitated to assign a merciless proportion of the poem to the Rhapsodists; striking out, without any other assignable reason, whatsoever seemed to oppose his own theoretical views. So great, in fact, have been the depredations which have thus been attempted, that, had the passages been actually erased, the connected unity of design, which is so much and so preposterously admired, even by those who deny the unity of the writer, would have been inevitably destroyed. Interpolations, as well as omissions, have, in all probability, corrupted the text in the course of so many ages, more particularly during the revision of the Alexandrian critics; but there is far less faith to be reposed in the amputating system of Heyne and his disciples, than in the other extreme so forcibly maintained by Macrobius: *Tria hæc ex æquo impossibilia judicantur; vel Jovi fulmen, vel Herculi clavam, vel versum Homero subtrahere*².

SECTION IV.

ON THE DIALECT OF HOMER.

FROM the use of many words in the *Iliad* and the *Odyssee*, which the grammarians consider as exclusively *Æolic*, it has been very generally supposed that Homer's language is a mixture of the *Ionic* and *Æolic* dialects, and Bentley has accordingly distinguished it by the characteristic epithet, *Æolico-Ionic*³. A confusion of dialects, however, seems to be a species of anomaly, which Homer would not have admitted into his poems; and it will be found, upon inquiry, that his language is essentially *Ionic*, and that which was currently spoken in his native country, during the age in which he lived.

¹ The whole of Mr. Penn's Treatise will amply repay the reader for its perusal. A brief sketch only of its subject is given in these observations.

² Macrobius. Saturn. V. 3.

³ Horsley, *de Prosodiis*, p. 156.

The origin of dialects in Greece may be traced to the immediate descendants of Hellen, son of Deucalion, from whom the country received its name. Two of the sons of this prince, Æolus and Dorus, having fixed upon settlements apart, and intermixing their own language with that of the hordes to which they attached themselves, gave rise to the peculiar dialectic varieties which bear their respective names. In the meantime Xuthus, their younger brother, passed into Attica, and married a daughter of Erechtheus, by whom he had two sons, Achæus and Ion. Achæus, in consequence of an accidental homicide, retired into Laconia, and gave his name to that country; while the Athenians adopted that of Ion, and from him were called, in the age of Homer, Ἴάονες¹, and their language *Ionian*. Neleus, the son of Codrus, led a colony of these Ionians into Asia Minor, who carried their language with them².

With the colonization of Asia, the age of Homer must have been nearly coeval; and it is even supposed by Mr. Knight, that he was one of the original settlers³. It may fairly be inferred, therefore, that the language of the *Iliad* is an unmixed specimen of the old Ionic, and nearly the same that was spoken in Attica at the time of the above migration. In this early stage of the dialect, it can scarcely be supposed to have possessed those distinguishing peculiarities, by which it is marked in the work of Herodotus. The several dialects originally retained many forms and inflexions in common with each other, and with the mother tongue, from the barbarities of which they had but recently emerged; and the grammarians, in attributing to Homer the usage of Æolic and Doric peculiarities, forget that they were not peculiarities at the time when he wrote⁴. They take the language of Herodotus as the standard of *pure* Ionic; and, because the poet employs many forms which are not to be met with in the historian, they conclude at once, that the dialect of the former is *impure*. Now, there is no more reason to suppose that the old Ionic remained stationary in Asia, than that the old Attic, which was the same dialect, remained stationary in Greece; and it would be as just to examine the language of Homer by the standard of Thucydides, as it is by that of Herodotus. At the same time, the dialect of Herodotus, in essentially characteristic points, is by no means so distinct from that of Homer, as may perhaps be supposed; and certainly less so, than the lapse of four centuries, between their respective ages, would reasonably lead us to expect⁵.

But, though the language had not yet arrived at that fulness and perfection which it afterwards acquired, it had risen, nevertheless, to a considerable degree of consistency and polish. The Ionians, who were in possession of a rich and luxuriant soil, and soon began to rise in commercial prosperity, were the first who softened the asperities, and laid

¹ See on Il. N. 685.

² Mitford's *Hist. of Greece*, ch. 3. §. 1.

³ Prolegom. in Hom. §. 66.

⁴ Knight's Proleg. in Hom. §. 70. *Parens et fons, e quo reliquæ omnes effluerunt, est lingua Homerica; quæ non e diversis dialectis et licentiis Poeticis, ut grammatici somniarunt, conflata est; sed Achæorum vel Danaorum veterum sermo quotidianus et universalis fuit; quo, Homericis temporibus, omnia publica et privata negotia transigebantur; atque omnes sensus et affectus animorum exprimebantur.* See also Matt. Gr. Gr. §. 6.

⁵ The Attic dialect varied from the parent stock considerably more than the Ionic. See Bishop Blomfield's remarks on Matt. Gr. Gr. p. 31., and an article on the Ionic Dialect in the *Mus. Crit.* vol. II. p. 237.

aside the harsh and inharmonious inflexions of their mother tongue. It is extremely natural to suppose that Homer would take every advantage of the improvements which had been already introduced into the language; if he was not led by his own exuberant genius, and musical ear, to extend its refinement. The poets, who preceded him, had doubtless contributed something to the beneficial change; and he was not likely to neglect the materials which they had prepared for its farther advancement. It is evident, in fact, from the trifling alteration which appears to have taken place in the Ionic dialect, between the times of Homer and Hippocrates, that it had received its characteristic form, and attained a high degree of polish in the time of Homer himself. It will be necessary to point out the chief peculiarities by which it is distinguished, and to note those which afterwards ceased to be Ionic, and were retained by the Æolic and Doric respectively. The reference must be made of course to the Attic as a standard; and it will appear that the most striking difference between the two dialects, which were both originally the same, is that which arose out of the national character of the people, by whom they were respectively employed. The frequent concurrence of vowel sounds, which Homer has so admirably adapted to the heroic measure of the Iliad, was too harsh and inharmonious for the delicate ears of the refined Athenians, who gradually softened their native tongue into the regular and polished dialect of the Tragic writers. In a word, the Attic is essentially contracted Ionic. With regard to the general properties of Homer's language, the following are the most remarkable, to which the attention of the student is directed in this place, as they are only occasionally noticed in the notes.

I. TERMINATIONS AND INFLEXIONS OF NOUNS.

In nouns masculine, of the first declension, ending in *ας* and *ης*, the nominative singular is frequently changed into *α*; as *Θυέστα*, in Il. B. 107. So also the nouns adjective *εὐρύπα*, *νεφεληγερέτα*¹, *μητιέτα*, and the like; *passim*. This nominative was afterwards an Æolic peculiarity. The termination of feminines, of this declension, which in Attic is *α* after *ρ* or a vowel, in Ionic is universally *η*: as *ἡμέρη*, *σοφίη*.

The genitive singular of nouns in *ης* has two terminations in Homer; *εω* and *αο*. Il. Φ. 85. *θυγάτηρ Ἀλταο γέροντος*, "Ἀλτεω, ὅς κ. τ. λ. The former of these, which is always monosyllabic, was retained by the Ionians, and is found continually in Herodotus. The latter was afterwards confined to the Doric, and is frequent in Pindar.

Of the genitive plural also in this declension there are two terminations in the Iliad; *εων* and *αων*. Il. Γ. 273. *κεφαλῶν*. B. 146. *νεφελάων*. The former only was retained by the later Ionic writers.

The dative plural *ης* for *αις* is common also in the Attic poets².

In the second declension, the termination *οιο* is a poetic, rather than a dialectic variety. The proper noun *Πετεῶο*, Il. B. 552. is supposed to

¹ Hesychius seems to have understood this as the vocative, used for the nominative; *κλητικὴ ἀντὶ εὐθείας*. But see Koen. ad Greg. pp. 40. 283.

² See on Il. A. 238.

have arisen in a similar manner, from the form which the grammarians call Attic, forming the nominative in $\omega\varsigma$. Of this class, $\text{Μενέλεω}\varsigma$, and other nouns occur in the Iliad. From $\text{Ἄθω}\varsigma$ we meet with Ἄθώ for Ἄθω in Il. Σ . 229.

The genitive and dative of imparisyllabic nouns in $\iota\varsigma$, $\iota\delta\omicron\varsigma$, frequently omit the δ . Thus we have $\mu\eta\gamma\iota\omicron\varsigma$ for $\mu\eta\gamma\iota\delta\omicron\varsigma$ in Od. Γ . 135. In the dative also a further change takes place by contraction: as in $\Theta\acute{\epsilon}\tau\iota$ for $\Theta\acute{\epsilon}\tau\iota\iota$, Il. Σ . 407. See also on Il. A. 238.

The last syllable of the accusative is frequently syncopated in those nouns, of which ω is the final vowel; as $\Pi\omicron\sigma\epsilon\iota\delta\omega$ for $\Pi\omicron\sigma\epsilon\iota\delta\omega\alpha$. See on Il. E. 416.

The genitive dual in $\omicron\ddot{\iota}\nu$ is poetic.

In the genitive and dative singular, and in the nominative plural of nouns in $\epsilon\nu\varsigma$, the Ionians used η in the penultima instead of ϵ , e. g. $\beta\alpha\sigma\iota\lambda\eta\omicron\varsigma$, $\beta\alpha\sigma\iota\lambda\eta\iota$, $\beta\alpha\sigma\iota\lambda\eta\epsilon\varsigma$. The Attics contracted this Ionic form by omitting the ϵ ; as $\beta\alpha\sigma\iota\lambda\eta\varsigma$ from $\beta\alpha\sigma\iota\lambda\eta\epsilon\varsigma$, instead of $\beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$.

Instead of the contraction $\omicron\upsilon\varsigma$, Homer sometimes adopts $\epsilon\nu\varsigma$. Il. Θ . 368. $\text{Ἐρέβευ}\varsigma$. P. 573. $\text{θάρσεν}\varsigma$. It may be observed that in some verbal terminations also $\epsilon\omicron$ is contracted into $\epsilon\nu$. Il. I. 54. ἔπλεν . M. 160. αὐτευν . So also $\tau\epsilon\ddot{\upsilon}$ for $\tau\omicron\ddot{\upsilon}$, i. e. $\tau\acute{\iota}\nu\omicron\varsigma$, in Il. B. 388. This was afterwards a Doric usage.

Lastly, in the genitive and dative singular and plural, the syllable $\phi\iota$ is frequently added; in which case the final ς of substantives in η is omitted, and the diphthong $\omicron\nu$ drops the last vowel in nouns in $\omicron\varsigma$. To the genitive also the syllable $\theta\epsilon\nu$, or $\theta\iota$, is sometimes added in a similar manner. Examples of both cases abound. The latter forms were afterwards used as adverbs of place. See on Il. Δ . 500. I. 300.

II. PECULIARITIES IN THE INFLEXION AND TERMINATIONS OF VERBS.

The omission of the augment is mentioned by the grammarians as a peculiarity of the Ionic dialect; and, although there is a considerable fluctuation in its use and rejection in Homer, the latter certainly prevails; and from many verbs, to which it has been prefixed by the copyists, it should probably be removed. The correct reading of Il. A. 5. for instance, is undoubtedly $\Delta\iota\omicron\varsigma\ \delta\acute{\epsilon}\ \tau\epsilon\lambda\epsilon\acute{\iota}\epsilon\tau\omicron\ \beta\omicron\upsilon\lambda\eta$, though the Edd. and MSS. for the most part read $\Delta\iota\omicron\varsigma\ \delta'\ \acute{\epsilon}\tau\epsilon\lambda\epsilon\acute{\iota}\epsilon\tau\omicron$. Some verbs, however, regularly have the augment, as $\eta\lambda\upsilon\theta\omicron\nu$ and $\eta\lambda\upsilon\theta\epsilon$; and others are found sometimes with, and sometimes without it; but in this case the metre will frequently account for the inconsistency. For a similar reason a single ρ is occasionally retained after the syllabic augment in verbs beginning with that letter; and on the other hand, the initial consonant is sometimes doubled. Thus we have ἔρεζε , in Il. B. 400.; and ἔλλαβε , in Il. E. 83¹. Homer also prefixes to some verbs the syllabic augment instead of the temporal, unless it is understood to be the temporal augment resolved; as in $\acute{\epsilon}\alpha\phi\theta\eta$ for $\eta\phi\theta\eta$, Il. N. 543. Σ . 419. So also Herodotus, as $\acute{\epsilon}\alpha\delta\epsilon$, I. 151. $\acute{\epsilon}\alpha\lambda\omega\kappa\alpha$, I. 191. In these cases also the augment is occasionally lengthened, by substituting the diphthong $\epsilon\iota$ or $\epsilon\nu$; as $\epsilon\iota\omicron\iota\kappa\nu\acute{\iota}\alpha\iota$, Il. Σ . 418. $\epsilon\nu\alpha\delta\epsilon\nu$, Il. Σ . 340. The termination $\sigma\kappa\omicron\nu$, which the Ionians sometimes affix to the

¹ This is most generally in the case of a *liquid*; but sometimes in other letters also; as $\acute{\epsilon}\delta\delta\epsilon\iota\sigma\epsilon$, $\acute{\epsilon}\beta\beta\alpha\lambda\epsilon$, &c.

imperfect, is supposed by the grammarians to supply the place of the augment, which is then omitted. It seems more probable that these are derivative forms of the original verb, and that the augment is omitted, *more Ionico*¹. Il. A. 330. ἔασκον, Σ. 546. δόσκειν. Herod. VII. 106. πέμπεσκε. The augment, however, is not always dropped; as, for instance, in ἔφασκον, Il. N. 100. And the present imperative βάσκε occurs in Il. B. 8, and elsewhere.

With respect to the reduplication, it is sometimes omitted, and sometimes doubled in Homer, as in the case of the augment. Thus, for ἐδέδεκτο we have δέκτο in Il. B. 420., and δείδεκτο in Il. I. 224., δέγμενος for δεδεγμένος in Il. B. 794., βλήμενος for βεβλημένος in Il. A. 191. In some verbs also the letters of the reduplication are inverted, as in ἔμμορε for μέμορε, in Il. O. 189. ἔσσυμαι for σέσσυμαι, in Il. N. 79. The grammarians notice a peculiar usage of the reduplication with the aorist, which they expressly distinguish as the Ionic Reduplication. The following instances, among others, frequently recur: πεπιθεῖν, λελαχεῖν, τετυκέσθαι, λελαβέσθαι, κεκαμῖν, κεκαδέσθαι, &c. In the notes they have been occasionally explained in the usual manner; but it appears highly probable that they are really forms of a new derivative present, from the perfect of the original verb. See Od. Θ. 61. So also τεταγών, in Il. A. 591. and κεκλήγοντες, in Il. M. 125. which are sometimes considered as perfect participles declined *Æolicè*, like the present, are in all probability formed from new verbs, τετάγω, κεκλήγω.

There are likewise to be met with in Homer new forms of verbs, derived from the futures of other verbs. Thus, ἐβήσέτο and ἐδύσετο recur continually; we have οἴσετε in Il. Γ. 103. λέξεο in Il. I. 613. and several others. Of the future itself, it may be observed, that the termination εσω, which appears originally to have been the only form in use, is occasionally found in Homer, in verbs whose characteristics are λ and ρ: as ὀλέσω, in Il. M. 250., ἀρέσω, Il. I. 120. This form, however, had already undergone a double change, by omitting the ε and the σ respectively. Thus we have ἄρσω, in Il. A. 136. διαφθέρσω, in Il. N. 625, βαλέω, in Il. Θ. 403., ἀγγελέω, in Il. Θ. 409. The first of these forms was afterwards *Æolian*, and the latter was retained by the *Ionians*. Hence διαφθαρέται, Herod. VIII. 108.

There were some peculiarities also in several verbal terminations among the *Ionians*. That of αται and ατο, in the third person plural, for νται and ντο, is common both in Homer and Herodotus: as is also the original form of the plusquamperfectum in εα. In the perfect also of some verbs *pure*, they reject κ; as, in ἔσταώς, Il. B. 170., for which Herodotus uses ἐστεώς, V. 92. In the third person plural of the imperative they write ων for ωσαν; as λεξάσθων, Il. I. 67., κτεινέσθων, Herod. VII. 10. The termination όντων for έπωσαν, is common also in the *Attic* writers. Of the termination θεν for θησαν, of the *Ionic* form of the subjunctive, and of the addition of the syllable σι to the third person singular, see the notes on Il. A. 57. 129. 62. respectively. The terminations εμεν and εμεναι, of the infinitive, are poetical. Many forms also are found in Homer which must necessarily be referred to obsolete verbs in μι.

In contractions, the termination is frequently extended by the re-inser-

¹ Clarke generally renders these verbs by *soleo*; as πλύνεσκον, *lavare solebant*; Il. X. 155.

tion of one of the vowels forming the contraction, or of the corresponding long vowel, if required by the metre. Thus we meet with the participle κομώοντες, *passim*; ὁράας, Il. H. 448.; βοώσι, P. 265.; αἰτιάαν, N. 215.; ὀρώω, E. 244.; ἡβώοιμι, A. 669. Sometimes also, without a contraction, a long vowel is doubled; as δώωσιν, Il. A. 137.; στήη, E. 598.; ἐμβήη, Il. 94.; φθήη, Il. 861.

III. VARIETIES IN THE USE OF CERTAIN LETTERS.

The principal literal changes in the Homeric dialect are :

A for E; as τάρμειν for τέμνειν, which is common both in Homer and Herodotus.

E for H; as ἔσαν for ἦσαν, *passim*.

H for A; as πῆξις for πᾶξις, *passim*: ἱητρὸς for ἱατρὸς, Il. A. 832.

I for E; as ἰστίη for ἑστία, Od. T. 304; and in Herodotus.

Y for O; as ἄγυρις for ἀγορά, Il. Π. 661. Ω. 141.

O for H; as πτώσσω for πτήσσω, Il. E. 634.

EI for E; as κεῖνος, ξεῖνος, &c.

EY for E; as εὔκηλος for ἔκηλος, Il. A. 554. δέδομαι for δέομαι, Il. N. 310.

OI for O; as χροῖη for χροή, Il. Ξ. 164.

OY for O; as μοῦνος, νοῦσος, οὖνομα, &c.

OY for Y; as εἰλήλουθα for ἐλήλυθα, *passim*: This was afterwards peculiar to the Æolians.

Δ for Σ; as ὀδμή for ὀσμή, Il. Ξ. 415. and *passim*: Herod. VII. 111.

Φ for H; as φῆρ for θῆρ, Il. A. 268. B. 743.

ΣΣ for ΠΤ; as πέσσω for πέπτω, Il. B. 237. Herod. II. 37¹.

Besides the above peculiarities, many others will continually present themselves to the student, for which the metre will frequently afford a satisfactory reason. There are many varieties in the pronouns which it has not been necessary to point out, as they must soon become familiar, and some of them have been occasionally explained in the notes. The resolution of diphthongs, as πᾶις for παῖς, in Il. B. 609., and the doubling of consonants in the middle of words, are purely metrical: except, perhaps, μέσσοις, τύσσοις, and the like, which are doubtless dialectic varieties, though they are sometimes to be met with even in the dialogues of the Greek tragedians.

SECTION V.

ON THE VERSIFICATION OF HOMER.

There is nothing in Homer more deserving of admiration than the expressive simplicity and the harmonious cadence of his *Versification*. In an age when Greece was in a state of comparative barbarism, and the language fell infinitely short of that perfection which it afterwards acquired, he has succeeded in painting the loftiest sentiments in the most effective colours; and in adapting the yet unformed dialect of his countrymen to the most exquisite beauties of poetry. The majestic force of compound epithets, the harmonious pauses, the easy flow of the numbers, and the unvaried adaptation of the sound to the sense, are felt and appreciated even by a

¹ See Matt. Gr. Gr. Part. I. *passim*. Burgess. Præf. ad Dawes. Misc. Crit. Heyn. Obss. Hom. T. VII. p. 712. sqq. T. VIII. p. 226. sqq.

cursorly reader; and the general principles of the structure of this verse, which is the pure heroic Hexameter, are sufficiently understood by the common rules of prosody. It will, therefore, be sufficient to point out some of the less obvious niceties, and to account for some apparent anomalies, which the critics have been too eager to class under the head of *Poetic licenses*, without considering that they may be reduced, for the most part, to fixed and regular rules.

I. First, then, of the *Cæsura*. This term has been variously defined by different writers, in reference to the properties of different species of metre; nor are they by any means agreed in their opinions, where the same metre is concerned. In the Hexameter, however, the *Cæsura*, properly so called, is the division of the verse (*τομή*) at the end of a word, in the middle of the *third* foot, where the voice naturally pauses in reading it. In technical language, the *Cæsura* is *penthemimeral*; of which the prevailing forms are:—

- A. Il. A. 1. Μῆνιν ἄειδε, θεὰ, | Πηληϊάδεω Ἀχιλῆος,
B. Il. A. 2. Οὐλομένην, ἣ μυρὶ' | Ἀχαιοῖς ἄλγε' ἔθηκε.

The proportion of these forms is nearly equal throughout the *Iliad*, though the latter exceeds in the first book; which, consisting of 611 lines, contains 290 instances of the form A, and 315 of the form B; the remaining six lines, viz. vv. 145. 218. 307. 400. 466. 584. having no *Cæsura*. Of those verses, which have no *Cæsura*, the greater proportion divide themselves into three distinct syzygies, or pairs of feet, many of them consisting entirely of proper names. Thus:—

- Il. A. 145. *Η Αἴας, ἦ | Ἰδομενεύς, ἦ | δῖος Ὀδυσσεύς.

A division of the verse also frequently occurs in the middle of the fourth foot, which is usually called an *Hepthemimeral Cæsura*. The only legitimate *Cæsura*, however, seems to be that already mentioned; and there are very few instances in which the other is found, that do not contain this also. The *Iliad* contains the following, and probably some few more, examples of the *Hepthemimeral* division only: Il. Γ. 71. Δ. 124. 329. 451. Θ. 346. I. 186. K. 502. Λ. 494. N. 715. O. 368. Σ. 567. T. 38. Φ. 292. X. 258. Ψ. 362.

II. Of the *Arsis*. It is a well-known property of the *Cæsura*, that if the vowel upon which it falls be the last of a word, and *short*, such vowel is consequently lengthened. In addition to this, however, there are continual instances in Homer of the lengthening of short syllables, both at the beginning and end of words, provided always that such syllables be the first of the foot. The principle upon which this proceeds is similar to that of the *Cæsura*, and arises from the swell of the voice upon the first syllable of every foot, which was evidently considered necessary to the proper reading of the verse. The increase of time which this rising inflection of the voice, called the *Arsis*, required to elevate it above the ordinary tone, was of course considered a sufficient cause for lengthening the syllable upon which it fell. For examples, see Il. A. 36. Δ. 135. I. 313. T. 5. 43. 367. 390. 400. In order to lengthen a syllable in the middle of a word, and sometimes, indeed, in other cases, it was usual to double the succeeding consonant; or to substitute, instead of the vowel, the corresponding diphthong. Instances of this occur in every page; and it is hardly safe to admit the theory of Professor Dunbar, who proposes to read

such words as ἔδδεις, κύνεσσι, τελείετο, ἔμμεναι, and the like, wherever they occur, with a single consonant, and to account for the production of the syllable upon the same principle, as in other cases¹. In Il. A. 342. X. 5. the adjective ὀλοός seems to be an exception, as it occurs with the penultima long; the only apparent reason for which is derived from the *Arsis*. Some, indeed, would read ὀλωῇσι and ὀλωῇ, and others ὀλοιῇσι and ὀλοιῇ, in the two instances respectively; but there seems to be no authority for the change. In the compounds ἀποειπῶν, Il. T. 35. ἀποέρση, Φ. 283. and the like, the verb and the preposition must be considered as distinct.

There are some instances also of the lengthening of short syllables at the end of a foot, i. e. in the *thesis*, or fall of the voice, before a *liquid*. Hence these letters are supposed to have possessed a certain property of doubling themselves in the pronunciation, by which means the preceding vowel becomes long. Thus Il. E. 358. πολλὰ λισσομένη. This vis ἑκτα-τικῇ, as it is called, unquestionably belonged to the initial ρ². The case is different in Il. A. 193. ἔως ὃ ταῦθ' ὤρμαινε. Here it is probable that the pronoun is emphatic, and the stress of voice, which in consequence rested upon it, had the effect of lengthening the syllable. Compare Il. K. 507. O. 539. P. 106. Σ. 15. Φ. 602. In all these places Bentley proposes to read ἔως ὅγε.

III. Of the *shortening* of long vowels or diphthongs. It may be observed, as a general rule, that a long vowel or diphthong at the end of a word, before another vowel or diphthong, is always made short, except in the *Arsis*; but in the beginning or middle of a word it generally remains long, under the same circumstances. There is but one passage which militates against the former part of the rule; viz. Il. B. 145. where Professor Dunbar, to whom the canon is due, would read Πόντον τ' Ἰκαρίοιο, κ. τ. λ. observing that πόντος is usually applied to this sea by Homer, and θάλασσα to the *Ægean*; so that two seas are, in fact, intended, and not one only, by means of an apposition. With regard to long vowels or diphthongs remaining so in the middle or beginning of words, exceptions are chiefly confined to the word ἐπειῇ, as in Il. A. 156. 169. and elsewhere. In Il. B. 415. and other passages where the word δῆϊος occurs with the first syllable short, the ι may be subscribed; and in Il. A. 380. the true reading is probably βέβλαι, the 2 sing. pres. pass. of βέβλημι, which is found in the Venetian MS.

With respect to the *Correptiones Atticæ*, as they are called; i. e. the shortening of vowels before words beginning with a double consonant or a mute and a liquid, it is a distinguishing peculiarity in Homer, that he seldom adopts them, unless in those words, chiefly proper names, which could not otherwise have place in an Hexameter. Thus the words βραχίων, δράκων, κραδαίνω, and some cases, as the genitive plural for instance, of βροτός, must have been entirely excluded from the *Iliad*, without a partial admission of this license. Compare Il. M. 389. B. 308. N. 504. H. 446. et passim. The same observation applies to the words Σκάμανδρος, Il. B. 465. Ζάκυνθον, B. 634. Ζέλειαν, B. 824. and several others. In Il. Γ. 414. however, the word σχετλίη occurs with the first syllable short, which, unless it be corrupt, cannot be excused on the plea of necessity;

¹ The Professor, however, has ably illustrated the principles of Homeric versification in an English dissertation, attached to his *Prosodia Græca*.

² See on Soph. CEd. T. 347. Pent. Gr. p. 60.

neither can the shortening of δέ, before δράγματα, in Il. A. 69. and before χρεῖν, in Il. Ψ. 186. We also meet with μεμνέωτο δρόμου, in Il. Ψ. 361. and τετρακύκλον, with the first syllable short, in Il. Ω. 324¹. Such instances, however, are extremely rare; and it is in the Pseudo-Orpheus, and writers of a later age, that the want of melody, which the too frequent admission of them produces in the heroic Hexameter, is more particularly discernible¹.

IV. Of *Elision*, or *Apostrophe*; and *Crisis*. The principles need but little explanation. It is well known that all the short and doubtful vowels are elided by Homer, except Υ; together with the diphthong AI, and sometimes, though rarely, OI. The latter usage has, indeed, been doubted altogether; but there are some unquestionable examples in the Iliad; e. g. Il. N. 481. δεῦτε, φίλοι, καὶ μ' οἴω ἀμύνετε. Compare Il. Z. 165. I. 669. K. 544. Π. 207. This elision, however, seems to be confined to μοι and τοι; of the elision of αι before a short vowel, the instances are numerous. With respect to vowels, the only observation of importance relates to the final ι of the dative singular, of which the elision is extremely rare. In Il. E. 5. we have ἀστέρ' ὀπωρινῷ, and in Il. Π. 385. ἡματ' ὀπωρινῷ. Compare Il. Δ. 259. Δ. 588. M. 88. N. 289. Ω. 26. For ἀσπίδ' ἐνὶ κρατερῇ, in Il. Γ. 349. we find ἀσπίδι ἐν κρατερῇ, in Il. P. 45. though the MSS. vary in both places. The most usual Crises in Homer are those of η, with the diphthong ου, as in Il. E. 349. ἦ οὐχ ἄλκις, and with ει, as in Il. E. 466. ἦ εἰσόκε. The particle δὲ, also, sometimes forms a Crisis with the initial vowel of the following word; as in Il. Υ. 220. ὅς δὲ ἀφνειότατος. A Crisis of a somewhat remarkable nature is constructed between the diphthongs ει and ου, in Il. N. 777. μέλλω· ἐπεὶ οὐδ' ἐμὲ πάμπαν κ. τ. λ. Compare Od. Δ. 352.

V. Of *Synizesis*. This figure is nearly allied to Crisis, and consists in the extrusion of a short vowel before a long one or a diphthong, by which means two syllables coalesce into one. This is particularly the case with the vowels εω; as in Il. A. 1. Πηληϊάδεω; and εα, as in the accusative singular of nouns in εως. The two last syllables, however, do not necessarily coalesce in these accusatives, as some suppose; since the final α, though generally long, is not necessarily so; and the few deviations from the rule, which are to be found in the Attic poets, have most probably arisen out of the sanction which the Ionic dialect affords³.

SECTION VI.

ON THE DIGAMMA.

THERE is yet one important point connected with the Versification of Homer, which seems to demand a separate consideration: viz. the use of the Digamma in his poems. If a word ending with a vowel is succeeded by another beginning with a vowel, it produces an hiatus, which was ex-

¹ In Il. A. 656. the true reading is unquestionably that of the Harleian MSS. βέλεσι βεβλήταται, which should have been admitted into the text.

² See Hermann's Appendix to the *Argonautica*, p. 755. sqq.

³ See Porson and Schæfer on Eurip. Hec. 870.

cessively disagreeable to the delicate ears of the Greeks, and is, in fact, inconsistent with the general usage of the language. The Athenians, to whom such hiatus were peculiarly offensive, invariably avoided them either by the Ν ἐφέλκυστικόν, apostrophe or contraction. In Homer, however, these anomalies, if so they may be called, incessantly occur, and words ending even with short vowels, are followed by others beginning with short vowels, in which the construction of the verse will not admit of the application of any of those means, which are usually employed in such cases. Hence an hypothesis suggested itself to the celebrated Bentley, that many words beginning with a vowel were originally pronounced with a consonant, or with some sound, which had the effect and power of a consonant. Now it appears from Dionysius Halicarnassensis¹, that it was the custom of the ancient Greeks to prefix to many words beginning with a vowel, a letter somewhat resembling a Γ, with two cross lines joining one straight one, in the form of a double Gamma (F). Hence, this letter was called a *Digamma*, and it is supposed to have occupied the sixth place in the original Pelasgic alphabet of ancient Greece. The grammarian Trypho also attributes the use of the Digamma to the early Æolians, Ionians, Laconians, and Bœotians²; but since its use was retained by the former to a much later period than in any other of the Grecian States, it has been generally distinguished by the name of the *Æolic Digamma*. No document, however, of its existence as a written character remains, except in inscriptions; of which the most remarkable is the celebrated Delian marble, discovered by Montfaucon, in 1708, and some coins at Velia. Cicero writes, in Epist. ad Attic. IX. 9. *Neque solum Romæ, sed etiam Deli, tuum Digamma videram*.

Since, then, it appears that such a letter did exist in early Greece, and more especially in those parts in which Homer, in all probability, composed his poems, it can scarcely be doubted that its effects were still perceptible in the poet's time; and that its application may be fairly applied to the removal of metrical difficulties in his writings. Bentley, indeed, has satisfactorily established his point to a considerable extent, and would probably have strengthened his hypothesis into a greater degree of certainty, had he lived to prosecute his plans, in spite of the paltry and malicious ridicule to which his ingenious discovery exposed him³. The principles upon which he had proceeded, rested upon the observation, that there were certain words in Homer beginning with a vowel, which were never preceded by a consonant; and others, of which the two first syllables were short, which were never preceded by a double consonant, except in cases of manifest corruption, and easy emendation. In proof of this position, Dawes, who followed up the inquiry in his *Miscellanea Critica*, has actually exhibited the result of an examination of all the places in the Iliad, in which the words ἀναξ and ἔπος occur⁴; from which it ap-

¹ Antiq. Rom. I. 20.

² In his Πάθη λεξέων, §. 11. Mus. Crit. T. I. p. 34. προστίθεται δὲ τὸ δίγαμμα παρὰ τε Ἰωσι, καὶ Αἰολεῦσι, καὶ Δωριεῦσι, καὶ Λάκωσι, καὶ Βοιωτοῖς· οἷον ἀναξ, **Ἰ**άναξ, Ἐλένα, **Ἰ**ελένα, κ. τ. λ.

³ Among others, Pope; Dunciad IV. 215.

*Roman and Greek grammarians! know your better,
Author of something yet more great than Letter:
While towering o'er your alphabet, like Saul,
Stands our digamma, and o'ertops them all.*

⁴ Misc. Crit. pp. 239. 262.

pears, that in every instance, the preceding word invariably ends with a vowel in the one case, and with a syllable naturally short in the other; or may be made to do so, either by removing a final *ν*, or the expulsion of an useless particle. Hence, it should seem, that in these and similar instances, the Digamma necessarily formed a constituent part of the word, in order that the metre might not be violated; and when it is known, upon the testimony of Dionysius, that *ἀναξ* was originally written *Ἄναξ*, the evidence in favour of the theory is unquestionably powerful.

Still there are several points to which the Digamma will not apply; and others, with which its use is altogether irreconcilable. A scholar, indeed, no less eminent than Matthiæ¹, has ventured, upon these grounds, to dispute its existence in Homer altogether; and, according to the system of Professor Dunbar, there are but two words, *οἶνος* and *εἶδω*, in which its application is necessary. The Benteian theory, however, is generally admitted by the learned, and the weight of argument is certainly in favour of its truth, at the same time that its failure, in a variety of instances, and in words to which in other cases it belongs, together with its fluctuating application in compound words, are matters which have not yet been satisfactorily accounted for. Instances of its arbitrary employment will be seen in the list of words which concludes this Section.

But, though Dawes and Bentley are generally agreed upon the subject of the Digamma, there are yet two points upon which these great critics are entirely at issue. In the first place, instead of the *Æolic* Digamma, Dawes affirms that it should be distinguished by the title of the *Ionic* *Vau*, and assigns to it the power of the English *W*. No great importance, however, seems to attach itself to the mere name of this imaginary character; and as to the power of the letter, whether it was that of the Roman *B*, *V*, or *F*, or of the English *W*, or some intermediate labial pronunciation, the question is still undecided, and likely to remain so. Mr. Knight² has supported the opinion of Dawes, however untenable, with considerable ingenuity; and Bishop Marsh³ is far more successful in contending against it, than in establishing his own hypothesis; according to which, the Digamma was pronounced like the Roman *F*. The more received opinion, however, and by far the more probable, is that which affixed to the letter the power, as near as may be, of the Roman *V*. According to Dionysius⁴, in the passage already referred to, the Digamma had the force of the diphthong *ou*, which is constantly interchanged with the Roman *V*. Thus, for the names *Virgilius* and *Severus*, the Greeks wrote *Οἰργίλιος* and *Σεούηρος*, and the Romans expressed *Ἀριστόβουλος*, ARISTOVLVS. In some inscriptions of the emperor Claudius, we meet with the Roman *V* under the form of an inverted *F*; and many digammated Greek words, which have been transferred into Latin, are spelt with a *V*. Thus, *Φοῖνος*, *vinum*; *Φοῖκος*, *vicus*; *Φῆρ*, *ver*; *Φῖς*, *vis*; *ὄΦις*, *ovis*; *αἰΦὼν*, *ævum*; *ἄφορος*, *Avernus*; &c. &c.

The other point of disagreement between Dawes and Bentley relates to the non-appearance of the Digamma in any of the Poems of Homer. It is well known that Bentley had conceived an intention of preparing an edition of Homer, with the character restored throughout, of which a

¹ Gr. Gram. §. 41.

² In his *Prolegomena in Homerum*, and *Essay on the Greek Alphabet*.

³ In his *Horæ Pelagicae*.

⁴ *Antiq. Rom.* I. 20.

specimen will be found in Kidd's edition of the *Miscel. Crit.* p. 336. Dawes, on the other hand, maintains, that although it would be well to insert a sign of the same kind for the instruction of modern readers, the form of the letter was entirely unknown in the time of Homer, and that its power alone existed. Which of these opinions is correct, it would be difficult to determine. If, on the one hand, the form of the letter was unknown, whence is it, that it appears on several ancient monuments? And if, on the other, Homer actually employed it in writing his Poems, how can its total disappearance from all existing copies, without trace or vestige, be accounted for? The only hypothesis, within the compass of probability, seems to be this: that at the time of the revision of Homer, under Pisistratus, the Digamma had fallen into complete disuse in Greece; that the orthography was consequently remodelled, according to the form of language and writing which then prevailed; and that the Asiatic originals, in which the character was exhibited, have been irretrievably lost.

The investigation of the Theory of the Digamma has been prosecuted by Heyne, with great learning and research, upon the principles laid down by Dawes, in three *Excursions* on *Il. T.* vol. VII. p. 708. sqq. The list of the digammated words which he has given in the second *Excursion* is highly valuable; as is also the Catalogue of Mr. Kidd, in his *Notes* on Dawes's *Misc. Crit.* p. 234. sqq¹. The liberties, however, which Heyne has taken with the writings of Homer, in condemning, without mercy, as corrupt or spurious, the numerous passages which oppose his ideas respecting the universal application of the Digamma, are unwarrantable in the extreme. That difficulties, perhaps insurmountable, do exist on this head, the following instances of inconstancy and variation will clearly indicate. The list is by no means perfect; but it will be a sufficient proof that much remains to be done, before the doctrine of the Digamma can be reduced to any fixed principles of general application. It may also be observed, that there are several words digammated by the ancient grammarians, which do not admit the Digamma in Homer; as *ἀνῆρ*, *Ἑλένα*, &c. &c.

¹ It should be remembered, however, that the examples which Kidd has adduced, are rather conjectural emendations of the passages cited, than the passages themselves.

LIST OF HOMERIC WORDS IN WHICH THE APPLICATION OF THE DIGAMMA
IS FLUCTUATING AND ARBITRARY.

- ἄλις. Generally digammated; as in Il. B. 90. I. 137. Ξ. 122. Φ. 352. There are two exceptions, however;—the one in Il. P. 54. where Bentley proposes ὁ ἄλις, and Heyne rejects the verse;—the other in Il. Φ. 344. οἱ ῥα κατ' αὐτὸν ἄλις ἔσαν. In this latter instance Heyne would transpose the words, according to the reading of the Harleian MS. in v. 236. which he has there received into the text. Perhaps, however, the correct reading is αὐτὸ ἄλις. See note *in loc.*
- ἄναξ, ἀνάσσω. It has been observed already that Dawes has examined all the passages in which these words occur. His emendations are frequently correct, but sometimes bold and inadmissible. See Kidd's notes.
- ἀνδάνω. Digammated in Il. A. 24. 378. but not in Od. K. 373.
- ἀραιός. In Il. II. 161. Od. K. 90. the Ν *ἡφελκυστικόν* should probably be removed.
- ἄρνης. Sometimes this noun receives the Digamma; as in Il. Δ. 158. 435. Θ. 131. Compare however, Il. B. 550. Γ. 103. 119. X. 263.
- ἄστυ. The Digamma is generally prefixed, as in Il. B. 803. Z. 392. *et alibi*. Exceptions will be found in Il. Γ. 140. Δ. 732. Σ. 274. The last instance, in which ἔξομεν ἄστυ occurs, is too much for Heyne's ingenuity, and he rejects it as spurious.
- ἐαρινός. Il. Θ. 307. νοτίησί τε εἰαρινῇσιν. In Il. B. 471. however, we have ὥρη ἐν εἰαρινῇ. Heyne would eject the preposition; but without authority. The same words occur in Od. Σ. 366. X. 301. and the substantive *ἔαρ* is never digammated.
- ἔθειραι. Digammated in Il. II. 795. Hence Heyne rejects Il. T. 382. as spurious.
- εἶδω, εἶδως, εἶδωλον. The verb *εἶδω* and its derivatives are very rarely found without the Digamma. For ὄφρ' εἶδῃς in Il. Θ. 420. and elsewhere, Bentley corrects ὄφρα ἰδῃς. Still, however, there are many difficulties remaining. Compare Il. Θ. 555. I. 128. T. 245. Ψ. 263. Heyne of course rejects Il. Γ. 224. as an interpolation.
- εἵκοσι, ἐἵκοσι. Both these forms have the Digamma; the first at the beginning, and the other before the second ε. See Il. B. 748. O. 678. Od. P. 327. Exceptions will be found in Il. I. 379. A. 25. X. 349.
- εἴκω, εἴσκω, εἴκελος. The verb *εἴκω* and its derivatives are very uncertain in their reception of the Digamma; which is recognised in Il. Γ. 197. Δ. 86. E. 604. Σ. 154. and elsewhere; but rejected in Il. T. 282. Ψ. 66. and various other instances. Sometimes also the perfect *ἔοικα* is written with one, and sometimes with two Digammas. Compare Il. B. 233. Γ. 459. with Il. Δ. 286. Y. 371.
- εἰλύνω, εἰλυφάζω. There is an hiatus in Il. Y. 492. but not in Il. A. 156. Σ. 522. Ψ. 393. εἰωθα. Exceptions to the use of the Digamma occur in Il. E. 766. Od. P. 394.
- ἐκάς. This adverb and its derivatives are generally digammated. We have exceptions, particularly in ἐκηβόλος, in Il. A. 21. 438. P. 333. Y. 153. and elsewhere.
- ἔκαστος. In favour of the Digamma, compare Il. A. 607. B. 610. and elsewhere frequently. Against it, we have Il. B. 719. E. 470. I. 180. &c. &c.
- ἐκηλος. Digammated in Il. E. 759. Z. 70. Heyne rejects Il. Θ. 512. ἐπιβαῖεν ἐκηλοι. But compare Od. B. 311. P. 478.
- ἐκών. With the Digamma in Il. Δ. 43. without it, in Il. Ψ. 434. 585.
- εἰλίσσω. This verb is digammated in Il. Θ. 340. M. 74. Σ. 372. The exceptions, however, are very numerous, and Heyne is in consequence very ready at detecting interpolations. Compare Il. N. 204. Ψ. 309. 320.
- ἐλπω, ἐλπομαι, ἐλπίζ. Instances in favour of the Digamma will be found in Il. I. 40. N. 309. and against it in Il. Ω. 491. and elsewhere.
- ἐλωρ, ἐλωρίον. These words are found with an hiatus in Il. A. 4. E. 684. P. 667. and with a consonant preceding in Il. Σ. 93.
- ἔπος, ἔπω. These words are examined by Dawes, in Misc. Crit. p. 262. in order to establish the principle of the Digamma. See Kidd's notes throughout.
- ἔργον, ἐργάζομαι. Digammated in Il. A. 573. E. 175. *et alibi*: but examples of a contrary description are numerous. Compare Il. Γ. 351. Δ. 470. Z. 289. I. 228. 374. &c. &c. &c. To amend Il. B. 751. Heyne rejects vv. 750 to 755. inclusive.
- ἔργω, εἶργω, ἔρκος. The noun is digammated in Il. E. 90. and the verb in Il. A. 437. but they much more generally occur without an hiatus. Compare Il. Z. 5. H. 211. I. 476. II. 481. P. 354. 571.

- ἔρδω. This word is seldom preceded by an hiatus. There is an instance, however, in Il. Ξ . 261.
- ἔρέω, εἶρω. Heyne endeavours to prove that these verbs have the Digamma, when they signify *dicere*; and reject it when they signify *interrogare*. He does not seem, however, to have established his point. See vol. VII. p. 751.
- ἔρύω. With the Digamma in Il. A. 190. 485. and elsewhere: without it, in Il. A. 141. Θ . 143. A. 363. *et sæpius*.
- ἔρώσιος. Compare Il. E. 854. X. 292. with Od. Ω . 282.
- ἡδύς. Without the Digamma in Il. Δ . 131. with it in Il. A. 378. Φ . 508.
- ἦθος. In the Iliad this word has not the Digamma. See Il. Z. 511. O. 268. The case is otherwise in Od. Ξ . 411.
- Ἥρη. *Juno*. The appellations, πότνια Ἥρη on the one hand, and λευκώλενος Ἥρη on the other, continually present themselves.
- ἔμαι. Digammated in Il. B. 154. 589. N. 424. with which Od. B. 327. K. 246. Ξ . 142. are at variance.
- Ἥλιος. Instances of variety in this name are too numerous to require examples.
- Ἥρις. Il. A. 199. *et passim*: πόδας ὠκεία Ἥρις. Compare Il. Ψ . 198.
- ἴσημι, ἴστωρ. In favour of the Digamma we have Il. A. 124. B. 486. Σ . 420. 501. Ψ . 312. &c. and against it Il. Z. 151. Od. Θ . 146. &c.
- ἴσος. This word and its compounds are frequently preceded by a vowel; as in Il. A. 163. Γ . 310. and elsewhere. On the other hand, Il. Z. 101. μένος ἰσοφαρίζειν. 1. 142. τίσω δὲ μιν ἴσον Ὀρέστην.
- ἴφι. Compare Il. A. 38. B. 720.
- ἰωή. Compare Il. Δ . 276. A. 308. with K. 139.
- οἶκος. In this word and its derivatives the use of the Digamma is nearly constant. At the same time, however, some difficulties present themselves: as, for instance, in Il. A. 19. εὖ δ' οἴκαδ' ἐκέσθαι. Compare Il. B. 750. Ω . 572. *et pauca alia*.
- οἶνος. In this word also the Digamma seldom fails. Among the exceptions are Il. H. 467. 472. I. 224. and some few in the Odyssey.

THE

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Α’.

Ἐπιγραφαί.

ΛΟΙΜΟΣ καὶ ΜΗΝΙΣ.

Ἄλλως.

Ἄλφα, λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.

THE ARGUMENT.

THE CONTENTION OF ACHILLES AND AGAMEMNON.

In the War of Troy, the Greeks, having sacked some of the neighbouring towns, and taken from thence two beautiful captives, Chrysæis and Brisæis, allotted the first to Agamemnon and the last to Achilles. Chryses, the father of Chrysæis, and priest of Apollo, comes to the Grecian camp to ransom her; with which the action of the poem opens, in the tenth year of the siege. The priest being refused, and insolently dismissed by Agamemnon, intreats for vengeance from his god, who inflicts a pestilence on the Greeks. Achilles calls a council, and encourages Calchas to declare the cause of it; who attributes it to the refusal of Chrysæis. The king, being obliged to send back his captive, enters into a furious contest with Achilles, which Nestor pacifies; however, as he had absolute command of the army, he seizes on Brisæis in revenge. Achilles, in discontent, withdraws himself and forces from the rest of the Greeks; and complaining to Thetis, she supplicates Jupiter to render them sensible of the wrong done to her son, by giving victory to the Trojans. Jupiter, granting her suit, incenses Juno; between whom the debate runs high, till they are reconciled by the address of Vulcan.

The time of two and twenty days is taken up in this Book; nine during the plague, one in the council and quarrel of the princes, and twelve for Jupiter's stay with the Ethiopians, at whose return Thetis prefers her petition. The scene lies in the Grecian camp, then changes to Chrysa, and lastly to Olympus.

ΜΗΝΙΝ αἶειδε, Θεά, Πηληϊάδεω Ἀχιλῆος

Vers. 1. *Μῆνιν*. Iram perdurantem: *enduring, retentive rage*. Schol. *ὀργήν, χόλον ἐπίμενον*. Eustathius also derives it from *μένω, to remain fixed*; and not from *μαίνομαι*. Πηληϊάδεω is Ionic for Πηλεί-

δου, from the patronymic Πηλεΐδης. Of the formation of *male* patronymics, it may be observed generally, that they are formed by changing the final syllable of the genitive of the father's name into *ίδης*, or, if the penul-

Οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,
Πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
Ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν,
Οἶωνοῖσι τε πῦσι· Διὸς δὲ τελέετο βουλή,

tima be long, into *ιάδης*; as, Πηλεὺς, εὖς, Πηλείδης· Τελαμών, ὄνος, Τελαμωνιάδης. From nouns in *ος* the Ionic dialect forms the patronymic in *ίων*; as, Κρόνος, ου, Κρονίων. If formed immediately from the Ionic, the patronymic from nouns in *εύς* may be obtained by changing the final *ος* of the genitive into *ιάδης*; as, Πηλεὺς, ἦος, Πηληιάδης. See Matt. Gr. Gr. §. 99. Of *female* patronymics, see on v. 111. *infra*; and of the general peculiarities of Homer's dialect and versification, see Prelim. Obs. sect. IV. and V. Horace has twice referred to the opening of the *Iliad*: Od. I. 6. 5. *gravem Pelidae stomachum cedere nescii*. Epist. II. 2. 42. *Iratus Graiis quantum nocuisset Achilles*. Besides, he has given his approbation to the judgment of Homer in hurrying the reader at once *in medias res*; introducing such previous occurrences, as were necessary to be mentioned, by way of episode. Hor. A. P. 136. *Nec sic incipies*; &c. Compare Aristot. Poët. 23. Of the Proemium itself Quintilian speaks thus; Inst. Orat. X. 1. 48. *Paucissimis versibus legem Proemiorum non dico servavit Homerus, sed constituit. Nam et benevolum auditorem invocatione Dearum, quas praesidere vatibus creditum est; et intentum, proposita rerum magnitudine; et docilem, summa celeriter comprehensa, facit*. In a similar manner, Homer repeatedly invokes the Muses, more particularly upon occasions where supernatural information is required, respecting those circumstances which he could only have known by tradition. See Il. B. 484. 761. A. 218. E. 508. II. 112.

2. οὐλομένην. *Destructive*. Schol. ὀλεθρίαν. The word, as Heyne observes, is explained by the context.

3. πολλὰς δ' ἰφθίμους ψυχὰς. *Many brave souls*. In the same way, we have πολλὰς ἰφθίμους κεφαλὰς in Il. A. 55. where the expression, Ἀἰδὶ προΐαψεν, again occurs, and also in Il. Z. 87. whence it is imitated by Æschylus in Sept. Theb. 310.—*ψυχὰς ἠρώων*. This may be looked upon as a common periphrasis for *ἠρώας*, unless perhaps there is an opposition between the words *ψυχὰς* and *αὐτοὺς*, *themselves*, i. e. *their bodies*, in the following line. There is no doubt of Homer's belief in the immortality of the soul; but it is a gloomy and nugatory immortality that he assigns to his greatest heroes. Compare Il. II. 856. and see especially Od. A. 487. sqq., and *Mitford's Hist. of Greece*, vol. i. p. 121. The compound verb *προΐαπτειν*, is sup-

posed by most commentators to signify, *to send prematurely*; but Heyne and Ernesti consider it as implying nothing more than the simple verb, in which they are supported by the parallels in Virg. Æn. II. 398. *Multos Danaum dimittimus Orco*. X. 662. *Obvia multa virum demittit corpora morti*. Compare Æn. II. 85. IX. 527. 785. In Il. E. 190. *προΐαπτειν* is certainly used for the simple verb; not to mention that this preposition is frequently redundant in composition: e. g. *infra* v. 326. Γ. 118. Δ. 398. Heyne, however, is decidedly wrong in considering *ιάπτειν* as synonymous with *πέμπειν*, since the former verb includes the notion of violence, which the latter does not. See Damm. in voce. This distinction is marked by the passage cited by Heyne himself from Il. Θ. 367. Of the derivation of *ἰφθίμος*, see on v. 38. *infra*.

4. ἠρώων. This designation was afterwards given to those only who were supposed to be descended from one immortal parent; and the other, whether father or mother, mortal. During the heroic ages, the title was more extensively applied, and Homer has given it to all his principal characters. Compare Il. A. 102. B. 844. Γ. 377. H. 120. Thus also, B. 110. *Ἡρώες Δαναοί*, and elsewhere. The distinction is accurately marked in Hesiod. Op. D. 157. sqq.—*ἐλώρια*. *A prey*; but *ἐλωρ* is more frequently used: Il. E. 488. 684. P. 151. 667. Homer could not have described the woes of the Greeks more forcibly than by representing them as deprived of interment. The rites of burial were considered as indispensable for the rest of the departed spirit; and the notion was prevalent among the generality of mankind during that period of time. Compare Deut. xxviii. 26. I Sam. xvii. 44. 46. Ps. lxxix. 2. Jerem. vii. 33. xvi. 4. xxii. 19. and see also on Il. E. 297.—The mode of expression is frequent in Homer, and it has been repeatedly imitated by the Greek tragedians. Compare Æsch. Theb. 1015. Supp. 709. Soph. Ant. 29. 205. 697. 1080. See also Herod. VII. 10.; and so Virg. in Æn. IX. 485. *canibus data præda Latinis Alitibusque jaces*. Compare Catul. Carm. LXI. 152. During the truce, after the first battle in book VII., the dead were interred; they were left unburied after the second and third battles, in books VII. XVIII.

5. Διὸς δὲ τελέετο βουλή. *And the will of Jove*—viz. that Hector should fall by the arm of Achilles, and be restored to Priam for the purpose of honourable burial, as the

‘Εξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.
 Τίς τ’ ἄρ σφῶε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
 Λητούς καὶ Διὸς νιός· ὃ γὰρ βασιλῆϊ χολωθεῖς

immediate preliminary to the destruction of Troy—*was gradually accomplishing*. Heyne, and the generality of commentators understand this clause in a parenthesis, referring the following ἐξ οὗ δὴ κ. τ. λ. to the verbs προΐαψεν and τεῦχε. Such a construction is totally at variance with the simplicity of Homer’s language; besides that in every instance in which he uses the expression ἐξ οὗ, it is in reference to the verb immediately preceding. Compare Il. Θ. 295. Ω. 638. 766. and elsewhere. And that in this instance also it refers to τελείετο, we have the testimony of Aristarchus, one of the oldest of the Grammarians, and of the unknown author of the *Epitome Iliados*, in the *Poetæ Latini Minores*, T. IV. p. 617. But see Prelim. Obs. sect. III., where the reasons for the punctuation here adopted, which is due to the sagacity of Mr. Granville Penn, and the intent and bearing of the whole Proemium, are fully explained.—τελείετο. Imperf. indic. from τελείω, for τελέω; Augment omitted *Ionicè*.

6. ἐξ οὗ δὴ. Scil. χρόνου. See Bos. Elips. Gr. p. 399. ed. Oxon., and compare v. 493. Il. I. 415. *et alibi*. The expression in full would be ἐκ τοῦ χρόνου, ἐξ οὗ δὴ κ. τ. λ.—It may be observed that all the particles in the Greek language seem originally to have had some specific meaning attached to them. The later writers, and particularly the Athenians, however, in softening down the Ionic dialect to their own refined ideas of harmony, frequently resorted to the insertion of several of these particles, such as γέ, τε, γάρ, δέ, without any signification whatever, for the sole purpose of relieving an hiatus, which was unpleasant to their ears. In Homer, however, where the text is left to us uncorrupted by the corrections of the Alexandrian Copyists and Grammarians, the particles in general convey a peculiar beauty and force to the passage, though, in many instances, we find them inserted from the prevailing ignorance of the peculiar versification of Homer, (see Prelim. Obs. sect. VI.) even when they are destructive to the sense. We shall explain them as they occur, both separately and in combination.—With the particle δὴ, *indeed*, is *primarily* connected the notion of *time*, as in this verse, and, when joined with the adverbs of *time*, it is nearly equivalent to the Latin *jam*. Hence it is extended to other uses, being chiefly employed in exhortations with the imperative, as infra v. 62.: and, in some instances,

particularly after ὥς, it is expressive of irony. The particle is also used in interrogative sentences, particularly where any intense feeling is expressed. It is observable also, that though δὴ in prose is never put at the beginning of a sentence, in poetry it frequently stands at the beginning of a conclusion or consequence. See Matt. Gr. Gr. §. 605.

8. τίς τ’ ἄρ σφῶε θεῶν κ. τ. λ. *And who then of the gods?* The primary use of the particle ἄρ, or ἄρα, (*Poëticè*, ῥα) is in syllogistic sentences, answering to the Latin, *ergo*; “consequently.” Thus in Lucian. *Jov. Trag. sub fine*: εἰ γὰρ εἰσι βωμοί, εἰσι καὶ θεοί· ἀλλὰ μὴν εἰσι βωμοί· εἰσιν ἄρα καὶ θεοί. Hence it implies generally any consequence or effect; and must be translated *then, therefore*: and it still retains this power, though the words of the argument are sometimes transposed; as infra v. 56. where it may be rendered by *nempe*, or *scilicet*. Hence it often follows the relative ὅς, as in Il. E. 612. and elsewhere. See Hoogeveen *de Particulis*, pp. 47. 489. It is frequently used in interrogations; and, joined to another particle, is often equivalent to the English *perhaps*, as infra v. 65. It is found in the beginning of sentences only in the sense of *utique*, as in ἄρ’ οὖν, *ergo*. Some Edd. and MSS. here read *ταρ* as a simple enclitic particle; and so also in Il. B. 761. Γ. 226. Δ. 837. Σ. 6.; but it is evident, from the general usage of Homer, that this is incorrect. That τ’ ἄρ is formed of τε ἄρ, not τοι ἄρα, is clear from the fact that ἄρ is frequently short. See Buttm. Gr. Gr. §. 29. n. 22.—In the construction ἔριδι ξυνέηκε must be taken together, ὥστε being supplied before μάχεσθαι. Thus we have in Il. H. 210. ἔριδος μένῃ ξυνέηκε μάχεσθαι. Υ. 66. θεῶν ἔριδι ξυνιόντων. And so Φ. 390. Compare also Υ. 134. Φ. 394. Euripides also has used the same construction in Androm. 122. ἔριδι στρυγερά ξυνεκλῆσαν. Homer would not have said ἔριδι μάχεσθαι, but ἔριδα. Thus μάχην ἐμάχοντο, in Il. O. 414. 673. Σ. 533. and elsewhere.

9. ὅ. The article is generally used in Homer in the same sense in which subsequent writers used the pronoun αὐτός or ἐκεῖνος. Even with the addition of a noun it may be frequently considered as retaining this pronominal import, like the relative *ille* in Latin. Thus v. 33. ὁ γέρων, *ille senex*, as it must refer to the *only* old man hitherto mentioned; and so in v. 19. τὰ δ’

Νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοὶ,
 Οὔνεκα τὸν Χρῦσσην ἠτίμησ' ἀρητῆρα
 Ἀτρείδης· ὃ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,

ἄποινα, *this ransom*, where Heyne, without reason, proposes τὰδ' *ἄποινα*. Hence the remarks of several critics, that Homer knew nothing of the article; and in many instances, Heyne has pronounced the passage corrupt, where the article evidently occurs in the ordinary usage of other writers. But there are numberless passages in which the article occurs precisely in this acceptation, which cannot be got rid of in this manner. Compare Il. A. 576. B. 278. Z. 41. K. 11. O. 74. P. 122. 695. &c. which correspond with the Attic idiom. In fact, in all writers, the article ὁ and the pronoun ὃ are essentially the same thing, differing only in having or not having a noun annexed: and in both these ways it is constantly employed by Homer. See Middleton on the Greek Article, part I. ch. 2. Matt. Gr. Gr. §. 262. Eustathius and Apollonius observe that the article, when used as a pronoun, should have the acute accent. See also Reizius *de Accent.* p. 5.

10. ὀλέκοντο δὲ λαοί. Hence the proverbial expression in Horat. Epist. I. 2. 14. *Quicquid delirant reges, plectuntur Achivi*. Compare Hesiod. Op. D. 260. Ὅφρ' ἀποτίσῃ δῆμος ἀπασθαλίας βασιλῆων. We have a remarkable parallel in the History of David; 2 Sam. xxiv.

11. ἀρητῆρα. Properly *one who prays*. Compare v. 35. Hence, *a priest*. The word occurs again infra v. 94. and in E. 78. The same person is called *ιερεὺς* in v. 23. Aristot. Poet. 21. πεποιημένον δὲ ἔστιν, ὃ, ὅλως μὴ καλούμενον ὑπὸ τινων, αὐτὸς τίθεται ὁ ποιητής· δοκεῖ γὰρ ἕνια εἶναι τοιαῦτα· οἶον, τὸν *ιερέα*, ἈΡΗΤΗΡΑ. The priests of the gods were held in the highest reverence by the ancients. Artemid. Oneirocr. III. 13. Θεὸς εἴ τις ὑπολάβοι γενέσθαι, *ιερεὺς γένοιτο ἢ μάντις*, τῆς γὰρ αὐτῆς τοῖς θεοῖς καὶ οὗτοι τυγχάνουσι τιμῆς.—οὔνεκα, i. e. οὐ ἔνεκα. In regard to the insertion of the article immediately before Χρῦσσην, Heyne, who regards the article, especially before proper names, altogether unknown to Homer, gives several emendations of preceding critics, but leaves the passage as he found it. It appears, in general, that the Greek writers did not use the article before proper names, unless when the person had been already mentioned; which, in the present instance, he had not. Still, however, Chryses was a person of great notoriety, and, from the circumstances of the case, must have been uppermost in the speaker's mind; so that the use of the article must be considered as

emphatic. Similarly in the speech of Hector, (Θ. 532.) the article is immediately prefixed to Τυδείδης, though Diomed had not been mentioned for some time previously; but Hector must have had the Trojans uppermost in his mind, as must also his formidable antagonist. Thus also with respect to the Greek Tragedians, Valckenær on Phœn. 147. observes, that they never prefix the article to proper names; but Porson modifies the rule thus; *Articulum raro propriis nominibus præfigunt Tragici, nisi propter emphasin quandam, aut initio sententiæ ubi particula inseritur*: and instances Phœn. 522. Supp. 129. Dr. Blomfield, however, considers it more proper to call it the demonstrative pronoun; so that τὸν Χρῦσσην, is *Him, Chryses*. See the *Remarks* on Matt. Gr. Gr. p. xlv. Thus in the reports of our modern Parliamentary debates, we meet with *He* (Mr. A.), *Him* (Mr. B.), continually; in which form the person is first obscurely intimated, and his name afterwards declared, in order to prevent mistake. It may be observed, that it is common with Homer to begin a sentence with the article in reference to a proper name at the end of it, some action of the person being introduced by way of parenthesis. Compare Il. A. 488. B. 402. Γ. 81. Δ. 20. E. 17. 759 &c. Sometimes the article and proper name are only separated by some inferior word; as in Il. B. 105. 67. In all these instances, however, the person in question has been previously mentioned. See Middleton on the Greek Article, part I. ch. 4. The late Professor Dobree conjectures τοῦ, i. e. αὐτοῦ.

12. The passage commencing with this line, and ending with v. 45, has been converted into a prose narration by Plato, in his treatise *De Republica*, III. p. 275. ed. Bipont. for the purpose of illustrating the difference between the διήγησις ἀπλή, and the διήγησις διὰ μυθήσεως, or *simple and dramatic narrative*. We shall give the passage entire, as it will serve to exemplify some of the different usages of the early poets, and the Attic writers, which are noticed in the following notes. Ἐλθὼν δὲ *ιερεὺς εὐχετο* ἐκείνους μὲν τοὺς θεοὺς δοῦναι, ἀλόντας τὴν Τροίαν, αὐτοὺς δὲ σωθῆναι· τὴν δὲ θυγάτερα οἱ αὐτῷ λῦσαι, δεξιμένους ἄποινα, καὶ τὸν θεὸν αἰδεσθέντας. Τοιαῦτα δὲ εἰπόντος αὐτοῦ, οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνηγόν· ὃ δὲ Ἀγαμέμνων ἠγρίαιεν, ἐντελλόμενος νῦν τε ἀπίναι καὶ αὖθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκήπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρ-

Λυσόμενός τε θύγατρα, φέρων τ’ ἀπερείσι’ ἄποινα,
 Στέμμα τ’ ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος,
 Χρυσέῳ ἀνὰ σκήπτρῳ· καὶ λίσσεται πάντας Ἀχαιοὺς, 15
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν·
 Ἀτρεΐδαί τε, καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
 ὕμιν μὲν θεοὶ δοῖεν, Ὀλύμπια δώματ’ ἔχοντες,
 Ἐκέρσαι Πριάμοιο πόλιν, εὖ δ’ οἴκαδ’ ἰκέσθαι·
 Παῖδα δ’ ἐμοὶ λῦσαί τε φίλην, τὰ δ’ ἄποινα δέχεσθαι, 20
 Ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

κέσοι· πρὶν δὲ λυθῆναι αὐτοῦ τὴν θυγά-
 τερα, ἐν Ἀργεὶ ἔφη γηράσειν μετὰ οὐ
 ἀπίεσαι δὲ ἐκέλευε, καὶ μὴ ἐρεθίζειν, ἵνα
 σῶς οἴκαδε ἔλθοι. Ὁ δὲ πρεσβύτερος, ἀκου-
 σας ἔδιδεστέ τε καὶ ἀπῆει σιγῇ· ἀποχωρήσας
 δὲ ἐκ τοῦ στρατοπέδου πολλά τῷ Ἀπόλ-
 λωνι εὐχεται, τὰς τε ἐπωνυμίας τοῦ θεοῦ
 ἀνακαλῶν, καὶ ὑπομιμνήσκων, καὶ ἀπαν-
 τῶν, εἰ τι πώποτε ἦ ἐν ναῶν οἰκοδομήσε-
 σιν, ἢ ἐν ἱερῶν θυσίσαι κεχαρισμένον δω-
 ρήσαιοτο· ὧν δὴ χάριν κατεύχεται, τίσαι
 τοὺς Ἀχαιοὺς τὰ ἃ δάκρυα ἐκείνου βέλε-
 σιν.

13. Λυσόμενός τε θύγατρα. *To ransom his daughter Chryseïs; or, as she is called by some, Astynome.* She had been allotted to Agamemnon as his portion of the spoil taken from *Thebes*, one of the eleven towns belonging to the Trojans, which had been sacked by Achilles. The use of the middle voice, which strictly implies an action reflected upon the agent, or on something which belongs to him, is frequently extended to represent an action which a person obtains to be done for himself, or what belongs to him, by some other person. Thus, λύνειν is to *grant a release upon receiving a ransom*, as in vv. 20. 29. 95.: λύεσθαι, to *receive back from another that which belongs to one, upon paying a ransom*. A similar difference between διδάσκει and διδάσκεται is noticed by Porson on Eurip. Med. 297. See Tate on the Middle Verb in the *Museum Criticum*, vol. I. p. 102. Matt. Gr. Gr. §. 492. b.

14. στέμμα τ’ ἔχων, κ. τ. λ. So infra v. 28. Of the ancient custom which prevailed among suppliants, of carrying before them olive-branches tipped with wool, which they called *στέμματα*, see the note on Soph. Œd. T. 3. in Pentalog. Gr. p. 1. In the present instance, the priest seems to have used for this purpose, the fillet of the god bound upon the sceptre, which indicated his office; thus at once inspiring the respect due to his sacred character, and exciting their attention to his prayers. Eustathius observes, that the ancients gave a *golden* sceptre to Apollo, as they did a *silver* one to the moon, and other sorts to the planets.

15. Χρυσέῳ ἀνὰ σκήπτρῳ. The preposition ἀνὰ, signifying *upon*, and constructed with a dative, is peculiar to the Ionic and Doric dialects. Thus, Il. O. 152. ἀνὰ Γαργάρῳ ἄκρῳ. Pind. Ol. VIII. 67. ἀνὰ ἵπποις. Pyth. I. 10. ἀνὰ σκήπτρῳ. So also in the Tragic Chorusses; Eurip. Iph. A. 759. ἀνὰ ναυσίν. See Matt. Gr. Gr. §. 579. 1.—Χρυσέῳ is a dissyllable, as δεινδρέῳ, in v. 152. So in Virg. Œn. VII. 190. *Aurea percussus virga*. Compare Eclog. VIII. 80. Œn. X. 493. See Prelim. Obs. sect. V. §. 5.

18. ὕμιν μὲν θεοὶ δοῖεν, κ. τ. λ. The custom of introducing a petition with a blessing, is of Eastern origin. Of the grammatical construction, see the note on v. 415.—θεοὶ is frequently a monosyllable, as well in the tragic poets as in Homer. See Porson on Eurip. Orest. 393.

20. The verbs λῦσαι and δέχεσθαι are in the infinitive, which is frequently used instead of the imperative, some other verb, such as μέμνησο or θέλε, being understood. The ellipse is filled up in v. 277. μήτε σὺ, Πηλεΐδῃ, θέλ’ ἐριζέμεναι βασιλῆϊ. Hermann, however, on Viger, p. 591. ed. Oxon. seems to consider the idiom as a remnant of the old simplicity of the language, in which a wish was expressed by a verb itself in the infinitive, without any further reference. Sometimes an imperative and an infinitive occur in the same sentence, as in the prayer cited by Plato in Alcibiad. II. Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένους καὶ ἀνέυκτοις Ἄρμυ διδόν· τὰ δὲ λυγρὰ καὶ εὐχομένων ἀπαλέξιν. See Bishop Blomfield’s Remarks on Matt. Gr. Gr. p. xlviii. To this reading, however, which is Heyne’s, after Eustathius, objections have been raised; but, perhaps, without any sufficient reason. The old reading, λύσατε, is against the metre; and Barnes’ λύσασθε, against the sense. See on v. 13. Clarke’s observation, that λῦσαι and δέχεσθαι in the infinitive do not agree with what follows, is refuted by Ernesti, who produces instances of similar construction from Il. P. 692. Y. 338. To the reading, however, which Clarke adopts, no material objection exists, as the

Ἐνθ' ἄλλοι μὲν πάντες ἐπενύφημησαν Ἀχαιοὶ,
 Αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 Ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 Ἄλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·

25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω,
 *Ἡ νῦν δηθύνοντ', ἧ ὕστερον αὖτις ἰόντα·

Μή νύ τοι οὐ χραΐσμη σκῆπτρον, καὶ στέμμα θεοῖο.

optative *λύσαιτε* will imply the earnest entreaty of Chryses for the release of his daughter; and the change to the imperative in *δέχεσθε*, denies any reluctance in paying the ransom in case of such release.—τὰ δ' ἄποινα, *this ransom*; pointing to it. See on v. 9.

22. Virg. *Æn.* XI. 132. *Unoque omnes eadem ore fremebant.* The verb *ἐπενυφημῆν* signifies, *to testify one's assent*, whether by words or otherwise. See Damm. in voce.

23. *δέχθαι.* Ionicè for *δεδέχθαι*, the reduplication being omitted: and so in *Il. B.* 420. 794. *T.* 10. *et passim.* See *Matt. Gr.* §. 164.

24. *ἀλλὰ, but.* This particle never actually loses its adversative property. It frequently introduces an exhortation, as *infra*, vv. 393. 565. and elsewhere; or a prayer, as in *Il. Z.* 464; and sometimes marks a degree of abruptness, as in v. 32. It is frequently followed by other particles, which will be noticed as they occur.

25. *κακῶς ἀφίει τούτῃσιν, ἀγριῶς καὶ αὐθαδῶς καὶ παρὰ τὸ προσῆκον.* *Plutarch. de Audiend. Poët. c. 16.*—*κρατερὸν μῦθον.* *A threatening speech.* *Eustathius:* τὸν μετὰ ἀπειλῆς λέγει λόγον. Thus, again, in *Il. O.* 202. *μῦθον ἀπηνέα τε, κρατερὸν τε.* The expression is different in *Il.* 199. It may be observed that *μῦθος* is here used, as always by Homer, in its primary sense of a *word* or *speech*; that of a *myth* or fictitious narrative having been affixed to it by later writers. *Eustath.* *μῦθον αἰὶ ὁ ποιητῆς ἀπλῶς τὸν λόγον φησὶ, τὸ δὲ ἐπὶ ψευδοῦς λόγον τεθῆναι αὐτόν, τῶν ὕστερων ἐστὶ.*

26. *μή σε κιχέω.* We must supply *φνλάσσω*, or some such verb, which Agamemnon drops in the vehemence of his address. It is worthy of remark, that the conjunctive particles, *ἵνα*, *ὅφρα*, *ὅπως*, and *μή*, are used to express an object both with the optative and subjunctive moods. With the latter, as in the present passage, they are used without *ἄν*, after verbs of present or future signification, in which case, the verb governed of the conjunction must denote the same time. This construction particularly occurs in negative propositions after *μή* or *οὐ μή*, but only with the subjunctive aorist 1. pass. or aor. 2. act. and mid. Compare *Matt. Gr. Gr.* §. 516. b. and §. 578. 1. *Κιχέω* is, therefore,

the Ionic subj. aor. 2. for *κιχῶ*, from *κίχημι*. See *Matt. Gr. Gr.* §. 239. We have the same construction with *ὥς*, in v. 32. The construction with the optative is used after verbs of past time, which will be noticed in its proper place. Compare the passage of Plato cited at v. 12. See also on *Il. E.* 128.

27. *ἡ νῦν δηθύνοντ'.* The particle *νῦν* is, properly, an adverb of time, being equivalent to the English *now*; and, though found with verbs in the past and future, it never loses its primary signification of the present. Compare *infra*, v. 354. and *E.* 279. *Νυνί*, with the *ι* paragogic, is always found with the present. Like the particle *δῆ*, however, (see v. 6.) it acquires other uses, involving the notion of time; particularly in exhortations, since earnest persuasion excludes every idea of delay; and in interrogations of importance and emphasis, as in *Il. A.* 414, where the enclitic and poetic form, *νῦ*, is used, and in a sense precisely similar to *δῆ* in the common interrogative expression *τί δῆ*. In fact, the particles *δῆ* and *νῦ* are so nearly allied, that *ἐπει νῦ* is sometimes used for *ἐπειδῆ*, as in *Il. A.* 416. See *Hoogveen de Particulis*, p. 361. Some writers, among whom is Damm, distinguish between *νῦν* and *νῦ*, considering the former only as an adverb of time, and the latter equivalent to *certainly* (v. 28.); or, more frequently, to *therefore, consequently*; as in v. 382. *B.* 258. *Γ.* 183. *et passim.* The particle *αὖτις* has the idea both of *time* and *motion*; in the former case implying *repetition*, (*again*) as in v. 140. *ταῦτα μεταφρασόμεθα καὶ αὖτις.* In the latter it signifies *returning*; and is usually joined with the verbs of *going* and *coming*; as in *Il. Θ.* 271. *αὖτις ἰόν.* *A.* 446. *αὖτις ὑποστρέφας.* In this sense it is frequently joined with *πάλιν*. Thus, *Il. E.* 257. *οὐ πάλιν αὖτις ἀποίσετον.* This pleonasm is doubled in *Aristoph. Nub.* 971. *εἰτ' αὖ πάλιν αὖθις ἀνισταμένους συμψῆσαι.* And so *Soph. Phil.* 952. See *Monk* on *Eur. Alcest.* 189. The two forms *αὖθις* and *αὖτις* are both in use, and synonymous; of which *Vigerus* considers the latter to be Ionic, after *Suidas* and *Eustathius*.

28. The verb *χραισμεῖν*, from *χράω*, *utendum* *do*, signifies, *to avert an evil*; and is constructed with an *accusative* of the evil

Τὴν δ' ἐγὼ οὐ λύσω, πρὶν μιν καὶ γῆρας ἔπεισιν,
 Ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ, τηλόθι πάτρης,
 Ἴστον ἐποικομένην, καὶ ἐμὸν λέχος ἀντιώσαν.
 Ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.
 Ὡς ἔφατ'· ἔδδεισε δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ·

30

averted, and a *dative* of the person from whom it is averted. II. H. 143. 38th ἀρ' οὐ κορύνη οἱ δλεθρον Χραῖσμε σιδηρεῖη. Compare A. 120. Y. 296. Sometimes the accusative is wanting, as in the present instance, where *χόλον ἐμὸν* must be supplied; and so again in II. A. 117. O. 32. Π. 337. and elsewhere. We occasionally also meet with the ellipsis of both cases, as in v. 588. *infra*. τότε οὐ τι δυνήσομαι, ἀχνύμενός περ, Χραιομένην. See Damm in voce.

29. *τήν*. For *ταύτην*. See on v. 9. Heyne has a full point after *λύσω*, referring *πρὶν* to the latter part of the line, in the sense of *potius*; thus, *I will not release her*:—rather than this, *she shall grow old at Argos*. So also Hermann, Bekker, and Thiersch. But the sense is not improved by the alteration, and we want instances where such construction is requisite.—The verb *ἔπεισιν* is used in a future signification. Eustathius: *ἔπεισιν, ἀντὶ τοῦ μέλλοντός ἐστι, ἐπελεύσεται*. Hesych. εἶμι πορεύσομαι. Compare *infra* vv. 169. 420. and elsewhere. This usage, however, is more peculiarly Attic; and a variety of examples have been collected to illustrate it, from the tragedians and other Attic writers, in an excellent note by Mr. Kidd, in his edition of Dawes' Misc. Crit. p. 126. See also Porson on Eur. Hec. 1161. Matt. Gr. Gr. §. 504. 3. In Homer, and in the later Greek writers, *εἶμι* has more generally a future sense; but sometimes it is used in the present; as in II. T. 61.

31. *ἴστον ἐποικομένην*. *Plying the loom*. Virg. Æn. VII. 14. *Arguto tenues percurrans pectine telas*. Eustathius notices the use of the word *ἐποίχεσθαι* as peculiarly appropriate in expressing the ancient custom of *standing at the loom*. His words are: *ἴστον ἐποικομένην, περιφραστικῶς ἀντὶ τοῦ ὑφαίνουσιν ἐστῶσαι γὰρ καὶ ἐπιπορεύομεναι ὑφαίνον αἱ ποιοῦμεναι τὴν ἱστοργίαν, διὰ τὴν τῶν ὑφανομένων, ὥς εἰκός, πλατύτητα. πρώτη δέ τις Αἰγυπτία γυνὴ καθεζομένη ὑφαίνειν, ἀφ' ἧς καὶ Αἰγύπτιοι Ἀθηνᾶς ἄγαλμα καθημένης ἰδρύσαντο*. See also Schol. Pind. Pyth. IX. 33. But this is fanciful, as appears from the use of the verb, in the same sense, in the phrase *ἔργον ἐποίχεσθαι*, in II. Z. 492. The verb properly signifies *to approach, or to attack*, as *infra*, v. 50. *et passim*; hence, *to undertake, or be busy about a thing*. It is to be

observed, however, that *spinning, or weaving*, was not a servile, but rather a princely occupation; as we find Helen and Andromache engaged in it; as also Penelope, Calypso, and Circe, in the *Odyssey*.

Ib. *ἀντιώσαν*. *Poëticè* for *ἀντιῶσαν*, contr. from *ἀντιῶω*. See Prelim. Obs. sect. IV. Eustathius observes, that Homer has used this word, which may signify either to *make*, or to *partake the bed*, in delicacy to the feelings of the father of Chryseïs. There can be no doubt that the latter is the sense in which the reader is to understand it (compare vv. 111. seqq.); and that Agamemnon was not studying civility of expression, appears, as Pope remarks, from the whole tenor of his speech. And although females were employed in preparing the beds, as Eustathius observes, referring, at the same time, to Theocrit. Idyl. V. 35. Eurip. Hel. 59.: still it is not probable that such was the office designed for Chryseïs. Mistresses, however, and even those of distinction, did not disdain to perform this service; as appears from Catullus, in the lament of Ariadne to Theseus, Carm. LXIV. 160. *Attamen in vestras potuisti ducere sedes, Quæ tibi jucundo famularer serva labore; Candida permulcens liquidis vestigia lymphis; Purpureave tuum consternens veste cubile*. Hesychius also follows Eustathius in his interpretation; *ἀντιώσαν ὑποστρωννύουσαν*.

32. *νέηαι*. *Ionicè* for *νέη*, pres. subj. from *νέομαι*. The particle *κε*, which the poets use for *ἀν*, has properly the signification of *power*. It is joined with the subjunctive generally in present actions; frequently also with the optative, as *infra*, v. 60; and occasionally with the indicative. Thus, *infra* v. 66. the regular construction would be *εἰ βούληται ἄν*, or *ἐάν βούληται*. But those particles which, in Attic writers, are usually found with the subjunctive, are frequently met with in Homer after different moods, precisely in the same signification. The adjective *σαώτερος*, in the comparative, may be understood, as it frequently is, without any idea of comparison, for the positive. See Musgr. ad Eur. Alcest. 763. and compare the passage cited from Plato on v. 12. Or we might supply, *more securely than thou otherwise wouldst*. Compare II. Φ. 101. Ω. 52. See Matt. Gr. Gr. §. 457. 3.

Βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.

Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος

35

Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ·

Κλυθί μευ, Ἀργυρότοξ', ὃς Χρῦσσην ἀμφιβέβηκας,

Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,

Σμινθεῦ· εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,

34. βῆ δ' ἀκέων κ. τ. λ. We may take notice here, for all, that Homer is frequently eloquent in his very silence. Chryses says not a word, but walks pensively along the shore, and the melancholy flowing of the verse admirably expresses the condition of the mournful and deserted Father. POPE. The verb ἀκέω, *to be silent*, occurs in Apol. Rhod. I. 765. whence the participle ἀκέων, which frequently occurs in Homer, in direct concord with its substantive, as in this place; in v. 565, *infra*; Od. Ξ. 195. and elsewhere. Sometimes, however, it is found in the masculine, with a feminine noun, as in Il. Δ. 22. Θ. 459. ἦτοι Ἀθηναίη ἀκέων ἦν. Possibly, indeed, it may be used, in these instances, *adverbially*, instead of its derivative ἀκήν; for so it undoubtedly must be in Od. Φ. 89. Ἀλλ' ἀκέων δαίνυσθε, καθήμενοι. See also on Il. Γ. 95. The lexicographers derive the word from *a priv.* and *χαίνω, hisco*.

35. The particle ἔπειτα is nearly equivalent to the Attic εἴτα, *then, afterwards*. Hence, it is frequently preceded by πρῶτον, as in v. 50. E. 883. and elsewhere. The only difference which exists between the two adverbs, is, that the preposition ἐπὶ gives to the compound the idea of a time *immediately* subsequent. See Hoogeveen *de Particulis*, p. 186. This difference is, however, not always discernible. After numerals, it has the idea of *succession*; as in Il. Δ. 462. τρίς μὲν ἔπειτα, *thrice successively*.

36. ἡύκομος. *Ionice* for εὐκομος, by the figure *Dieresis*.

37. ἀμφιβέβηκας. *Hast protected, and still protectest*. This repetition of an action, continued from the past to the present, is often implied in a past tense; in the sense of the English, *to be wont*. See Matt. Gr. §. 503. Chrysa was situated on the sea-coast, near Adramyttium, in the territory of Eetion, king of Asiatic Thebes; where a temple was dedicated to Apollo Smintheus, in which Chryses was the officiating priest. Compare vv. 100. 430. The origin of this title of Apollo is referred to a colony of Cretans, who, having settled in a district of Troas, which was grievously infested by mice, (called, in the Cretan language, *σμίνθοι*) invoked the assistance of Apollo, who destroyed the vermin. The

Scholiasit gives a somewhat different account of the matter.

38. Ζαθέην. *Perdivinam, præclaram*. A usual epithet of cities consecrated to a deity, as Cilla was to Apollo. Compare Il. B. 508. 520. I. 151. O. 432. From the Æolic intensive particle ζα, and θεός.—Ἴφι, *Powerfully*. Schol. ἰσχυρῶς, γενναίως. Also, *bravely*. *Infra* v. 151. *et passim*, ἀνδράσιν Ἴφι μάχεσθαι. Hence, ἰφθιμος, v. 3.

39. εἴ ποτέ τοι κ. τ. λ. It was usual in supplications to the gods, to begin with a *conditional* intimation of the suppliant's merits. So Virg. Æn. IX. 406. *Siqua tuis unquam pro me pater Hyrtæus aris Dona tulit*. XII. 778. *Colui vestros si semper honores*. We shall have to speak hereafter of the various governments of the conditional particle εἴ. See on vv. 60. 83. 415. Il. E. 258. Ω. 74.—ἐπὶ νηὸν ἔρεψα. By *Tmesis*, for ἐπέρεψα; and so κατὰ μῆρο' ἔκρυα, for κατέκρυα, in the following line. This separation of the preposition from the verb, with which it is compounded, is very frequent in Homer, arising probably from the circumstance, that, in composition, prepositions are always used *adverbially*. Hence we find them frequently placed immediately after the verb; as in Il. M. 195. ἐνὰριζον ἀπ' ἔντεα. See Matt. Gr. Gr. §. 594. 2. In their religious ceremonies, it was usual to place garlands of flowers upon the shrines, statues, and altars of the gods. Thus, Virg. Æn. II. 248. *Nos delubra Deam miseri, quibus ultimus esset Ille dies, festa velamus fronde per urbem*. The verb ἐρέψω is, properly, *to cover, or arch over with earth*, and hence, generally, *to cover*. Compare Il. Ω. 450. Apoll. Rhod. II. 1079. Scholiasit. ἔρεψα· ἐστεφάνωσα; and in this sense it occurs also in Apoll. Rhod. II. 159. Ξανθὰ δ' ἐρεψάμενοι δάφνη καθύπερθε μέτωπα. Eurip. Bacch. 323. κισσῶ τ' ἐρεψόμεσθα. Oppian. Cyneg. IV. 260. Πρύμναν δ' ὠραίη σέλινος καὶ κισσὸς ἔρεπτον. Hesychius, however, has explained this word by ὑποδόμησα, and so also Plato understood it; but this interpretation must be incorrect. Hence, the adjective ἀμφορεφής, *undique contextus*, in v. 45.—χαρίεντα. For χαριεντῶς, *adverbially*. See Pentalog. Gr. on Soph. Œd. T. 180. Of ποτέ, see on v. 202.

*Η εἰ δὴ ποτέ τοι κατὰ πύονα μηρί' ἔκηα
Ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνην ἐλδωρ'
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

40

Ἔσ' ἔφατ' ἐνχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·
Βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
Τόξ' ὥμοισιν ἔχων, ἀμφηρέφεια τε φαρέτρην·

45

Ἐκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωόμενοιο,
Αὐτοῦ κινήθεντος· ὃ δ' ἦε νυκτὶ εἰοκῶς.

Ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·
Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

Οὐρῆας μὲν πρῶτον ἐπώχετο, καὶ κύνας ἀργούς·
Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφίεις,

50

40. κατὰ μηρί' ἔκηα. See on v. 460. *infra*.

41. κρήνην. *Poëticè* for κρήνον, from κραίνω, *perficio*.

45. ἀμφηρέφεια τε φαρέτρην. The arrows were completely covered in the quivers of the ancients, which were closed at the top. Eustathius: ἐοίκασιν οὐ μικραὶ τοῖς παλαιοῖς αἱ φαρέτραι εἶναι, οὐδὲ τοὺς οἰστοὺς ἔξω προκύπτοντας ἔχειν, ἀλλὰ ὅλους αὐτοὺς ἔσω στέγειν.

46. ἔκλαγξαν δ' ἄρ' οἷστοι κ. τ. λ. So Virg. *Æn.* IV. 149. *Tela sonant humeris.* IX. 660. *Pharetramque fuga sensere sonantem.* XI. 652. *Aureus ex humero sonat arcus.* The rattling of the arrows beautifully marks the irregular and hurried motion of the angry god; in which respect Clarke considers the passages cited from Virgil as greatly inferior. The Latin poet, however, is also describing a similar motion; as Heyne justly remarks, and quotes a similar expression from Valer. Flacc. II. 511. *Pulsentque graves ut terga pharetræ.*

47. αὐτοῦ κινήθεντος. *As he moved.* The genitive absolute is often thus used as a definition of time; and would be resolvable by the adverbs ὅτε, ἐπειδὴ, &c. and the finite verb. See Matt. Gr. Gr. §. 565. 1. Eustathius observes that νυκτὶ εἰοκῶς implies, in its direct signification, ἀγριον τὴν ἰδέαν, i. e. *terrible in aspect*; comparing II. M. 463. where Hector is described as νυκτὶ θοῇ ἀτάλαντος ὑπώπια. He considers the expression, however, as an allegorical allusion to the thick and vapoury appearance of the atmosphere, proceeding from the corruption of the air, during the season of a pestilence. —ἦϊε. This may be the third person, either of the Ionic perfect ἦϊα, which occurs in Herod. IV. 82. Hom. Od. Δ. 427. and elsewhere: or of the imperf. ἦιον (Od. K. 274. &c.) from the verb εἶμι, *to go*. Matthiæ observes (Gr. Gr. §. 214. 4.), that the η appears to be a sort of augment for ἦε, as in

ἦειδεν for ἦδεν, from εἶδω, (II. X. 280.) which was used in order to keep the chief syllable of the verb distinctly marked.

48. μετὰ. I. e. μετὰ νῆας, *towards the ships*: in which sense μετὰ is used by the poets. See Matt. Gr. Gr. §. 587. 3. c. and on v. 484. *infra*. Some consider the words μετὰ δ' ἰὸν ἔηκε, as a Tmesis for μεθέηκε, which is not Greek. The proper construction would be ἰὸν ἐφῆκε, followed by a dative, as in v. 51.

50. οὐρῆας μὲν πρῶτον κ. τ. λ. Wakefield refers to the remark of Heraclides Ponticus, in his Treatise on the Allegories of Homer, that, from the concurring testimony of physicians and philosophers, the commencement of pestilential diseases first discovers itself among four-footed animals. Eustathius attributes this to the subtilty of their smell. Aristotle (*de Poet.* 26.) intimates that Homer intended to represent the Deity as backward to punish, and giving the Greeks the first intimation of his anger, by destroying the most useful of their cattle. Thus, in the plagues of Egypt, the murrain among the cattle preceded the boils and blains (*Exod.* ix. 1.).—So close is the connexion between the particles μὲν and δέ, that when the latter is found alone, the former must be considered as suppressed. So also when μὲν occurs without δέ, it is generally followed by some equivalent particle; as in this passage, *et passim* in Homer, by αὐτὰρ, or ἀτὰρ, and by ἀλλὰ, μέντοι, and the like, in the Attic writers. See Matt. Gr. Gr. §. 606. 5. and on v. 282. *infra*. Before ἐπώχετο we must supply βέλος, from the following line. Compare v. 53.

51. The poetic particle αὐτὰρ, in prose ἀτὰρ, is nearly the same with the adversative particle δέ, except that it always begins a sentence, and that ἀρα, with which it is compounded, imparts to it an *inferential* power; (see v. 8.) as *infra*, v. 118. where it is followed by γάρ. Hoogveen *de Par-*

Βάλλ', αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
 Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
 Τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
 Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
 Οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τε γέγοντο,
 Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

55

ticulis, p. 79. It is frequently followed, as in this verse, by *ἔπειτα*, which together signify, *but then, and then, and hereupon*. Also, by *ἐπειδὴ*, *but as*; and by *ἐπεὶ*, *but when*. See also on v. 35.—*ἔχεπευκός*. Properly, *bitter*. Eustathius: *ἔχον τι πεύκης, πικρίαν δηλαδή· καὶ γὰρ πικρὸν καὶ τῆς πεύκης τὸ δάκρυον*. Hence, *powerful*, or, perhaps, *destructive, deadly*. It is the opinion of Bp. Blomfield, however, that there was originally a noun *πενκός*, *amaritudo*, bearing some affinity with *πικρός*, from which *πενκή* was derived. Hence, also, the words *πενκευανός*, *πενκήεις*, *πενκάλιμος*. See on Æsch. Choëph. 381.

53. *ἐννῆμαρ*. For *nine days*. Plutarch. in *Vita Homerī*, c. xxii. *καὶ ἐν πολλοῖς τῷ τῶν τριῶν, καὶ πέντε, καὶ ἔπα, ἀριθμῷ χρῆται, μάλιστα δὲ τῷ τῶν ἐννέα*. Eustathius attributes this preference to the poet's partiality towards the Muses. See *Il. B. 96. 654. Z. 174. H. 161. II. 785. Σ. 578*. There is a similar affection in the sacred writers for the number *seven*. Compare *Lev. xxv. 18. Numb. xxiii. 1. Job xlii. 8. Ps. cxix. 164. Jer. xv. 9. Ezek. xxxix. 9. Zech. iii. 9. Matt. xviii. 22. Luke xvii. 4. Rev. i. 4. 20. v. 6*.

54. *τῇ δεκάτῃ*. We must supply *ἡμέρα*, which is evident from the preceding adverb, *ἐννῆμαρ*. The ellipsis of this substantive is very common after the numeral adjectives *μία*, *δευτέρα*, *τρίτη*, and the rest. After *δεκάτῃ* it is omitted in *Arist. Av. 388. εἰς δεκάτην γὰρ ποτε κ. τ. λ. 585. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ*. With the present omission we may compare *Theoc. Idyl. XXVI. 29. εἷη δ' ἐνναέτης, ἥ καὶ δεκάτη ἐπιβαῖνοι*. See *Bos. Ellips. Gr. p. 108. ed. Oxon.—ἀγορήνδε*. The termination *δε*, affixed to the accusative case of a noun, constitutes an adverb of place, answering to the question *whither?* as *οἰκονδε*, *πεδίουδε*, *κλισίηνδε*, and the like. These abound in *Homer*, who sometimes uses the termination twice, as *ὕνδε δόμονδε*, in *Il. II. 445*. If *ς* precedes the *δε*, *σδ* is changed into *ζ*, as *θύραζε* for *θύρασδε*; and when the termination had once obtained, it was annexed also to other words, without respect to the form of the accusative. Thus, we have *φύγαδε* for *φύγηνδε*, and *οἰκαδε* for *οἰκονδε*. See *Matt. Gr. Gr. §. 259*.

56. *ῥα*. See on v. 8.

57. *οἱ δ' ἐπεὶ οὖν κ. τ. λ.* *When, therefore, they &c.* The conjunction *ἐπεὶ* is applied in a two-fold signification: to denote a consequence, whether of *time* or of *argument*. The analogy of the two usages is easily discernible; in the first of which it is to be rendered by *when*, as in this verse; in the latter, by *since*, *because*, as *infra v. 112* and elsewhere. The particle *οὖν* primarily denotes the final determination of any argument or circumstance; and thence it generally signifies *then*, *therefore*. It must not, however, be confounded with *ἄρα*, which is simply *inferential*, whereas *οὖν* is *conclusive*. See *Hoogveen de Particulis*, p. 446. Hence, it is often used in resuming the thread of a discourse, which has been sometime discontinued, as in *Il. Φ. 49*. since this resumption is, as it were, a new beginning, and therefore necessarily implies a prior conclusion. The expression *οἱ δ' ἐπεὶ οὖν* repeatedly occurs in *Homer*, wherein the particular import of each component particle is distinctly marked.—*ἤγερθεν*. By Syncope for *ἡγέρθησαν*, *they had been collected*; 3 pers. pl. Aor. 1. pass. from *ἀγείρω*, *colligo*, *congrego*; and not from *ἐγείρω*, *excito*, as some have thought. This will readily appear by comparing the following passages: *Il. B. 438. 664. I. 47. Δ. 28. 377. I. 388. Δ. 715. 769. II. 129* and elsewhere. Neither is there any tautology in the following member of the sentence, which expresses an act posterior to that already performed. *When the chiefs had been assembled (by Achilles), and were (in consequence) gathered together*. The termination *θεν*, for *θησαν*, is considered by the author of the *Etym. Mag.* under this word, as peculiar to the *Æolic* and *Doric* dialect. We have, however, an example or two of its adoption by the *Tragic poets*; for instance, *Æsch. Pers. 994. Eurip. Hippol. 1242*.

58. *πόδας ὠκὺς Ἀχιλλεύς*. It is usual with *Homer* to select some quality of mind or body, for which his several heroes were remarkable, and apply it to them as a distinguishing, yet honourable, designation. Thus, upon the same principle with the present characteristic of *Achilles*, we repeatedly meet with *πολύμητις Ὀδυσσεύς*, *βοὴν ἀγαθὸς Διομήδης*, *ἀρηϊφίλος Μενέλαος*, and

Ἀτρείδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω.

* Ἀψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν.

60

Εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιοῦς.

* Ἀλλ' ἄγε δὴ τίνα μάντιν ἐρέομεν, ἥ ἱερῶα,

* Ἡ καὶ ὄνειροπόλον, (καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν')

the like. Equivalent to πόδας ὠκὺς, are the adjectives, ποδώκης, ποδάρεκς, continually applied to Achilles. Euripides, also, in Androm. 1225. calls him ταχύν πόδας, and so Hom. Il. N. 348. The particle δέ, in the foregoing line, is repeated in this, in the same manner as, in Latin, cum autem is answered by tum vero. See also on v. 137. *infra*.—τοῖσι μετᾷ. For ἔφη μετὰ τοῖσιν, i. e. among them. See Matt. Gr. Gr. §. 587. 3 b.

59. παλιμπλαγχθέντας. Wandering back; which is invariably the idea of πάλιν in Homer, whether in or out of composition: its use to signify again, is of later date. *Imago est a sagitta*, says Damm, *illisa solido alicui, a quo resilit et repellitur*. The adverb ἀψ is frequently redundant, not only with πάλιν, (compare Σ. 280.) but also after the verbs compounded with the preposition ἀνά, as in Il. Γ. 35. ἀψ ἀνεχώρησεν, and so B. 411. Δ. 392. &c.—ἄμμε is the Doric or Æolic accusative plural for ἡμᾶς; and in the same way we meet with ἄμμι and ὕμμι, for ἡμῖν and ὕμῖν, in the dative; and in the nominative ἄμμες for ἡμεῖς, and ὕμμες for ὕμεῖς. Some, however, consider ἄμμε as the dual. Dionysius Halicarnas. in his treatise περὶ τέχνης, c. 9. has pointed out the peculiar beauty and address of this speech of Achilles, and the reply of Calchas. Ἰδωμεν οὖν τοὺς ἐκατέρων λόγους, πῶς ἔχουσι δι' ἀλλήλων, καὶ πῶς τὸ εὐπρεπὲς ἔχουσιν· οἱ μὲν τοῦ Ἀχιλλέως ἐν βαθύτητι ζητήσεως, οἱ δὲ τοῦ μάντεως ἀσφαλεῖα πρὸ τῆς ἀποκρίσεως. Though perhaps we should not altogether agree with this writer's observations, yet the entire passage is worthy of perusal.

60. εἴ κεν θάνατόν γε φύγοιμεν. On this construction, see v. 32. The particle γε is at once the most forcible and the most beautiful in the Greek language. Its primary signification is *certe*, *saltem* (*Anglicè*, at least), in which sense Hoogeveen considers it elliptical, as in Hom. Il. E. 303. δ' οὐ δύο γ' ἄνδρε φέρουεν, i. e. *two men at least, if not more*. Hence, it derives various significations, such as *yet*, *infra*, vv. 82. 553.; in which last place, and elsewhere, it is expressive of indignation: *perhaps*, vv. 393. 527: and others, particularly in connexion with other particles, which will be noticed as occasion requires. In the following line, εἰ is used simply as an inferential particle, followed by an indicative; εἰ δὴ, *since in-*

deed. Hoogeveen *de Particulis*, p. 152. Compare *infra* v. 574. M. 79. II. 66. Φ. 216.

62. τίνα μάντιν ἐρέομεν, κ. τ. λ. Augury, or divination, (*μαντεία*) seems to have been rising into repute in the age of Homer. Of the various persons who practised the art, two only are here mentioned; the ἱερεὺς, who deduced his observations from the sacrifices to the gods, and the ὄνειροπόλος, or interpreter of dreams. Of the various kinds of divination, and the method of practising them, the student should consult Robinson's *Archæol. Græca*, book III. ch. 17. Ἐρείομεν is the Ionic form of the subjunctive, which is used in exhortations or wishes, in the first person plural, for ἐρέωμεν. When the penultima is long, the long vowel is changed into the short one without the insertion of the ι. Thus, in Il. B. 72. θωρήξομεν, for θωρήξωμεν. That these are real subjunctive forms is evident, since passages are to be found in which the common form is used alternatively with them. Il. K. 449. ἀπολύσομεν ἢ μέθωμεν. See Matt. Gr. Gr. §. 495. 7. In similar hortatory passages the optative is used, when the verb is in the second or third person. Compare Matt. Gr. Gr. §. 513. §. 515. and §. 521. Obs. I. note.

63. ἢ καὶ, or even. Καὶ, besides its use as a conjunctive particle, has this also among other significations, which it may bear, perhaps, in the following parenthesis, καὶ γάρ τ' ὄναρ κ. τ. λ. *for even dreams, &c.* where Hoogeveen improperly understands καὶ γάρ τοι. *De Particulis*, p. 263. On the addition of the particle τε, see on v. 81. Hence, also, καὶ is sometimes joined with a participle or adjective, in the sense of *although*, as in Il. A. 653. τάχα κεν καὶ ἀναίτιον ἀντιώωτο. See Matt. Gr. Gr. §. 607. Obs. Divination by dreams was in far less repute than other kinds of augury, from the variety of dreams which admit of no satisfactory interpretation, and from the frivolous nature of dreams in general. See Aristotle's *Treatise on this subject*; Cicero *de Nat. Deor.* III. 40. If the above interpretation, therefore, be the true one, the parenthesis will imply, that although this species of divination was inferior to that which consisted in the inspection of the entrails, &c. of sacrificed victims, still dreams, or at least some of them, were really notifications of the divine will. Compare Il. B. 20. K. 496. And there can be no doubt that this

Ὅς κ' εἴπῃ, ὅ, τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων·
Εἴτ' ἄρ' ὕγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης·

65

Αἷ κέν πως ἄρνων κνίσσης αἰγῶν τε τελείων

Βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Ἴητοι ὕγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη

Κάλχας Θεστορίδης, οἰωνοπόλων ὅχ' ἄριστος,

Ὅς ᾗδῃ τὰ τ' ἐόντα, τὰ τ' ἐσσόμενα, πρὸ τ' ἐόντα,

70

Καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω

was the popular belief; the origin of which may, perhaps, be traced to a higher source than Pagan superstition. We know that, in cases of high import, the God of Israel frequently revealed his will to the prophets and holy men, and sometimes even to heathens, such as Pharaoh and others, by dreams and visions. See Gen. xx. 3. xl. 5. xli. 1. Numb. xii. 6. Matt. ii. 12. and elsewhere.

64. The vulgar reading, which Heyne retains, is ὅς κ' εἴποι, in the optative; which would be *qui fortasse dicat*. We have adopted the reading of the Vienna MSS. Compare Il. I. 165. The relative is frequently used for *ἵνα*, as in Latin, *qui* for *ut*. See Matt. Gr. §. 528. 3.

65. *ἐκατόμβης*. The *hecatomb*, which was properly a sacrifice of one hundred oxen, is used in Homer, by a very common poetical figure, for any animal sacrifice, whatever the number of victims might be. In Il. Z. 115. it consisted only of twelve oxen, which appears from v. 93. and in Ψ. 146, 7. it is a sacrifice of fifty sheep. We are told in Herodotus, that a real hecatomb was offered by Clisthenes. The repetition of *εἴτε* is the same with that of the Latin *sive*. See also on v. 8. and of the noun *εὐχολή* on Il. B. 160. In the construction there seems to be an ellipse of the particle *ἐνεκα*, which is supplied *infra* v. 94.

66. *τελείων*. It was essential that there should be no imperfection in the victim. The same was also enjoined to the Israelites, respecting the sacrifice of the paschal lamb. (Exod. xii. 5.) See also on v. 458. and on Il. K. 293. The construction in the Attic and the later writers would have been *εἰ βούληται ἄν*, or *ἐὰν βούληται*. See on v. 60. Most MSS. and edd. read *κνίσσης*, which was retained in the former edition. Hesychius, Photius, and other grammarians, however, spell the noun with a single σ, and this orthography is well defended by Bp. Blomfield on Æsch. Prom. 505. Thus also the Venetian Scholiast: *κνίσση, ἀπὸ τοῦ κνίζω, κνίσω, δὲ σημαίνει τὸ λεπτύνω* λεπτότατος γὰρ ἐστὶν ὁ ἐπίπλους.

67. *ἀντιάσας*. From *ἀντιάζω*, not from *ἀντιάω*, since the penultima is short. The two verbs are the same in signification, and,

with a genitive, imply *fruition, enjoyment*; (*ἀπόλαυσιν γενεστικὴν*). See Damm in voce.

68. The particle *ἦτοι*, *igitur*, is always affirmative in Homer, and never used to mark the division of a whole into distinct parts. It is, therefore, distinct from *ἦτοι*, which is so used in later writers (see Hoo-geveen *in voce*); and which is a compound of the disjunctive particle *ἦ*. Damm considers it as synonymous with *μὲν*, except that it is more poetical, and that it always occurs at the beginning of a sentence: as *αὐτὰρ* is a poetical equivalent for *δέ*. But since *ἦτοι μὲν* are frequently used in conjunction, as *infra* vv. 141. 211. and elsewhere, it should seem that when the former is followed by *δέ*, as in this place, the latter must be considered as suppressed. Before *τοῖσι*, there is an ellipsis, which is very frequent, of the preposition *ἐν*.

69. *ὅχ' ἄριστος*. In Homer and the Ionic poets, *ἔξοχα*, and by aphæresis, *ὄχα*, are frequently joined adverbially to superlatives, in order to strengthen the signification. Compare Il. B. 761. E. 843. Z. 76. O. 282. Sometimes, in the same sense, we find *πολλὸν*, as *infra* v. 91; and *μέγα*, as in Il. B. 82. where the Attics would use *πολλῷ* or *μακρῷ*. In Eur. Alcest. 758. 924. however, the Homeric form occurs. See Matt. Gr. §. 461. Pierson on Mæris, p. 194.

70. Virg. Georg. IV. 392. *Novit namque omnia vates, Quæ sint, quæ fuerint, quæ mox ventura trahantur*. We may also compare a similar expression in the Revelations, i. 19. *γράφον δ' εἶδες, καὶ ἃ εἴσι, καὶ δ' μέλλει γίνεσθαι μετὰ ταῦτα*. In the poets *τε* is frequently used as a connecting particle, and that, too, many times successively. So *supra* v. 38. This usage in prose also, though more rarely, sometimes occurs. Matt. Gr. §. 607.

71. *Ἴλιον εἴσω*. In Attic the adverbs *εἴσω* and *ἔσω* are always joined with the genitive. Some copies have *γνώμην ἔσω* in Eur. Hipp. 512. but this has been properly corrected in the best editions. In Homer they always take the accusative. The Augurs were persons of great importance in the armies of the early Greeks. They were consulted upon all occasions, and their

Ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·

ἽΟ σφιν εὐφρονέων ἀγορήσατο, καὶ μετέειπεν·

ἽΩ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι

Μῆνιν Ἀπόλλωνος, ἐκατηβελέταο ἄνακτος.

75

Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὁμοσον,

ἽΗ μὲν μοι πρόφρων ἔπεισι καὶ χερσὶν ἀρήξειν.

ἽΗ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων

Ἀργείων κρατεῖ, καὶ οἱ πείθονται Ἀχαιοί.

Κρείστων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηι·

80

advice punctually followed. Calchas had already been referred to in matters of difficulty. See II. B. 300.

73. ὅ σφιν. MSS. and Edd. ὅς σφιν. Wolf has properly restored ὅ σφιν, upon the authority of the best grammarians: and so *passim*.

75. ἐκατηβελέταο ἄνακτος. Macrob. Saturn. I. 17. *Inde ἐκηβόλος et ἐκατηβόλος dictus Apollo (i. e. Sol), ἐκαθεν τὰς ἀκτῖνας βάλλων, e longissimo altissimoque radios in terram usque demittens. Alii cognominatum Apollinem sentiunt ὡς ἀπολλύντα τὰ ζῶα. Exanimat enim et perimit animantes, cum pestem intemperie caloris immittit: ut Euripides in Phaëthonte: Ὁ χρυσοφεγγὲς Ἥλι, ὥς μ' ἀπόλεσας: Ὅθεν σ' Ἀπόλλων' ἐμφανῶς κλῆζει βρότος. Item Archilochus: Ἀναξ Ἀπολλων, καὶ σὺ τοὺς μὲν αἰτίους Πήμαινε, καὶ σφέας ὅλλυ, ὥσπερ ὀλλύεις. Denique inustus morbo Ἀπολλωνοβλήτους καὶ ἡλιοβλήτους appellat.*

76. τοιγὰρ ἐγὼν ἐρέω. The affirmative particles τοὶ and ἦ, which latter occurs in the two following lines, are nearly synonymous, except that the former does not begin a sentence. They may be rendered in Latin by *nimirum*, in English, *certainly, doubtless*. Hoogveen thinks, that, besides τοὶ, two other particles enter into the composition of τοιγὰρ, namely, γε and ἄρα, of which the former limits the force of τοὶ, and the latter conveys its usual notion of consequence or effect. See on v. 8. This is, most probably, correct, though the illustration of the use of the particle in reference to this passage is unsatisfactory. Calchas would say, *Since it is your desire, I shall, therefore, certainly speak; but you, at least, will undertake to protect me.* The condition upon which he speaks, plainly marks the limiting power of γε. Some consider τοὶ as the Doric dative of the pronoun σὺ, which would not materially alter the signification of the particle. After σύνθεο, we must supply θυμῷ. Compare II. Z. 334. The ellipsis is filled up in II. H. 44. σύνθετο θυμῷ βουλῇ. Od. A. 328. φρεσὶ σύνθετο θέσπιν αἰοιδῇ. In the same manner Cicero simply employs *agitare*

for *agitare animo*, in Offic. I. 24. See Bos. Ellips. Gr. p. 121. ed. Oxon.

77. ἦ μὲν μοι. Hesych. Ὀντως μὲν μοι. It seems probable that this is the Ionic form of expression for ἦ μὴν, which is used by later writers, and sometimes by Homer himself, to introduce any energetic asseveration, such as an oath, a promise, a threat, or the like. Xenoph. Cyrop. VIII. 4. 7. νῦν δὲ θεοὺς ὁμνῶμαι, ἦ μὴν ἐμοὶ δοκεῖν, κ. τ. λ. and so Thucyd. IV. 88. VIII. 81. Compare II. I. 57.

78. χολωσέμεν. This verb seems to be derived by Epenthesis from χώομαι (v. 80.), of which the root is, χέω, *fundo*; whence the substantive χόλος implies any violent, though transitory, emotion or perturbation of the mind, in contradistinction to κότος (v. 82.), which denotes suppressed anger, malice, *manens alta mente repositum*. Virg. Æn. I. 26. Hence Eustathius: χόλος καταπφθεις, (v. 81.) κότος γίνεται· τοῦτο δὲ καὶ ὀρισμὸς μνησικακίας ἐστίν. Another species of anger, μῆνις, is explained in the note on v. 1. Nemes. de Nat. Hom. §. 21. εἶδη δὲ τοῦ θυμοῦ τρία· θυμὸς μὲν γὰρ, ἀρχὴν καὶ κίνησιν ἔχων, ὀργὴ καὶ χολή καὶ χόλος λέγεται· μῆνις δὲ χολὴ εἰς παλαιώσιν ἀγομένη, παρὰ τὸ μένειν· κότος δὲ ὀργὴ ἐπιτηροῦσα καιρὸν εἰς τιμωρίαν, παρὰ τὸ κῆσθαι. Clarke, and the generality of interpreters, render χολωσέμεν by *iratum fore*, which is incorrect: the active verb χολοῦν, is to *exasperate*; the passive, χολοῦσθαι, to be *enraged*. II. Σ. 111. ὥς ἐμὲ νῦν ἐχόλωσεν. So the Scholiast, εἰς ὀργὴν ἐμβαλεῖν.

79. καὶ οἱ πείθονται. For καὶ ᾧ. The demonstrative pronoun is frequently used for the relative, in a continued proposition beginning with a relative, which should be repeated in a different case. So also in Latin. Compare Cic. Tusc. V. 41. Phil. I. 10. The construction is somewhat similar, when the relative occurs only once, and must be supplied again in another case; as in II. Γ. 235. See Matt. Gr. §. 468. 3.

80. χέρηι. This is the dative of the old positive χέρης, from which were derived the

Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 Ἀλλὰ γε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
 Ἐν στήθεσσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Θαρσήςσας μάλα, εἰπέ θεοπρόπιον, ὅ, τι οἶσθα. 85
 Οὐ μὰ γὰρ Ἀπόλλωνα, Δᾶ φίλον, ὥτε σὺ, Κάλχαν,
 Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 Οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 Σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσεις

well-known comparative *χερείων*, and superlative *χείριστος*. The accusative occurs in Il. Δ. 400. See Matt. Gr. Gr. §. 135.

81. The enclitic *περ*, (see on v. 131.) subjoined to the conditional *εἰ*, gives it the signification of the Latin *quamvis*, or *si modo*. Hence, the passage may be thus rendered: *for even though he may, perhaps, subdue his anger for the present day, &c.*; in which not one of the several particles is redundant. For in the Ionic dialect in particular, the particle *τέ* is frequently put after *γάρ*, *δέ*, *μέν*, when it gives a degree of emphasis to the expression. This position of the particle seems to have originated in the early state of the language, and to have first given that connecting power, which afterwards existed between *μέν* and *δέ*. Hence Il. Ε. 139. *τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δὲ τ' οὐ προσαμύνει*. See Koen. ad Gregor. p. 192. Matt. Gr. Gr. §. 607. Obs. The verb *καταπέπτειν* is here metaphorically applied in the sense of *to repress*, *to subdue*: *ὁ γὰρ κρυσφίχολος*, says Eustathius, *πέσσειν δοκεῖ τὸν χόλον*. Compare Il. Δ. 513. I. 561. Other metaphoric senses of *πέσσω*, are noticed in Il. B. 235. Θ. 513. —Eustathius also observes, that the sentiment contained in this and the following lines, is the first moral sentiment which occurs in Homer, and compares Eurip. Med. 119. *καὶ πῶς Ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες, Χαλεπῶς ὀργὰς μεταβάλλουσιν*. Hence the sentence of Publius Syrus: *Fulmen est, ubi cum potestate habitat Iracundia*; which may be illustrated in the character of Tiberius given by Tacitus: *Animo revolvente iras, etiam si impetus offensionis langueret, memoria valebat*. Pindar also seems to have had his eye on this passage in Olymp. X. 47. *νεῖκος δὲ κρείσσονων ἀποθέσθ' ἀπορον*. Add Claudian in Ruf. 2. *Sensu dolor hæret in alto Abditus, et tacitas vindictæ præstitit iras*. See also on Il. B. 186.

82. Ἀλλὰ γε. These particles, taken separately, amount to *but at least*; hence, conjointly, *nevertheless*. On the construction of *ὅφρα* with the subjunctive, see on v. 26.

83. σὺ δὲ φράσαι, εἴ με σαώσεις. Con-

sider, or reflect with yourself, in order that you may protect me. The particles *εἰ*, *ὥς*, *ὅπως*, are frequently used by Homer instead of *ἵνα*, and the verb *φράζομαι*, in the middle, signifies, *to reflect*. Thus, Il. P. 144. *φράζεο νῦν, ὅπως κε πόλιν καὶ ἄστυ σώσῃς*. Compare infra 554. B. 14. Π. 646. X. 358. *et passim*.

84. ἀπαμειβόμενος. Properly the verb *ἀμείβειν* denotes *alternation*; as in Eur. Hec. 1145. *διαδοχαῖς ἀμείβουσαι χεροῖν*, *moving them from hand to hand successively*. Hence transferred to speech, it signifies *to interchange words*, i. e. *to answer*; in which sense it continually occurs in Homer. In v. 604. *infra*, it refers to the different parts taken in singing by the respective performers.

86. οὐ μὰ γὰρ Ἀ. The adverb *μὰ* is used only in adjurations, and it is almost invariably accompanied by the affirmative *ναὶ* or the negative *οὐ*, to determine its power. In negative asseverations, it is sometimes used as a solitary particle, as if for *μή*; but never, at least in Homer, in affirmations, without *ναὶ* prefixed. Thus, *infra*, v. 234. *ναὶ μὰ τὸδε σκῆπτρον*. See on v. 286. — *Κάλχαν* is the proper vocative from the original nominative *Κάλχανς*, in which the *ν* is rejected, and the preceding short vowel lengthened. Thus also *Αἶαν*, *Θάαν*, and the like. We find, however, *Πουλυδάμα*, Il. N. 751. and some other exceptions. See Matt. Gr. Gr. §. 74. 3.

88. ἐπὶ χθονὶ δερκομένοιο. *Me vivente et vidente*. The verbs *δέρκεσθαι*, *βλέπειν*, and *ὄρᾶν*, are frequently used, and more especially in the Tragic poets, in the sense of *ζῆν*, *to live*. Eurip. Hec. 311. *Οὐκ οὖν τόδ' αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ Χρῶμεσθ'*, *ἐπεὶ δ' ὅλωλε, μὴ χρώμεσθ' ἔτι*. Suppl. 77. *τὰ γὰρ φητῶν τοῖς ὀρώσι κόσμος*. Iph. T. 719. Soph. Aj. 982. More frequently still with the addition of *φῶς*, or *φέγγος*, or the like. Eur. Hipp. 4. *φῶς ὀρᾶν ἡλίου*. Hec. 250. *ὥστ' εἰσορᾶν γε φέγγος ἡλίου τόδε*. Alcest. 18. *θανὼν πρὸ κείνου, μηκέτ' εἰσορᾶν φάος*. Compare vv. 282. 683. And so Hom. Il. Σ. 61. *ὅφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἡλείοιο*. Thus the Latins use *lux* for

Συμπάντων Δαναῶν· οὐδ’ ἦν Ἀγαμέμνονά εἶπης, 90
 ‘Ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσθησε, καὶ ἡῦδα μάντις ἀμύμων·
 Οὐτ’ ἄρ’ ὄγ’ εὐχολῆς ἐπιμέμφεται, οὐθ’ ἑκατόμβης,
 ‘Αλλ’ ἔνεκ’ ἀρητῆρος, ὃν ἠτίμησ’ Ἀγαμέμνων,
 Οὐδ’ ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ’ ἄποινα. 95
 Τοῦνεκ’ ἄρ’ ἄλγε’ ἔδωκεν Ἑκηβόλος, ἡδ’ ἔτι δώσει·
 Οὐδ’ ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
 Πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην

vita. Virg. *Æn.* IV. 31. *Anna refert: O luce magis dilecta sorori.* See also the note on Eurip. *Phœn.* 1100. Pentalog. Gr. p. 336.

90. ἦν εἶπης. When a condition is expressed, which may probably or possibly take place, this particle is used, as it is here, with the subjunctive.

91. Madame Dacier observes, that the verb εὐχεται is intended to throw a degree of contempt upon the authority of Agamemnon, who, though he now (νῦν) boasted of his sovereignty over all the Grecian forces, would, at the close of the war, be reduced to a level with the princes of the other Grecian states, as king of Mycenæ. But the Homeric signification of the verb εὐχομαι, is not *to boast*, but simply *to profess*; or, more properly, εὐχεται εἶναι is nothing more than a simple periphrasis for ἔστι. In proof of this, Ernesti adduces Il. B. 82. where Nestor uses precisely the same words, to add to the authority of Agamemnon, which are here supposed to detract from it.—Of the expression πολλὸν ἄριστος, see the note on v. 72.

92. Of the particle δὴ, with adverbs of time, see on v. 6. In the next line, the particle ἀρα retains its primary signification, though the clauses of the sentences are inverted: *The god is incensed on account of his priest, and not therefore on account &c.* See on v. 8.

97. χεῖρας. Markland conjectures κῆρας, which Wolf approves. But the genitive is not in regimen; the sense being that Apollo will not restrain his hands from the plague, i. e. from sending it among the Greeks, until, &c. Such is the constant import of ἀπέχεν τί τινος in Homer. Thus Il. Z. 96. Αἴ κεν Τυδείος υἱὸν ἀπόσχω Ἴλιον ἱρῆς. The particle πρὶν, together with ἕως, ἔστ’ ἂν, μέχρι οὐ, which denote a space of time beyond which something takes place, are usually constructed, like ἵνα, ὥς, &c. (see on v. 26.) with the optative, when the action of the proposition is past, and with the conjunctive when it is present or future. See Matt. Gr. Gr. §. 522. In Homer, however, in future actions, it is often constructed with

the indicative, as in the present case, and supra v. 29. and elsewhere. The general signification of πρὶν, in the poets, is that of a simple adverb, *formerly*, in the sense of πρότερον, as used by prose writers. Thus, in Il. B. 112 it is opposed to νῦν. Compare Il. E. 472. and so πολὺ πρὶν, *long ago*; A. 236. N. 161. Hence, in the same manner as πρότερον is followed by πρὶν in prose, the poets frequently double πρὶν, as in Il. B. 348. 354. Ζ. 46. 839. Σ. 334. T. 170. Φ. 294. Ω. 781. In these instances the former particle is not redundant, but adds a degree of emphasis to the proposition, which is here and elsewhere increased by the addition of γε in the succeeding clause. Eustathius observes, that wherever πρὶν is thus repeated, the latter must be followed by an infinitive. But though universally true in Homer, the rule does not apply to succeeding writers. Aristoph. Pac. 1112. οὐ γὰρ οἶόν τε Ἡμῖν πρὶν διδόναι, πρὶν καὶ λύκος οἶν ὑμεναιοῖ. Hoogveen *de Particulis*, p. 477.

98. ἀπὸ π. φ. δόμεναι. A Tmesis. Heyne prefers the derivation of the adjective ἐλικῶψ, or ἐλικῶπις, from the verb ἐλίσσω, to roll; *vigore oculorum per mobilitatem declarato*. Hence it would be rendered, *having rolling eyes*. Eustathius derives the word in the same manner, but his explanation is different: ἐλικῶπιες· οἱ ἀξιοθέατοι καὶ ἐλίσσοντες τοὺς ὤπας τῶν βλεπόντων εἰς ἑαυτοὺς, κούρην δὲ ἡ ἐλικῶπις, ἡ ἀξιοθέατος καὶ τοὺς ἑραστάς ἐφελκομένη. Thus it would imply, *attractive, beautiful*; and, as applied to the Grecian princes in v. 389. *majestic, dignified*. Perhaps, however, the best interpretation is that of the Scholiast and others, who deduce the word from ἐλικός, *black*, which is evidently the root of the cognate word ἐλικοβλέφαρος, in Pind. Pyth. IV. 305. It is certain that large and black eyes were looked upon by the ancients as marks of great beauty. Hor. Od. I. 32. 11. *Et Lycum nigris oculis nigroque Crine decorum*. And hence arose a custom, which was prevalent throughout the East from the earliest ages, and which is frequently alluded to in

- 'Απριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 'Ες Χρῦσην· τότε κέν μιν ἱλασάμενοι πεπιθόμεν. 100
 'Ητοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 'Ηρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
 'Αχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαιναι
 Πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόντων ἔϊκτην.
 Κάλχαντα πρότιστα κάκ' ὀσσόμενος προσέειπε· 105
 Μάντι κακῶν, οὐπω ποτέ μοι τὸ κρήγυον εἶπας.
 Αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·

Holy Writ, of tinging the corners of the eyes with *black*, for the purpose of increasing their lustre, and making them appear larger. (Jerem. iv. 30. Ezek. xxiii. 40. 2 Kings ix. 30.) See Lowth on Isaiah iii. 16. The same peculiarity is noticed as still in existence by Sonnini, who relates in his *Travels*, vol. I. p. 263. that "the most remarkable trait of beauty in the East, is large black eyes, and it is well known that nature has made this a characteristic of the women of those countries. But not contented with these gifts of nature, those of Egypt employ every art to make their eyes appear larger and blacker. For this purpose, females of every description, Mahometan, Jew, Christian, rich and poor, all tinge the eye-brows and eye-lashes with black lead; an operation which the Roman ladies practised of old, and which Juvenal has described with so much exactness. They besides mark with it the angles of the eye, which makes the fissure appear greater." The passage of Juvenal to which the traveller alludes, is Sat. II. 93. *Ille supercilium madida fuligine tactum Obliqua producit acu, pingitque tumentes Attollens oculos*. Tertullian also observes in his *Treatise De Habitu Mulierum*, ch. II. *Nigro pulvere oculorum exordia producuntur*. See also Jul. Pollux, V. 16. Plin. N. H. XXXII. 6.

100. πεπιθόμεν. For πίθουμεν, with the Ionic reduplication. On the construction, see the note to v. 32.

103. φρένες. The *Diaphragm*. In general, φρήν is the principle of thought and action, the understanding; as distinguished from θυμός, mental energy. Damm: θυμός dat impetum; φρήν vero consilium. From the intimate connexion, however, between the operation of the mind, and the *præcordia* or *diaphragm*, the word is frequently transferred from the mental to the corporeal functions. Eustathius: φρένες· οὐ μόνον ἀσωμάτως καὶ νοητῶς ἐπὶ λογισμοῦ, ἀλλὰ καὶ μέρος τι τῶν σπλάγχχνων, ὃ καὶ διάφραγμα λέγεται. Pollux, II. 4. 45. τὸ διάφραγμα, ὃ καλοῦσι φρένας. In this sense it is not unusual in Homer; (compare II. II. 481. 504.) and so it occurs in Æsch. Prom. 906.

κραδία δὲ φόβῳ φρένα λακτίζει. The epithet μέλαιναι is appropriate, as in violent bursts of passion the veins about the *præcordia* become swoln and black with blood. Schol. μέλαιναι τεταραγμένα διὰ τὴν ὀργήν. See, however, on II. P. 83.

104. ἔϊκτην. Plusq. Perf. for ἐφείκτην, from εἶκω, to resemble; used only in the perfect. The vowel or diphthong in this tense is frequently syncopated in the poets: thus, in II. B. 341. ἐπέπιθμεν for ἐπιποίθειμεν. I. 49. εἰλήλουθμεν for εἰληλούθαμεν, and the like. See Matt. Gr. Gr. §. 195 5. With the expression compare Virg. Æn. XII. 101. *His agitur furiis, totoque ardentis ab ore Scintillæ abisistunt; oculis micat acribus ignis*.

105. κάκ' ὀσσόμενος. This should not be translated *torvé* intuitu, with the generality of commentators; but *male præsagiens*, 'boding ill.' Although ὄσσομαι would be the regular Æolic form for ὀπτομαι, it usually, if not invariably, signifies to *presage*. Compare II. Ξ. 17. Σ. 224. Ω. 172. So Villoison, and Porphyry in his *Quæstiones Homericae*, 16. ἐστὶ Ὅσσα ἡ θεία φήμη. Hence it may be derived from ὄσσα, which in this poet denotes an *ominous*, or *prophetic voice*; as in II. B. 93. where it is personified, and represented as Διὸς ἄγγελος. See also Od. A. 283. Ω. 413. Afterwards it came to signify *Fame*; and thence the voice simply, as in Hesiod. Theog. 10. 43. 852. In like manner ὄμφη and φήμη were used primarily of an *ominous voice*; as in II. B. 41. Od. B. 35. Derived from the former is Ζεὺς πανομφαῖος in II. Θ. 250.

106. μάντι κακῶν, οὐπω κ. τ. λ. This passionate invective of Agamemnon illustrates the proverb, *veritas odium parit*; and particularly in regard to persons in exalted stations, who are peculiarly impatient of reproach. We have a similar instance in Holy Writ, in the character of Ahab, in his reply to Jehoshaphat, respecting the prophet Micahiah: 1 Kings xxii. 8. LXX. Εἰς ἐστὶν ἀνὴρ εἰς τὸ ἐπερωτῆσαι δὲ αὐτοῦ τὸν Κύριον, καὶ ἐγὼ μεμίσσηκα αὐτὸν, ὅτι οὐ λαλεῖ περὶ ἐμοῦ καλὰ, ἀλλ' ἡ κακὰ, Μιχαίας υἱὸς

Ἐσθλὸν δ' οὐδέ τί πω εἶπας ἔπος, οὐδ' ἐτέλεσας·
 Καὶ νῦν ἐν Δαναοῖσι θεοπρόπewν ἀγορεύεις,
 Ὡς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110
 Οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 Οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
 Οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 Κουριδῆς ἀλόχον· ἐπεὶ οὗ ἔθεν ἐστὶ χερσίων,
 Οὐ δέμας, οὐδὲ φνὴν, οὐτ' ἄρ' φρένας, οὔτε τι ἔργα. 115
 Ἄλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
 Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.

Ἰεμβλαά. The former unfavourable predictions of Calchas, to which Agamemnon alludes, related to the ten years' duration of the siege of Troy, without reference, however, to the necessity of the expiatory sacrifice of his daughter Iphigenia at Aulis, which was unquestionably an invention subsequent to the age of Homer. See on Il. I. 145. The repetition of the same thing in this and the two following lines, is attributed by Eustathius to the violent passion of the speaker, which makes him insist on the subject uppermost in his mind. The enclitic πω, which is subjoined for the most part to negative particles, as in οὐπω, μήπω, οὐδέπω (v. 108.), and the like, limits either the *time* or *manner* of an action; and is respectively equivalent to *hitherto*, or *by any means*. See also on v. 124. *infra*. In its *temporal* use it is often followed by *πότε*, which it limits to the *present* and the *past*; thus in this place, οὐπω ποτὲ, *never hitherto*; οὐποτε, of itself, being indefinitely, *never*; as in v. 234. Of ποτὲ, see on v. 202. —κρήγνυν. Eustath. τὸ ἀγαθὸν, as opposed to μάντι κακῶν. In the same sense, ἐσθλὸν follows immediately. Hesych. ἀγαθὸν, ὠφέλιμον, ὑγιές. Villosion: τὸ τῷ κέαρι ἡδὺ καὶ προσηγές. And so Porphyry. Quæst. Hom. 16. The word does not occur again in Homer. In Theocrit. Epigr. 21. it is opposed to *πονηρὸς*, and in Idyl. XX. 19. it is translated *verum*, true; which is certainly not its signification here. The article in this and the next line is strictly agreeable with the Attic idiom. See on v. 9.

111. Χρυσηίδος. For Chrysæis, i. e. the daughter of Chryses. *Female* patronymics are formed by changing the final syllable of the genitive of the father's name into *ίας* or *ίς*; as Δητιῶίς, Callim. H. Dian. 83. Χρύσης, ἦος, Χρυσήϊς· Βρισηῖς, ἦος, Βρισηϊς· or into *ίνη* or *ώνη*, according as a vowel or consonant precedes the termination; Ἀκρισιος, ου, Ἀκρισιώνη· Ἀδρηστος, ου, Ἀδρηστίνη. See Matt. Gr. Gr. §. 101. For the formation of *male* patronymics, see on v. 1.—Before κούρης there is an ellipsis of the pre-

position ἀντί, which is very usual after verbs of *buying* and *selling*, and other words of the same class. Compare Matt. x. 29. Act. Apost. vii. 16. The ellipse is supplied in Joel iii. 3. LXX. Hebr. xii. 16. See Bos. Ellips. Gr. p. 415.

113. καὶ γάρ ῥα. *Nec mirum hoc; nam illam uxori præfero*. HEYNE. Such is the power of this expression, in which the force of each particle is manifest, either from an inversion of the clauses, or from a repetition of the foregoing; thus: *and I therefore wish it, for I prefer her, &c.* So that καὶ is *copulative*, ῥα, *inferential*, and γάρ assigns the *reason* for the inference. The form is poetic, and equivalent to καὶ γάρ οὖν, in prose. Hoogeveen de Particulis, p. 215.

114. κουριδῆς ἀλόχον. The adjective κουριδίος, as applied to a *wife*, is thus expressed in Virg. Æn. l. 349. *Cui pater intactam dederat primisque jugarat Ominibus*. In Il. E. 414. we have κουριδίον πόσιν, i. e. *the husband, whom she married when a virgin*. —ἔθεν. *Eolic*, for οὗ, and that for αὐτῆς. On the particle ἐπεὶ, see on v. 57.

115. οὐ δέμας, οὐδέ κ. τ. λ. The accusative is frequently placed in this manner after verbs or adjectives, without a preposition, when the signification must be completed by the English *with respect to*. Thus πόδας ὠκὺς Ἀχιλλεύς, *passim*. See Matt. Gr. Gr. §. 423. 4. The grammarians supply κατά; but in Il. Γ. 158. εἰς is employed in a similar construction. The variation of the particle in the latter part of the line, implies a variation in the tenor of the sentence; the former part of which relates to the personal qualifications of Chryseis, and the latter to her mental endowments. Hoogeveen, p. 437.

116. ἀλλὰ καὶ ὥς. *But even thus; nevertheless*.—δόμεναι πάλιν. *To give back; to restore*. Of the word πάλιν, see on v. 59.

117. βούλομ' ἐγὼ κ. τ. λ. Hence the maxim, *Salus populi suprema lex*. In the construction we must supply μᾶλλον. The same ellipsis occurs in Il. Γ. 41. A. 319. Ψ. 594. and elsewhere. So in Soph. Aj.

Αὐτὰρ ἐμοὶ γέρας ἀντίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἔοικε· 120
 Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ.
 Τὸν δ' ἡμίβετ' ἔπειτα ποδάρκης διός Ἀχιλλεύς·
 Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 Πῶς γὰρ τοι δώσουσι γέρας μεγάλθυμοι Ἀχαιοί;
 Οὐδὲ τί πω ἴδμεν ξυνήϊα κείμενα πολλά·
 Ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 Ἀλλὰ σὺ μὲν νῦν τήνδε Θεῶ πρόες· αὐτὰρ Ἀχαιοὶ

966. ἐμοὶ πικρὸς τέθνηκεν, ἢ κείνοις γλυκύς.
 Eur. Androm. 351. Πόσας δ' ἂν εὐνάς θυγα-
 τέρ' ἡδικομένην Βούλοι' ἂν εὐρεῖν, ἢ παθεῖν
 ἃ γὼ λέγω. See also Longin. de Sublim. §.
 33. Thucyd. II. 11. Themist. Orat. p. 14.
 A. and in N. T. Matt. xviii. 6. Luke xv. 7.
 xvii. 2. xviii. 14. 1 Cor. 14. 19. Compare
 Genes. xlix. 12. LXX. Similarly in Latin,
 particularly in Tacitus: German. c. 7. *Con-*
silii, quam formidinis arbitrantur. And so
 Sallust, B. C. 8. *Fortuna res cunctas ex*
libidine, quam ex vero celebrat. Plaut. Ru-
 dens. IV. 4. 7. *Tacita bona est mulier sem-*
per, quam loquens. See Bos. Ellips. Gr.
 p. 480.

118. γέρας. Properly, a present set apart
 for an elder, from γέρων, *senex*; and hence,
 for any person of distinction. It appears
 that a certain portion of the booty, taken in
 any engagement or expedition, was set apart
 as prizes for the chiefs, previous to the divi-
 sion of the remainder among the soldiery.
 These prizes were called γέρατα, or γέρατα
 ἐξαίρετα; hence, γέρας is frequently used
 to signify and distinguish office or dignity,
 as in Il. Y. 182. The custom of assigning
 female captives as presents to the conquerors,
 is recognized in Scripture History; Judg.
 v. 30. The particle ὄφρα is peculiar to the
 poets, signifying, in general, *as long as*; and
 referred to the corresponding particle τόφρα,
so long; which latter, though not always ex-
 pressed, is usually understood. From repre-
 senting a continued action, it is naturally
 transferred to the termination of such action,
 and is often rendered by *donec*, 'until,' as
 infra v. 509. N. 141. Hence, its place is
 generally supplied in prose by ἕως. Fre-
 quently, however, it is used simply to ex-
 press a final cause, and is equivalent to *quia*,
that: as in this verse; and infra v. 158.
 Hoogeveen, p. 453. Of its construction, see
 on vv. 26. 97.

120. ἔρχεται ἄλλῃ. Supply ὁδῷ. The
 ellipse of this noun is very common. See
 Bos. Ellips. Gr. p. 207. Schol. ἡγουν ἀπέρ-
 χεται ἀλλαχού. *This my prize is going*
elsewhere; i. e. is going from me. In the

construction, the relative ὃ must be referred
 to τόγε γέρας; or it must be taken for καθ'
 ὃ, or ὅτι, as frequently after the verbs *to see*,
to know, and the like. Thus in Il. E. 433.
 Θ. 140. 362. and elsewhere.

123. πῶς γὰρ τοι κ. τ. λ. In this pas-
 sage γὰρ refers to a prior member of the
 sentence, which, supposed to be passing
 rapidly in the speaker's mind, is elegantly
 omitted in his hurried address: as if he had
 said, *This cannot be, for how shall the Greeks,*
&c. A similar omission occurs in Il. E. 22.
 where Clarke compares Virg. Æn. II. 428.;
 in which a sentence must be supplied before
 the words *Dis aliter visum*. A case more in
 point would be Virg. Georg. IV. 445. *Nam*
quis te, juvenum confidentissime, nostras Jus-
sit adire domos; in which something is un-
 derstood before *nam*. In the N. T. the same
 process is required in Matt. xxv. 14. Mark
 xiii. 34. Acts xxvii. 25. Rom. xiv. 10. and
 elsewhere. See Markland on Eur. Suppl. 8.
 The ellipsis is evidently recognized in the
 conjunction οὐδὲ, in the following line,
 which properly refers to οὐ μὲν in the mem-
 ber omitted.

124. οὐδὲ τί πω. See on v. 106. In ad-
 dition to what is there said, we may remark,
 that *τι*, in conjunction with a negative par-
 ticle, as οὐ, οὐδὲ, οὐτε, &c. completes the
 negation, so as to exclude every exception.
 The same entire exclusion is implied, when
τι is separated from the other particle, so as
 to depend upon a verb, as in Il. B. 486. or
 agree, in its pronominal acception, with a
 substantive; as infra v. 542. Where there
 is nothing to which it can be thus referred,
 as in this instance, the preposition *κατὰ*
 must be supplied.—ἴδμεν for ἴσμεν, *Do-*
ric; and that by Syncope for ἴσαμεν, from
 ἴσημι.

125. ἀλλὰ τὰ μὲν κ. τ. λ. The article at
 the end of the line is used for the pronoun
 demonstrative ταῦτα, (see on v. 9.) and in
 the beginning for the relative ἃ, for which it
 is frequently put in Ionic and Doric writers;
 and in particular cases by the Tragic Poets.
 See Pentalog. Gr. Note on Soph. Œd. T.

Τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
Δῶσι πόλιν Τροίην εὐτείχεον ἑξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130

Μῆδ' οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
Κλέπτε νόψ' ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.

ἥ ἐθέλεις, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως

ἥσθαι δευόμενον; κέλαι δέ με τήνδ' ἀποδοῦναι;

Ἄλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,

135

Ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται·

1379.—ἐξεπάρθομεν. For ἐξεπάρθομεν, by Metathesis: Aor. 2 from ἐκπέρθω. The verb signifies *to carry off the booty*, including the idea of previous devastation.

128. τριπλῇ τετραπλῇ τε. Supply μοῖρα. This ellipsis is not uncommon. See Bos. Ell. p. 190. and compare note on Il. A. 704.

129. δῶσι. 3 sing. aor. 2. subjunct. for δῶ, from δίδωμι. The Ionic dialect added the syllable σι, to this person of the subjunctive, as in ἔλθῃσι, λάβῃσι, and the like; and Homer has retained the addition in this verb, whereby it resembles the indicative. He also uses δώῃσι, infra v. 324; and δώωσιν, in the plural, v. 137; as if from δώω. See Matt. Gr. Gr. 207. 9.

131. ἀγαθός περ ἐὼν. *Bold*; or, perhaps, with Heyne, *prudent, cunning as thou art*. Villosion: τὸ δὲ ἀγαθὸς σημαίνει καὶ τὸν ἀνδρείον, καὶ τὸν φρόνιμον, καὶ τὸν δίκαιον. The power of the enclitic περ, connected with a participle, seems to be that of the Latin, *quamvis*, or *quantumvis*; thus, infra v. 241. ἀχνύμενός περ, *quamvis dolens*; i. e. *much as he was grieved*. Compare infra v. 275. 352. B. 246. I. 373. and elsewhere. In these instances, however, the signification of περ is easily deducible from its primary meaning, *prorsus, penitus*, as derived from περὶ, or περισσῶς. See Il. Φ. 410. 441. Indeed, by referring it to the adjectives, this primary meaning would give them the power of superlatives; as ἀγαθός περ, *very brave*; precisely analogous to the class of Latin adjectives, *perfortis, permagnus, perdurus*, and the like. It is found only in the poets as a solitary particle, being always joined in prose to some other word; as in ὅσπερ, εἴπερ, &c.—Plato de Repub. VI. θεοείκελον· τὸ φύσει δίκαιον, καὶ καλὸν, καὶ σῶφρον. It should seem, however, that the words θεοείκελος, ἀμύμων, θεοειδής, δῖος, and the like, are not intended to imply perfection, but merely superiority in some particular qualifications; as *courage* in Achilles, *wisdom* in Ulysses, &c. Thus, δῖος, as applied to the sea, in v. 141. must be rendered *great, vast, expansive*. Virg. Æn. V.

618. *per mare magnum Italiam sequimur fugientem*.

132. κλέπτε νόψ' κ. τ. λ. The verb κλέπτω, signifying *to deceive*, is illustrated in the Lexicon to Pentalog. Gr.—παρελεύσεαι. From παρέρχομαι, properly, *to pass by, to overtake*; as in Il. Ψ. 345. Hence, metaphorically, *to over-reach*. These two verbs are also used in conjunction by Hesiod. Theogon. 613. ὥς οὐκ ἔστι Διὸς κλέψαι νόον, οὔτε παρελθεῖν.

133. ἥ ἐθέλεις, κ. τ. λ. Of the interrogative particle ἥ, see on v. 190. It is evident from the change of construction, that the clause, ὅφρ' αὐτὸς ἔχῃς γέρας, does not depend upon ἐθέλεις. The particle αὐτὰρ, however, is not redundant; but retaining its adversative power, must be rendered by *contra*: *Do you desire, while you yourself retain your prize, that I, on the contrary, should sit down thus, deprived of mine?* The adverb αὐτως is sometimes the same with οὕτως, and sometimes synonymous with μάτην, *frustra*. Either signification will apply here.

135. Ἄλλ' εἰ μὲν δώσουσι κ. τ. λ. In conditional propositions, particularly in animated addresses, the consequence is frequently omitted in the first member; and the sense must be supplied, as it readily may, from the context. Thus, in this passage, at the end of the first clause, we must supply the words *καλῶς ἔχει*, or something to that effect. *If they give me an equivalent, well; but if not, &c.* Similar omissions occur repeatedly; as in vv. 341. 580. Z. 150. Θ. 423. Σ. 101. and elsewhere. So also in Xenoph. Cyrop. VIII. εἰ ἐγὼ ἱκανῶς διδάσκω ὑμᾶς οἶον· χρηρὴ πρὸς ἀλλήλους εἶναι· εἰ δὲ μὴ, κ. τ. λ. Plato de Leg. IX. καὶ ἐὰν μὲν σοι δρῶντι ταῦτα λωφᾷ τι τὸ νόημα· εἰ δὲ μὴ, κ. τ. λ. Also in the N. T. Mark xiv. 49. Luke xiii. 9. John i. 8. xiv. 30. xv. 25; and in like manner 1 Kings xiii. 14. LXX. See Kuster on Aristoph. Plut. 461. Matt. Gr. Gr. 608. 3.

136. ἄρσαντες. Either from ἄρω, *apto*; of which the Æolic future is ἄρσω, or from ἀρέω, the same as ἀρέσκω, *placeo*. In either

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἥ τεδὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἥ ἄξω ἐλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 Ἄλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς· 140
 Νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
 Ἔς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσσηίδα καλλιπάρηον
 Βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἥ Ἀίας, ἢ Ἴδομενεύς, ἢ δῖος Ὀδυσσεύς· 145
 ἥ ἐ σὺν Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 Ὅφρ' ἡμῖν Ἐκάεργον ἱλάσσαι ἱερὰ ρέξας.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον,

case, the expression ἄρσαντες κατὰ θυμὸν, will signify, *doing what is agreeable to my mind*; i. e. satisfying my mind. Eustath. πάντως ὕπερ τις ἄρσει κατὰ θυμὸν, ὃ ἐστιν, ἀρμόσει ἢ ἀρέσει, θύμηρες ἐκείνῳ ἐστι.—Some commentators understand *τίμημα* before ἀντάξιον. See Bos. Ellips. p. 293. ed. Oxon. It should seem better to repeat γέρας from the preceding line.

137. εἰ δέ κε μὴ δώωσιν, κ. τ. λ. In conditional propositions, where a probable event is supposed, the verb which denotes the condition is put by Homer in the subjunctive, with εἴ κε, or αἰ κε, instead of ἐάν, or ἥν, as in prose. Compare Il. F. 281. 284. 288. See Matt. Gr. Gr. §. 523. 1. In the latter clause, a prose writer would have used ἐλοίμην ἂν, in the optative; or the future without ἂν. See on vv. 32. 184. In this passage both constructions are intermixed, unless we agree with Longinus, as preserved in the commentary of Eustathius, in rejecting v. 139. as inelegant and useless. The repetition of the particle δὲ in two dependent clauses, is not unusual, though it more frequently happens, when a proposition beginning with a demonstrative pronoun is referred to one beginning with a relative, as in v. 57.

139. ὃ δέ κεν κεχολώσεται. Dr. Burgess has produced this passage in answer to the Canon of Dawes, who affirms that the particle ἂν is never found with the future indicative. *Misc. Crit.* p. 166. ed. Kidd. There is another instance, infra v. 174. παρ' ἔμοιγε καὶ ἄλλοι, οἳ κέ με τιμήσουσι. Others also may be found, though, in many cases, they may be nothing more than the old form of the subjunctive; as in Il. K. 43. 449. Brunck has produced several examples from Aristophanes in his note on the Nubes, v. 465. See also Markl. ad Iph. T. 894. In this case, the particle generally seems to soften the decisiveness of the question. See Matt. Gr. Gr.

§. 598. d.—Before ὃν we must supply εἰς or ἐπὶ, which are frequently understood after words of motion. In the following lines, ἐρύσσομεν, ἀγείρομεν, θείομεν, βήσομεν, are the old subjunctive forms above alluded to. See above on v. 62.

141. εἰς ἄλα διαν. See above, on v. 131.

142. ἐπιτηδὲς. i. e. κατὰ τὸ ἐπιτηδὲς.

144. βήσομεν. This verb is frequently used transitively in the Ionic poets. It occurs also in an active sense in Pind. Pyth. X. 19. Lucian. D. M. VII. 4. See also Porson on Eur. Orest. 1427.—ἀνὴρ βουληφόρος. The council consisted of the chiefs only.

146. The adjective ἐκπαγλος, (by metathesis, for ἐκπλαγος, from ἐκπλήσσω,) conveys an idea either of *admiration* or of *dread*; and may be rendered either by *admirabilis* or *horribilis*. In the worst sense it occurs in Il. N. 413. 445. Φ. 452. and elsewhere: and in the better in Il. E. 423. Σ. 170. From this last-cited passage, in which precisely the same expression recurs, it should seem best to understand it in the same acceptation here, considering the compliment as ironical. In the same manner, Juvenal uses the word *admirabilis*: Sat. XIII. 53. *Improbis illo fuit admirabilis ævo*. The word is explained in Hesychius, by θαυμαστότατος, and in the Etym. Mag. by φοβερώτατος.

147. ἱερὰ ρέξας. In reference to the offering of sacrifices, Homer always uses ρέζειν or ὀρᾶν. The verb θύειν, *sacrificare*, is of later date. In the same manner the Latins employ *facere*. Virg. Eclog. III. 79. *Cum faciam vitula pro frugibus*.

149. ἀναιδείην ἐπιειμένε. *Clothed with impudence*; i. e. ἀναιδής, *shameless*. Compare Il. H. 164. I. 231. Similar forms of metaphorical expression are not unfrequent in Holy Writ. Psalm xxxiv. 26. LXX. ἐνδύ-

Πῶς τίς τοι πρόφρων ἔπεισι πείθεται Ἀχαιῶν, 150
 ἥ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;
 Οὐ γὰρ ἐγὼ Τρώων ἔνεκ’ ἥλυθον αἰχμητῶν
 Δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἵτιοί εἰσιν.
 Οὐ γὰρ πῶποτ’ ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 Οὐδέ ποτ’ ἐν Φθίῃ ἐριβώλακι βωτιανείῳ 155
 Καρπὸν ἐδηλήσαντ’· ἐπειὴ μάλα πολλὰ μεταξὺ
 Οὐρεὰ τε σκιέοντα, θάλασσά τε ἠχήμεσα·
 Ἀλλὰ σοι, ὦ μέγ’ ἀναιδὲς, ἅμ’ ἐσπόμεθ’, ὄφρα σὺ χαίρης,
 Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνῶπα,

σάσθωσαν αἰσχύνῃν καὶ ἐντροπῇν οἱ με-
 γαλορρήμονοῦντες ἐπ’ ἐμέ. cix. 18. ἐνεδύ-
 σατο κατάραν ὡς ἱμάτιον. 2 Macc. vii. 5.
 ἐμπεπορημένοι ὁμότητα. So in N. T.
 also; 1 Pet. v. 5. τὴν ταπεινοφροσύνην
 ἐγκομβύσασθε. Add Ps. cix. 29. Isa. xi. 5.
 Rom. xiii. 14. Eph. vi. 14. 1 Tim. ii. 9.
 In classic authors we meet with the like
 figures. Ælian. V. H. I. 6. ἡμπεύχετο σω-
 φροσύνη. Tacit. Ann. XI. 7. Induere mag-
 num animum. Quintil. Inst. Orat. I. 1. In-
 duere sibi falsam persuasionem scientiæ.
 The meaning of κερδαλέφρων (selfish, avar-
 icious,) is determined by v. 122. where
 the epithet φιλοκτεάνος is evidently used
 in the same sense. It has been thought,
 however, to signify *crafty, cunning*, as if
 from κερδῶ, *a for*, instead of κέρδος, *gain*.

151. ὁδὸν ἐλθέμεναι. Thus, *ire viam*, in
 Latin. See Ælian. V. H. V. 5. Hence, in
 a military sense, it may be extended to sig-
 nify *expeditionem facere*; and, as opposed to
 the words ἀνδράσιν ἴφι μάχεσθαι, it may
 be more immediately rendered *insidias*
struere; as λόχονδ’ ἐναι, infra v. 227.
 See note, and compare the passages. In a
 similar sense, Demosth. in Aristocr. ἐν ὁδῷ
 καθελῶν: though, as Clarke justly observes,
 the meaning of ὁδός is there more distinctly
 marked by καθελῶν, than here by ἐλθεῖν.
 Eustathius observes: δύναται δὲ καὶ πλα-
 τικώτερον λέγεσθαι πρὸς διαστολὴν ἀντι-
 προσώπον παρατάξεις· καὶ τὸ ἐπὶ λείῳ
 ἀπελθεῖν πον, καὶ τὸ ἐπὶ κατασκοπεύσει
 λαοῦ, ἢ τείχους ἀναμετρήσει.

152. οὐ γὰρ ἐγὼ κ. τ. λ. Here γὰρ is
 again elliptical, as in v. 123. Clarke supplies
 the omission thus: *Quomodo quisquam tibi*
lubens obsequatur: cum eos tam male acci-
pias, qui Tui solius causa bellum gerunt?
Non enim ego Trojanorum, &c.

153. The Lexicons in general render
 αἷτος, *qui in causa rei est*; and so Maltby,
 citing his authority from Il. Γ. 164. But
 Eustathius observes that Homer always
 uses the word in the sense of αἰτιατός, καὶ
 ὑπὸ μέρψιν καὶ αἰτίαισιν κείμενος, i. e.
blameworthy: assigning the other use of the

word to later writers. The two signifi-
 cations, however, are nearly allied to each
 other.

156. ἐπειή. *Since, or since indeed*. Either
 for ἐπειδὴ, according to Hoogeveen, the δ
 being omitted *poëtice*; or else, simply ἐπεὶ,
 with the η παραγωγic. This passage is imi-
 tated in Ovid. Trist. IV. 7. 21. *Innumeri*
montes inter me teque, viæque, Fluminaque
et campi, nec freta pauca jacent.

158. Of the adverb ἅμα Viger remarks;
 ἅμα cum dandi casu, tempus significante, ele-
 ganter jungitur. This is true, not only in
 reference to time, but universally. The da-
 tive, however, is not governed by the ad-
 verb, but by the preposition σὺν understood.
 In the same manner, *simul* is used in Latin.
 Hor. Sat. I. 10. 85. *Simul his te, candidæ*
Furni. Ovid. Trist. V. 10. 29. *Quippe si-*
mul nobis habitat discrimine nullo Barbarus.

159. τιμὴν ἀρνύμενοι κ. τ. λ. The verb
 ἀρνύμαι properly signifying *to procure*, or
to retain, (Il. Z. 446.) here implies only a
wish or endeavour, and must be rendered to
seek, to require. It is natural to speak of
 those things, of which we desire the perform-
 ance, as if they were already performed;
 and hence verbs are often found to denote
 the *wish*, or the *attempt* to do the action,
 which they represent. Thus κτείνω is
 merely to *intend to kill*, in Soph. Œd. C.
 993. Aj. 1126. Eurip. Phœn. 1617. Thus,
 also, Herod. IX. 109. πόλις ἐδίδου, i. e.
wished to give. See Lysias, Orat. VII. p.
 146. and Taylor’s note in loco. In the N.
 T. we meet with the same idiom; as Heb.
 xi. 17. προσενήνοχεν, *he was ready to offer*.
 Hence, probably, the future signification of
 εἰμι, and its compounds. See on v. 29.
 Here, indeed, ἀρνύμενος is a various read-
 ing, which would thus refer to Agamemnon
 alone; but it is of very little authority.
 Compare Il. E. 552.—τιμὴν must be ren-
 dered *compensation, satisfaction*; which sig-
 nification it frequently bears, as in Il. Γ.
 286. 288. Compare v. 290.—In v. 160. πρὸς
 with the genitive signifies *from*: and so
 again in Il. II. 85.

- Πρὸς Τρώων· τῶν οὔτι μετατρέπη, οὐδ' ἀλεγίζεις· 160
 Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ὧ· ἐπι πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 Οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον ποτολίεθρον·
 Ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δάσμὸς ἵκηται,
 Σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 Ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
 Νῦν δ' εἵμι Φθίηνδ', ἐπεὶ πολὺ φέρτερόν ἐστιν
 Οἶκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδὲ σ' ὁῖω, 170

160. τῶν οὔτι μετατρέπη. The verb μετατρέπομαι, in the middle voice, signifies properly, *to turn oneself towards another*; as infra v. 199. Hence, in Homer, it frequently signifies to concern oneself about anything; and is nearly synonymous with ἀλεγίζω, which follows. Compare Il. I. 626. M. 238. In a like sense, ἐντρέπομαι is used in Il. O. 554. Od. A. 60. and so Soph. CEd. T. 724. ὦν ἐντρέπου σὺ μηδέν. These verbs are regularly joined with a genitive. We find, however, in Il. II. 388. θεῶν ὅπιν οὐκ ἀλέγοντες. Compare Hesiod. Op. D. 249. and see Matt. Gr. Gr. §. 326. It is almost needless to remark, that τῶν cannot be referred to Τρώων, with the Scholiast. Of the government of ἀφαιρέσθαι, in the next verse, see on v. 182. *infra*.

162. In the second clause, the relative must be repeated in the accusative. See on v. 79.

163. ἔχω. That this must be taken in a future signification, as the present is frequently used in Homer, is evident from the circumstance that Τρώων ποτολίεθρον never refers to any of the towns of the Troad, but always to *Troy itself*: as, for instance, in Il. B. 133.—Besides the particles of time, ἐπεὶ, ὅποτε, &c. with a subjunctive aorist, relate to a future action, in the sense of the Latin *future perfect*. See on v. 168.

165. πολυαῖκος πολέμοιο. Schol. πολ- λὰς ὁρμὰς καὶ κινήσεις ἔχοντος. And so Eustathius. Thus again Il. Y. 328. and in E. 811. κάματος πολυαῖξ. Hence, it may be translated, *harassing, laborious*; from πολὺ and αἰσσω. Heyne considers it as an epithet belonging to the warrior, and hence transferred to the war itself, *in qua pugnant- es αἰσσωσι πολλά*. Compare CEd. C. 299. 1541. There is no authority for such an interpretation, except in Od. T. 177. Δω- ριέες τε τριχάκεις. But though Eustathius considers the formation of the two adjectives similar, the exposition of the latter is by no means agreed upon.

166. The adversative particle ἀτὰρ refers to μὲν in the last line. See on v. 24.

167. ὀλίγον τε φίλον τε. *Parvum quidem, (i. e. in comparison of Agamemnon's,) quod tamen gratum sit.* HEYNE.

168. ἔρχομ' ἔχων κ. τ. λ. The present for the future; as in v. 163.—The subjunctive is put with the particles of time, ἐπὴν, ἐπειδάν, ὅταν, ὅπποτε, (i. e. ἐπεὶ ἂν, ἐπειδὴ ἂν, &c.) when an action, frequently repeated, is mentioned in a present or future tense: except with the aorist, where a simple action is meant to be expressed by the Latin *future perfect*. When the reference is to a past action, frequently repeated, the optative is used with ὅτε, ὅποτε, &c. Sometimes, ὅταν, ἐπειδάν, are found with the optative; and ὅτε, ἐπειδὴ, with the subjunctive; but the latter only in Homer; as in v. 163. See Matt. Gr. Gr. §. 521.

170. νηυσὶ κορωνίσιν. The κορώνη was a curved wooden beak, strengthened with brass, which was fixed at the prow of the ship. Eustathius: ἀπὸ τοῦ ζῶον τῆς κο- ρώνης (the crow) εὐλύγιστον ἐχούσης τὸν τράχηλον. Hence, some would render the adjective κορωνίς, *black*, from the colour of the bird. The curved extremities of a bow, to which the string was attached, were also called κορώναι. See on Il. Δ. 111.—The following sentence has been variously explained; some referring the parenthesis, ἐνθάδ' αἴτιμος ἥων, to Agamemnon, and others to Achilles. Both the sense and the construction, however, require the latter reference; and the order of the words will stand thus: οὐδὲ (ἐγὼ), ἐνθάδ' αἴτιμος ἥων, οἶω σε ἀφύξειν κ. τ. λ. The verb ἀφύσσω properly signifies, *to pour from a larger vessel into a smaller*. Infra v. 198. νέκταρ ἀπὸ κρητῆρος ἀφύσσω. Hence, *to collect*, to draw from the stores of others into one's own.—Eustath. ἀφενος μὲν, ὃ δὲ ὀλίγον συναγόμενος· πλοῦτος δὲ, ὃ διὰ πολλῶν ἑτῶν. The origin of the words is more distinctly marked by the Scholiast: ἀφενος

Ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύξειν.

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσεται· οὐδέ σ' ἔγωγε
Λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἔμοιγε καὶ ἄλλοι,
Οἳ κέ με τιμήσουσι· μάλιστα δὲ μητίετα Ζεύς. 175

*Εχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων,
Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
Εἰ μάλα καρτερός ἐσσι, Θεός που σοὶ τόγ' ἔδωκεν.

Οἵκαδ' ἰὼν σὺν νηυσὶ τε σῆς, καὶ σοῖς ἐτάροισι,
Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·

Ὡς ἐμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
Τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι
Πέμψω· ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηρον,
Αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας· ὄφρ' εὖ εἰδῆς, 185

*Οσπον φέρτερός εἰμι σέθεν, στυγῆν δὲ καὶ ἄλλος

*Ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ

λέγεται ἡ ἀπὸ ἐνὸς ἐναντιοῦ περιουσία· πλοῦτος δὲ ἡ ἀπὸ πολλῶν.

173. ἐπέσσεται. For ἐπισέσεται. See Prelim. Obs. Sect. IV.

175. μητίετα. For μητιέτης, *Æolicæ*. See Prelim. Obs. *ubi supra*.

176. On the Homeric epithets, *διοτρεφεῖς* and *διογενεῖς*, Heyne cites the following from the Scholiast on Pindar (Pyth. IV. 313.): *ἐκ Διὸς εἶναι λέγουσι βασιλεῖς, οὐχ ὅτι γόνος εἰσὶ τοῦ Διὸς, ἀλλ' ὅτι τὸ βασιλεύειν ἐκ Διὸς ἔχουσι*.

178. εἰ μάλα κ. τ. λ. Hence the maxim, *Omne bonum, Dei donum*. So I Cor. iv. 7. *τί δὲ ἔχεις, ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὥς μὴ λαβὼν*; Compare Jerem. ix. 23. The enclitic *που* is used primarily as an adverb of place, implying uncertainty, and to be rendered *somewhere*, as in Il. E. 193. P. 446. Hence, employed generally as a conjectural particle, *perhaps*, *probably*; as in Il. Ξ. 144. O. 43. Φ. 83. Ω. 488. and elsewhere. In irony and invective, as in the present case, it insinuates an undeniable fact; at the same time, with a degree of indecision, which detracts something from a positive assertion, nearly in the sense of the Latin parenthetical *Ni fallor*.

180. Μυρμιδόνεσσιν ἄνασσε. The verb *ἀνάσσειν*, and others signifying *to rule*, are usually constructed with a genitive; either because derived from substantives, or as implying the idea of a comparative. *Supra* v. 38. Τενέδοιο ἴφι ἀνάσσεις. Il. Ξ. 84. στρατοῦ σημαίνειν. Sometimes, however, in reference to a personal object, they are

found with a dative: as *infra*, v. 288. Φ. 86. and elsewhere. See *Matt. Gr. Gr.* §. 338. Of the *Myrmidones* of Achilles, see on Il. B. 684.

182. The verb *ἀφαιρεῖσθαι* governs two accusatives. So again, *infra* v. 275. Compare Il. Z. 70. O. 462. Sometimes, however, it takes a dative of the person, as in v. 161. and sometimes the case of the person is altogether omitted; as in Il. Z. 28. and in v. 230. *infra*. See *Matt. Gr. Gr.* §. 412. 5.

184. ἐγὼ δὲ κ' ἄγω. The subjunctive with *ἄν* or *κε* is frequently used in Homer for the future. Thus, again, *infra* v. 205. See on v. 137. Sometimes *ἄν* is wanting, as in Il. H. 87. Z. 459. *καὶ ποτέ τις εἴπῃσιν*. Compare v. 462. See *Matt. Gr. Gr.* §. 516. *Brisëis* is the patronymic of *Hippodamia*, daughter of *Brises*. Eustathius mentions an ancient tradition, that *Brises* and *Chryses* were brothers, sons of *Ardys*; so that *Brisëis* and *Chrysëis* were cousins: and that the former dwelt at *Pedasus*, upon the river *As-turion*; about a day's journey from *Chrysa*.

187. Ἴσον ἐμοὶ φάσθαι. *To call himself my equal*. Thus it will better suit with *ὁμοιωθήμεναι ἄντην*, than by understanding it with Eustathius for *ἐναντίον εἰπεῖν*. Schol. *ἐξισωθῆναι*.

188. ἐν δέ οἱ ἦτορ κ. τ. λ. Virg. *Æn.* V. 701. *Nunc huc ingentes, nunc illuc pectore curas Mutabat versans*. The adjective *λάσιος* properly signifies *covered with hair, hairy*; as in Il. Ω. 125. Hence, *strong, intrepid, manly*. Compare B. 851. Il. 554.

- Στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἥ ὅγε, φάσανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ, 190
 'Τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρείδην ἐναρίζοι,
 ἥ ἐ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 Ἔως δ' ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 Ἐλκετο δ' ἐκ κολεοῖο μέγα ξίφος· ἦλθε δ' Ἀθήνη
 Οὐρανόθεν· πρὸ γὰρ ἦκε Θεὰ λευκώλενος Ἥρη, 195
 Ἀμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε·
 Στῇ δ' ὑπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
 Οἷω φαινομένη, τῶν δ' ἄλλων οὔτις ὄρατο.
 Θάμβησε δ' Ἀχιλεὺς, μετὰ δὲ τράπετ', αὐτίκα δ' ἔγνω
 Παλλὰδ' Ἀθηναίην, δεινῷ δέ οἱ ὅσσε φάνθεν· 200

190. ἡ ὅγε, κ. τ. λ. In two questions which mutually exclude each other, where, generally, *πότερον*, or *πότερα*, is followed by ἡ in the second clause, Homer doubles the latter particle. In simple questions the particle ἡ is frequently used, as *supra* v. 133. but it is sometimes omitted. See *Matt. Gr. Gr.* §. 609.

191. τοὺς μὲν ἀναστήσειεν. The verb *ἀνίστημι* properly signifies *to raise up* (Il. Ω. 550. 756.); or *to rouse* (Il. K. 32.); also, *to excite* (H. 116. K. 176. 179.). Hence, in this passage, it has been severally rendered *to raise a mutiny or sedition* (i. e. *ἀναστάτους ποιεῖν*); *to throw into confusion*; *to move aside*. The latter seems most agreeable to the sense, in reference to the confusion of the assembly making way for Achilles, as he rushed towards Agamemnon.

193. ἔως δ' ταῦθ'. On the metrical difficulty in this line, see *Prelim. Obs. Sect. V.* §. 2. and on the distinction between *φρήν* and *θυμός*, on v. 103. So *Virg. Æn. VII.* 11. *magnam cui mentem animumque Delius inspirat vates.*

194. ἦλθε δ' Ἀθήνη. On the repetition of the particle δὲ, see on vv. 58. 137. In this instance, however, it has given offence to the critics, as impeding the construction; and Barnes and Bentley propose to read ἦλθεν Ἀθήνη. But it does not appear to be without its adversative force. The first δὲ answers directly to μὲν, understood in the preceding clause; and the second, which is considered objectionable, evidently points to a change of purpose to be effected in Achilles by the appearance of Minerva. Eustathius considers the descent of Minerva, at the request of Juno, as an allegory; by which we are to understand, that *Wisdom*, represented in the person of its patron goddess, excited by the *regal majesty* (of which Juno was the emblem) of Agamemnon, produced the effect attributed to the personal interference of the deity. But although the mythology of the Greeks, derived principally

from Egypt, and reduced to a system, as Herodotus informs us, by Homer himself, (*Herod. II.* 53.) consisted, in a great measure, in the deification of certain abstract qualities; or rather, in dividing the attributes of the true God, of which the knowledge was originally obtained from primæval revelation, and thence gradually corrupted and misapplied, among a multiplicity of divinities, to which popular superstition had given rise: still it is certain that the early Greeks considered their gods as possessing actual existence, and it does not seem that Homer intended to refine upon the general opinions of the age in which he lived. The gods, indeed, are frequently represented in the *Iliad* as visiting the earth, and sometimes, though rarely, in visible form; and the most splendid actions are attributed to the personal interference of some divinity. Compare *Il. B.* 182. *Γ.* 440. *Z.* 108. *et passim.* To understand such passages allegorically, *Bacon* regards as inconsistent with the dramatic action of the poem; and the Scholiast observes on *Il. N.* 521. *παρὰ τῷ ποιήτῃ οἱ θεοὶ σωματικῶς λαμβανόμενοι ἀνθρωποειδῶς ἐπίστανται, καὶ ἀθανασία μόνον διαφέροντες ἀνθρώπων τοῖς αὐτοῖς ἐνέχονται πάθει.* There are, however, some few allegorical descriptions in Homer; of which the personification of *Διταὶ* and *Ἄτη* in *Il. I.* 498. may be cited as an instance.

197. κόμης ἔλε Πηλείωνα. Those verbs which signify *to seize*, *to touch*, and the like, take a genitive of the part on which the seizure is made, while the whole is put in the accusative. See *Matt. Gr. Gr.* §. 366. Eustathius accounts for the construction either by an ellipse of the preposition *ἐκ*, or by a change of case for *κόμην Πηλείωνος*.

200. δεινῷ δέ οἱ ὅσσε φάνθεν. Some refer this to Achilles; but there can be no doubt that Minerva is intended. There was a popular opinion among the ancients that the gods were to be distinguished by a peculiar brightness in the eye. Thus, *Virg.*

Καί μιν φωνήσας ἔπεα περὸέντα προσηύδα·

Τίττ' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας ;

Ἥ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρείδαο ;

Ἄλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι οἶω,

Ἥ τις ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση.

205

Τὸν δ' αὖτε προσέειπε Θεὰ γλαυκῶπις Ἀθήνη·

Ἥλθον ἐγὼ παύσουσα τέον μένος, αἶ κε πίθῃαι,

Æn. V. 647. *divini signa decoris, Ardentisque notate oculos.* The particle δὲ is frequently put for γάρ, as in Il. Z. 203. where a reason is evidently assigned for the anger of Prætus. Hence, οἶ is for αὐτῇ, as supra v. 114. ἔθεν for αὐτῆς.—φάανθεν for ἐφάνθησαν. See on v. 57.

201. ἔπεα περὸέντα. Virg. Æn. XI. 380. *Verbis quæ tuto tibi magna volant.*

202. τίττε. By syncope, for τί ποτε. The adverb ποτέ, though it generally denotes a past time, is not confined to that signification, as Hoogeveen seems to imply (*De Particulis*, p. 471.), but is frequently used in a future sense; and, in fact, refers to every time indiscriminately, from one long past to one indefinitely future. Thus, directly below, in v. 205. τάχ' ἂν ποτε, *presently*. In B. 547. 797. it signifies *formerly*, in which sense it is sometimes joined in the Tragic writers with πάλαι. In Il. Θ. 108. *lately*; and so Æ. 45. In I. 355. *once*; and not unfrequently it may be rendered by the Latin *aliquando*, 'some time or other;' as in Il. Δ. 182. I. 491. Hence, compounded with τι, it is equivalent to the Latin *cur tandem*, denoting a degree of anxiety and earnestness in asking a question. Compare Il. B. 323. Δ. 243. 340. N. 250. Φ. 369. and elsewhere.—The particle αὖτε Homer frequently uses for αὖ, which is the root of the adverb αὖτις, and employed almost in the same sense. See on v. 27. Its primary sense is *back, backwards*; as infra v. 459. Θ. 325. and hence applied to any change in the tenor of a discourse, it implies, *again, on the contrary*; and so, generally, *again*; as infra v. 540. Φ. 394. Hence, in a continued conversation, it marks the alternate replies of the speakers; so that it is not here redundant, but answers to αὖτε, repeated in v. 206. As an adversative particle, it is also sometimes used for δὲ, as in Il. A. 367. and with μὲν preceding, in v. 108. and infra v. 237. In Il. B. 493. 618. it is equivalent to δὲ. See Hermann on Viger, p. 614. ed. Oxon.—With respect to the epithet αἰγίοχος, Eustathius refers its derivation to a tradition, that the infant Jupiter was nursed by a goat; the skin of which he afterwards preserved as a memorial, stretched upon a shield, which was thence called αἰγίς, *Ægis*. Hence, some

have rendered the epithet, a *capra nutritus*: which is altogether inadmissible. Il. E. 738. Ἀμφὶ δ' ἄρ' ὤμοισι βάλετ' αἰγίδα θυσσανόεσσαν. Compare Δ. 167. And so Virg. Æn. VIII. 354. *ipsum Credunt se vidisse Jovem, cum sæpe nigrantem Ægida concuteret dextra.*

203. ἥ ἵνα ὕβριν ἴδῃ κ. τ. λ. The particle ἥ is not only affirmative, as v. 76. but also interrogative; and seems to differ from ἦ (with the acute accent), in confidently proposing the question without hesitation, or doubt as to the reply. See on v. 190.

205. The primary import of the adverb τάχα is, *quickly, soon*; from the neuter plural ταχέα. In later writers it signifies *perhaps*, whence it is sometimes interchanged with ἴσως. In Homer, however, it never loses its proper signification; as Eustathius justly observes on Odys. A. 251. On the construction of ἂν, with the subjunctive, see on v. 137. and on the word ὑπεροπλία, see the note on Soph. Ant. 130. Pental. Græc. p. 222. The verb ὀλλυμι signifies *to destroy*; but θυμὸν ὀλεῖν is an Homeric expression for *to lose one's life*; i. e. to expose it to destruction.

206. The adjective γλαυκῶπις is commonly rendered *blue-eyed*. But the derivation of the word from γλαύσσω, *to look earnestly*, seems to support the interpretation of Mr. P. Knight, who translates it *keen-eyed, quick-sighted*. So Damm, after Eustathius: *Epitheton Minervæ, non tantum γλαυκὸς ἐχούσης ὀφθαλμοῦς, sed etiam δεινῆς τὴν ὄψιν καὶ ἐκπληκτικῆς, κατὰ τὰ γλαυκωπὰ τῶν θηρίων· γλαυκοὶ γὰρ οἱ λέοντες, reges ferarum.* Thus in Il. Y. 172. the verb γλαυκιάω, *to glare fiercely*, is applied to a lion darting upon his prey; and hence Plin. Nat. Hist. VIII. 21. *Oculi glauci (γλαυκοὶ) iidem qui et cæsi, quales sunt felis, leonis, et noctuæ oculi.* Lucian also thus describes Minerva in D. D. VIII. 3. γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς. See Hemsterhuis *ad loc.* and Tollius on Apollon. Lex. Hom. p. 208. The idea of colour seems to have attached itself to the word γλαυκός, as an epithet of the sea, Il. II. 34. But here, also, as Damm observes, *color maris respicit τὸ φοβερόν, nam per tenebras varie lucet mare suis undis.*

Οὐρανόθεν· πρὸ δέ μ' ἦκε Θεὰ λευκώλενος Ἥρη,

Ἄμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε.

Ἄλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·

210

Ἄλλ' ἦτοι ἔπεσι μὲν ὀνειδίσον, ὥς ἔσται περ.

Ὡδὲ γὰρ ἐξέρῃ, τὸ δὲ καὶ τετελεσμένον ἔσται·

Καὶ ποτέ τοι τρὶς τόσσα παρέσσειται ἀγλαὰ δῶρα,

Ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Χρὴ μὲν σφωίτερόν γε, Θεὰ, ἔπος εἰρύσασθαι,

216

Καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.

Ὅς κε Θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

Ἦ, καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν·

Ἀψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησε

220

Μύθῳ Ἀθηναίης· ἥ δ' Οὐλυμπόνδε βεβήκει,

Δώματ' ἐς αἰγιόχοιο Διὸς, μετὰ δαίμονας ἄλλους.

Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν

Ἀτρείδην προσέειπε, καὶ οὐπω λῆγε χόλοιο.

211. ὥς ἔσται περ. Tmesis. The clause, rendered *ad verbum*, will be, *just as it shall be*; i. e. just as the terms of reproach occur to you. Eustathius observes, that Minerva does not place too great a check upon the fiery spirit of Achilles, lest, by forbidding him to vent his wrath in reproaches, there should be greater difficulty in restraining him from actual violence.

212. Ὡδὲ γὰρ ἐξέρῃ, κ. τ. λ. In comparing this line with v. 204. the contrast between the positive assurance of the deity, which is verified in Il. T. 140. and the uncertainty of the determination of the mortal, which is completely frustrated, is worth remarking. The order of the following sentence stands thus: *παρέσσειται σοὶ ποτὲ καὶ τρὶς τόσσα δῶρα*, in which the force of the particles is evident.

216. The word *ἔπος*, which signifies, properly, *a word*, is thence transferred to any composition or collection of words whatever: as, for instance, *a speech, discourse, or poem*; *a prayer, a threat, a command*; also, *advice*. In this place, it signifies *a command or injunction*; and in the same sense we have *μῦθος*, in v. 221. The dual *σφωίτερον* applies both to Juno and Minerva.

217. καὶ μάλα περ. For *καίπερ*, *although*. The adverb *ὥς*, with the acute accent, is for *ὄντως*, *sic*; as distinguished from *ὥς*, *ut*. See v. 513.

218. ἐκλυον. *They are wont to hear*. On this signification of the tenses, see on v. 37. The sentiment, which is here put into the mouth of Achilles, is cited in the Treatise on the *Life and Poetry* of Homer, attributed to Plutarch, as the origin of the celebrated

saying of Pythagoras: *θεῶ ἔπον*. Hence, Seneca de Vit. beata:—*Vetus præceptum, Deum sequere*. See also Cic. de Fin. IV. Arrian. Epict. I. 10. Philo (*de Migrat.*) attributes the precept to Moses. It has been quoted repeatedly as an expression of pious obedience; and is not without several parallels in Holy Writ. Thus John ix. 31. οἶδαμεν ὅτι ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῇς ἢ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτον ἀκούει. Compare Ps. xxxiv. 15. lxxi. 19. Prov. i. 28. xv. 29. Isa. i. 15. et alibi.

219. ἦ. For *ἐφη*. For *ἦν*, also, we have *ἦν*, not only in Homer, but in the Attic writers. Aristoph. Lysis. 514. Vesp. 795. Plato de Repub. Lib. I. *sub initio, et passim*. The first person present *ἡμί*, occurs in Arist. Ran. 37. Nub. 1145. See Viger, p. 19.

220. μέγα ξίφος. Two weapons of the sword kind were in use in the heroic age, very different from each other, the *ξίφος* and the *μάχαυρα*. The former was a large broad-sword; the other was but a large knife, and used for other purposes as well as for a weapon. Compare Il. Γ. 271. Α. 843. T. 252. See Mitford's *Hist. of Greece*, vol. I. p. 79. Note.

221. βεβήκει. *She was gone*. In this sense, the aorist is generally used; but the pluperfect seems to indicate the sudden and instantaneous result of an action, which had been previously performed. See Matt. Gr. Gr. §. 505. III. 2.

223. ἀταρτηροῖς. The same with *ἀτή-ροισ*, *angry, reproachful*.

Οἶνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο, 225
 Οὔτε ποτ’ ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,
 Οὔτε λόχονδ’ ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν,
 Τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἥ πολὺν λωϊόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Δῶρ’ ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ· 230
 Δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἥ γάρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 Ἀλλ’ ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
 Οὐδ’ ἀναθλήσει· περὶ γάρ ρά ἐ χαλκὸς ἔλεψε

225. οἶνοβαρές. *Overpowered with wine.* The politeness of Achilles, in thus branding Agamemnon with drunkenness, impudence, and cowardice, has been called in question both in ancient and modern times. Thus, Plato de Repub. III. 5. in reference to this passage: *τί δὲ τὰ τοιαῦτα; ἀρα καλῶς; οὐ καλῶς.* But freedom of speech seems to have been in repute in the heroic ages; and this piece of invective is highly characteristic of the impetuous Achilles, as described in Hor. A. P. 121. *Impiger, iracundus, inexorabilis, acer, Jura nege sibi nata, nihil non arroget armis.* This line is parodied by Timon, in Athenæus, lib. IV. *Δειπνομανές, νεκροῦ ὄμματ’ ἔχων, κραδίην δ’ ἀκύλιστον.*

227. Eustathius observes, that Homer represents an ambuscade as the most enterprising manner of fight; for which a few men only, and the most intrepid, were selected. See, especially, the speech of Idomeneus in Il. N. 275.

229. ἥ πολὺν λωϊόν ἐστι. This is ironical. In the following, the construction must be thus supplied; δῶρ’ ἀποαιρεῖσθαι ἐκείνῳ, ὅστις κ. τ. λ. See on v. 182.

232. ἥ γάρ ἂν. Viger, Hoogeveen, Heyne, and others, take these three particles in conjunction, considering them as a formula equivalent to *alioquin*, ‘otherwise;’ understanding, with Eustathius, an ellipsis which must be supplied from the preceding clause: thus, ἥ γάρ ἂν, εἰ μὴ οὐτιδανοῖσιν ἡνυσσες, νῦν ὕστατα λωβήσαιο. For doubtless, unless it were so, you would now for the last time, &c. Here, however, every particle evidently retains its proper import, and the formula is to be rendered *Profecto enim*, and not *alioquin*. And so again in Il. B. 242. Where the conditional clause is not omitted (as infra v. 293.), the sense of *otherwise*, as Hoogeveen observes, would be inadmissible (*de Particulis*, p. 228).

233. ἐπὶ ὄρκον ὁμοῦμαι. Schol. ἐπὶ μύσσει ἐστι, τὸ ὑπισχνούμενον ὁμοῦσαι· ἀπομύναται δὲ, τὸ ἀποφάσκειν.

234. ναὶ μὰ τόδε σκῆπτρον, κ. τ. λ. See on v. 86. supra. Eustathius observes, that Achilles, hurried on by his passion, swears by the first thing that presents itself. But it was customary with kings, as he himself notices, to swear by the sceptre, as an emblem either of power or of justice. See the note on Æsch. S. Theb. 525. Pent. Græc. p. 444. Somewhat similar is the oath of Nebuchodonosor by his throne and kingdom, in Judith i. 12. It may be doubted, also, whether this description of the sceptre is symbolical,—at least, in the degree which Eustathius understands it,—of the utter impossibility of any reconciliation between the two princes, represented in the impossibility of re-uniting the sceptre with the tree from which it was originally taken, so that it should again shoot out with leaves and branches: or, whether it is simply ornamental. At all events, it will be sufficient to adopt Clarke’s interpretation: *Quam certo hoc lignum nunquam repullulabit, tam certo ingens mei desiderium Achivos, Hectori posthac succumbentes, afficiet, neque tu eis opitulari valebis.* And this is all that Virgil seems to have understood by the description, which he has almost transcribed for the sceptre of Latinus: Æn. XII. 206. *Ut sceptrum hoc — sceptrum dextra nam forte gerebat — Nunquam fronde levi fundet virgulta nec umbras; Cum, semel in sylvis imo de stirpe recisum, Matre caret, posuitque comas et brachia ferro; Olim arbos, nunc artificis manus ære decoro Inclusit, patribusque dedit gestare Latinis.* Compare also Valer. Flac. III. 707.

235. ἐπειδὴ πρῶτα. *Cum semel*; as in the passage cited from Virgil in the note above: and so again Il. T. 9. and elsewhere.—τομή. Properly, a section, from τέμνω. Hence, *the trunk of a tree*, from which a bough is lopped. Some, however, would read κόμην, to agree with the parallel from Virgil.

236. χαλκός. The ancients had brought to great perfection the art of giving a degree

Φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν
 Ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 Πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσειται ὄρκος·
 Ἥ ποτ' Ἀχιλλῆος ποθὴ ἔξεται νῖας Ἀχαιῶν
 Ζῦμπαντας· τοῖς δ' οὔτι δυνήσεται, ἀχνύμενός περ,
 Χραιομεῖν, εὗτ' ἂν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνιοιο
 Θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
 Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
 Ὡς φάτο Πηλεΐδης· προτὶ δὲ σκῆπτρον βάλε γαίῃ

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of hardness and polish to this metal, which we translate *brass*, so as to enable them to employ it for military weapons, and cutting instruments of every description. Pausan. Lacon. III. 3. "Οτι δὲ ἐπὶ τῶν Ἑρῶν τὰ ὅπλα ὁμοίως χαλκᾷ ἦν πάντα, μαρτυρεῖ μοι καὶ Ὅμηρος· βεβαίῳ δὲ καὶ ἄλλως μοι τὸν λόγον, ἐν Φασηλίδι ἀνακείμενον, ἐν Ἀθηνᾶς ἱερῷ, τὸ δόρυ Ἀχιλλέως· καὶ Νικομηδεύσιν, Ἀσκληπιοῦ ναφί, μάχαιρα ἡ Μέμνονος. Καὶ τοῦ μὲν ἡ τε αἰχμὴ καὶ ὁ σαυρωτήρ, ἡ μάχαιρα δὲ καὶ διὰ πάσης, χαλκοῦ πεποιθῆται. Ταῦτα μὲν δὴ ἴσμεν ἔχοντα οὕτως. The metal, however, so employed, was, most probably, a simple metal (*copper*, perhaps); and not the compound which is now in use under the name of *brass*. See Od. A. 99.—περιέλεψε. A Tmesis.

237. νῦν αὐτε. See on v. 202.

238. δικασπόλοι, οἷτε θέμιστας κ. τ. λ. The ancient Greek princes were invested not only with the prerogatives of religious supremacy, and military command, but also with judicial power. Aristot. Polit. III. 14. Κύριοι δὲ ἦσαν τῆς τε κατὰ πόλεμον ἡγεμονίας, καὶ τῶν θυσιῶν, ὅσαι μὴ ἱερατικά· καὶ πρὸς τοῦτοις τὰς δίκας ἐκρινον. In the exercise of these functions, Homer takes frequent occasion to attribute to them a kind of divine right to respect and authority. Thus, in Il. B. 204. εἰς κοῖρανός ἐστω, εἰς βασιλεὺς, ᾧ δῶκε Κρόνου παῖς ἀγκυλομήτεω Σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφιν ἐμβασιλεύῃ. Hence it further appears that the poet was also a warm friend to the monarchical government of the Grecian states; which, however, was not absolute, but limited by established laws and customs. Dion. Halicarn. Ant. Rom. lib. V. Κατ' ἀρχὰς μὲν γὰρ ἅπανα πόλεις Ἑλλὰς ἐβασίλευτο· πλὴν οὐχ, ὥσπερ τὰ βάρβαρα ἔθνη, δεσποτικῶς, ἀλλὰ κατὰ νόμους τε καὶ ἔθισμοις πατρίους· καὶ κράτιστος ἦν βασιλεὺς, ὁ δίκαιοτάτος τε καὶ νομιμώτατος. See Mitford's Hist. of Greece, vol. I. p. 124. and on v. 278. *infra*.—Hermann observes (ad Orph. Arg. 700.) that the termination of the dative plural in *ος* is inadmissible before a consonant; and here, certainly, the Venetian MS. reads παλάμαις. See also

Butt. Gr. Gr. §. 34. n. 20. There are other passages in Homer, however, where there is no variety of reading, confirmatory of the received text. Thus in Il. Π. 766. Οὔρεος ἐν βήσσει βαθεῖν πελεμίζεμεν ἔλην. Compare also Od. A. 603. Φ. 164. X. 287. and elsewhere. The ending of the genitive of imparisyllabic nouns is, generally, *ιος* in Homer, instead of *ιδος*. The Doric θέμιτος, however, seems to have been the origin of the Homeric θέμιστος, from θέμις. See Matt. Gr. Gr. §. 72. Obs. 1.

239. πρὸς Διὸς εἰρύαται. See on v. 159. The verb εἰρύνω, or ἐρύνω, signifies generally, *to draw*; hence, *to derive*, *to receive*; which may be the meaning here. Compare Il. I. 99. It is, however, more usually rendered *to defend*, *to guard*, *to protect*; as in Il. Z. 403. A. 363. and elsewhere. Schol. εἰρύαται· ρύονται, φυλάσσουνσι. It may be added, that εἰρύαται, *Ionically* for εἰρυνται. And so ἐφθίατο for ἐφθιντο, v. 251. πνυθίατο for πύθοντο, v. 257. and κεχαροίατο, with the Ionic reduplication, for χάρουτο, v. 256.

242. Ἐκτορος ἀνδροφόνιοιο. Horat. Epod. XVII. 12. *Homicidam Hectorem*. The adverb εὗτε is generally a particle of *time*, signifying *when*; as in Il. E. 396. Z. 392. 515. M. 373. and elsewhere. With *ἀν* subjoined, it has the same construction with ἐπὴν, and ἐπειδάν. See on v. 168. Its primary use, however, seems to be in comparisons; as in Il. Γ. 10. in which sense Homer more frequently employs the Ionic form ἡύτε. Compare *infra* v. 359. B. 87. 445. Γ. 3. Δ. 243. *et passim*; and see Zeunè on Viger, p. 323.

243. θυμὸν ἀμύξεις. The verb ἀμύσσειν properly is, *to tear*, *to lacerate*: as in Il. E. 425. T. 284. It is here used metaphorically. Eustath. ἀμύσσειν δὲ κυρίως τὸ ξεῖν, ὥς καὶ αἷμα, ρύσκεσθαι· τὸ δὲ τὴν ψυχὴν ἀμύσσειν μεταφορικόν ἐστιν ἀπὸ τοῦ σώματος. Theocrit. XIII. 71. χαλεπὸς γὰρ ἔσω θεὸς ἦπαρ ἄμυσσε.

244. οὐδὲν ἔτισας. See below, on v. 330.

245. προτὶ δὲ σκῆπτρον βάλε. Tmesis, for προσβάλε. Homer uses *προτὶ*, and the

Χρυσείοις ἥλοισι πεπαρμένον· ἔζετο δ’ αὐτόρ.
 Ἀτρεΐδης δ’ ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 Ἦδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
 Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
 Τῷ δ’ ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
 Ἐφθιάθ’, οἱ οἱ πρόσθεν ἅμα τράφεν ἠδὲ γένοντο
 Ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἄνασσεν.
 Ὁ σφιν ἔυφρονέων ἀγορήσατο, καὶ μετέειπεν·
 ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·

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Doric ποτὶ, indifferently for πρός. Telemachus, in the same manner, throws his spear upon the ground in *Odyss. B. 80*. Compare also *Æsch. Agam. 195*.

246. χρυσείοις ἥλοισι πεπαρμένον. *Adorned with golden studs*: a species of ornamental workmanship much in use in those times. Compare *Il. A. 29. 632*.

249. τοῦ καὶ ἀπὸ γλώσσης κ. τ. λ. Plutarch (*de Vita Hom.*) observes, that this is the highest encomium which could have been passed upon an orator. Hence Eurip. *Fragm. Incert.* Εἰ μοι τὸ Νεστόρειον εὐγλωσσον μέλι, Ἀντηνόρος τε, τοῦ Φρυγός, δοίη θεός. The same comparison has been frequently adopted both in sacred and profane writers. *Psalm cxviii. 103. LXX. ὡς γλυκεία τῷ λάρυγγί μου τὰ λόγια σου, ὑπὲρ μέλι τῷ στόματί μου.* Compare *Ps. xviii. 10. Theocr. Idyll. I. 146. πλῆρες τοι μέλιτος τὸ καλὸν στόμα, Θύρις, γένοιτο.* *VIII. 83. κρέσσον μελπομένῳ τεῦ ἀκούεμεν ἢ μέλι λείχεν.* *Pind. Nem. XI. 23. μελίξειν τὸν ἀοιδαῖς.* *Isth. II. 46. μελικόμπων ἀοιδᾶν.* *Æsch. Prom. 179. μελιγλώσσοις πειθοῦς ἐπαιοδαῖσιν.* So *Hor. Epist. I. 19. 44. Poetica mella.* *Calphurn. Eclog. IV. 49. Verum quæ imparibus modo concinuistis avenis, Tam liquidum, tam dulce sonant, ut non ego malim, Quod Peligna solent examina, lambere nectar.* See also on v. 254. It seems that, even in Homer's age, the art of eloquence was greatly studied, and to be a good public speaker was esteemed among the most admired qualifications. The ἀγορή, or public assembly, was then known; whence Nestor is here called λιγὺς ἀγορητής. See *Mitford's Hist. of Greece*; *ubi supra*, and on *Il. Γ. 212.* Compare also v. 490. *infra*. It is a canon of Dawes (*Misc. Crit. p. 449. ed. Kidd.*), that the penultima of comparatives in ἰων is always long in Attic. On the contrary, in all other poets, it is universally short. Mr. Gaisford has illustrated this difference by parallel examples in a learned note in his edition of Markland's Eurip. *Suppl. 1101=1111. p. 206.*

250. δύο μὲν γενεαὶ κ. τ. λ. By the three ages which Nestor is said to have

lived, Ovid understood three centuries; and with him agrees the old poet Accius, who calls him, *trisæcli senex*. So Hyginus, c. 10. *Chloris in urbe Seti, Amphionis filia, quæ ex septem superaverat. Hanc habuit in conjugem Neleus Hippocoontis filius; ex qua procreavit liberos masculos duodecim. Hercules cum Pylum expugnaret, Neleum interfecit, et filios ejus decem. Undecimus autem Periclymenes, beneficio Neptuni avi in aquile effigiem commutatus, mortem effugit. Duodecimus Nestor in Ilio erat, qui tria sæcula vixisse dicitur Apollinis beneficio. Nam quos annos Chloris et fratrum Apollo eripuerat, Nestori concessit.* It seems better, however, on the score of probability, to understand γενεά, as signifying a generation, or a period of thirty years, which is the time in which one generation of men is computed to succeed another. Hence, Herodotus (*II. 142.*) remarks that a century contains three generations; and, in fact, this is the only acceptation consistent with the addition of the words μερόπων ἀνθρώπων. The epithet μέρωψ is applied to man, as endowed with the power of speech. Eustath. *μέροπες δὲ οἱ ἀνθρωποὶ παρὰ τὸ φύσει μεμερισμένην ἔχειν τὴν ὅπα εἰς τε λέξεις, καὶ εἰς συλλαβάς, καὶ εἰς στοιχεῖα.* From μείρω, *divido*, and ὄψ, *vox*.

251. τράφεν ἠδὲ γένοντο. This is an instance of the figure, called ὕστερον πρότερον, of which see on *Il. E. 168*.

254. ὦ πόποι, κ. τ. λ. *Hor. Epist. I. 2. 11. Nestor componere lites Inter Peliden festinat et inter Atridem.* This speech of Nestor has been greatly admired for its judicious and eloquent language of reconciliation; for the earnest yet inoffensive manner in which he urges the public good, as a motive for unanimity; and for the general wisdom and equity of his advice. Some of the moderns, however, particularly Scaliger, have objected to the freedom with which he talks of his own merits, as futile and disgusting. But it does not seem to have been so considered by the ancients. Plutarch, in his treatise on *Self Praise*, defends it, as intended to excite the emulation of his hearers; and he even

Ἡ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες,
 Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 Εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιιν,
 Οἷ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
 Ἄλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμῆο.
 Ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἥεπερ ὑμῖν,
 Ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἷγ' ἀθέριζον.

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considers it justifiable in Achilles, in order to remind those who were forgetful of his services, and reproach them with their ingratitude. Hence, also, Cicero *de Senect.*

10. *Videtisne, ut apud Homerum sæpissime Nestor virtutibus suis prædicat? Tertium enim jam ætatem hominum vivebat: nec erat ei verendum, ne, vera de se prædicans, nimis videretur aut insolens aut loquax. Etenim, ut ait Homerus, ex ejus lingua melle dulcior fluebat oratio; quam ad suavitatem nullis egebat corporis viribus: et tamen dux ille Græciæ nusquam optat, ut Ajacis similes habeat decem, at ut Nestoris; quod si acciderit, non dubitat, quin brevi Troja sit peritura.* (Il. B. 372.) The expression ὦ πόποι, used repeatedly as an interjection in Homer, seems to be equivalent to the Latin *Proh Dii!* Plutarch, vol. II. p. 22. C. Δρύοπες δὲ πόπους τοὺς δαίμονας καλοῦσι. A different origin of this word is given in the Etym. M. p. 823, 30. οἱ Σκύθαι, ἀγάλματά τινα ἔχοντες ὑπόγαια τῶν θεῶν, πόπους αὐτὰ καλοῦσι. The word occurs in the nominative case in Lycophr. Cassand. 943. τοιγὰρ πόποι φύξηλιν ἠνδρώσαν σπόρον.

255. ἦ κεν γηθήσαι κ. τ. λ. In conditional propositions, where a consequence is adduced as the probable result of an event which may or may not happen, the optative is used, as in this passage, with εἰ in the premises without ἂν, followed by the optative with ἂν in the conclusion. See Matt. Gr. Gr. §. 523. 2. Parallel with the sentiment is the following line of Theognis: Οἷμοι ἐγὼ δειλὸς, καὶ δὴ κατάρχαρμα μὲν ἔχρωϊς. Demosth. *de fals. Legat.* φησὶ δὲ γε ἡ μαντεία αἰεὶ δεῖν, ὅπως μὴ χαίρωσιν οἱ ἔχρωι, ποιεῖν. Aristotle also (*de Rhetor.* I. 6.) has quoted the passage of Homer in illustration of a similar sentiment; and Virgil has expressed it in *Æn.* II. 104. *Hoc Ithacus velit, et magno mercentur Achivi.* Compare also 2 Sam. i. 20. Ps. lxxxix. 42.

256. In the construction of this line, the preposition κατὰ must be supplied: οἱ περὶ Δαναῶν κατὰ βουλὴν καὶ κατὰ μάχην. See on v. 115. Many of the older editions read βουλῇ in the dative after Eustathius: in which case the meaning would be, *in the council*; as in Il. B. 202. and elsewhere. Compare, however, Il. N. 631. Od.

A. 66. Σ. 247. The infinitive is used without the article, as a noun in the accusative. See the note on Soph. Antig. 1050. Pent. Græc. p. 279.

259. ἀλλὰ πίθεσθ'· ἄμφω δὲ κ. τ. λ. The respect for old age, amongst the Ancients, would give Nestor's counsel peculiar weight. Ovid. *Past.* V. 57. *Magna fuit quondam capitis reverentia cani; Inque suo pretio ruga senilis erat. Martis opus juvenes, &c.* Hence, also, the advice of Cyrus the Elder to his sons, in Xenoph. *Cyrop.* VIII. 7. 10. Ἐπαιδεύθη δὲ καὶ αὐτὸς οὕτως ὑπὸ τῆσδε τῆς ἐμῆς τε καὶ ὑμετέρας πατρίδος, τοῖς πρεσβυτέροις οὐ μόνον ἀδελφοῖς, ἀλλὰ καὶ πολίταις, καὶ ὀδῶν καὶ θάκων καὶ λόγων ὑπείκειν· καὶ ὑμᾶς δὲ, ὦ παῖδες, οὕτως ἐξ ἀρχῆς ἐπαίδευον, τοὺς μὲν γεραιτέρους προτιμᾶν, τῶν δὲ νεωτέρων προτετιμῆσθαι· ὥς οὖν παλαιὰ καὶ εἰθισμένα καὶ ἔννομα λέγοντος ἐμοῦ, οὕτως ἀποδέχεσθε. See also on Il. Ω. 788. and compare 1 Pet. v. 5. The particle δὲ is here used for γάρ, as in v. 200. See also on v. 24.

260. ἦδη γάρ ποτ' ἐγὼ κ. τ. λ. The adverb ἦδη differs from νῦν, in describing an action on the eve of being performed; thus denoting a time closely bordering on the present, though not actually arrived. Suidas: τὸ ἦδη ἀντὶ τοῦ ἐγγύς τοῦ παρόντος. Like νῦν, however, (see on v. 27.) it is constructed with past tenses also, as just above (in v. 251.), where it defines the time with less precision than νῦν; and in the present line, with ποτὲ annexed, it may refer to a time indefinitely remote. With the future, it indicates a time which will be shortly present; as in Il. Ψ. 20. The two adverbs together, as in v. 456. exclude every idea of delay, as *jam nunc* in Latin. It is proper to observe also, that the enclitic περ, in composition with the comparative adverb ἦ, is not redundant, but limits the comparison. This will clearly be seen by considering the expression as elliptical: ἥεπερ ὑμῖν καίπερ κρατίστοις οὖσι. See Hoogeveen *de Particulis*, pp. 221. 236.

261. The verb ἀθέριζεν, *to slight*, is constructed with an accusative in Homer. Compare Od. Θ. 112. Ψ. 174. Elsewhere with a genitive; as in Apoll. Rhod. I. 123. II. 477. Matt. Gr. Gr. §. 326. Obs. 2.

Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 Οἶον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον,
 Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι. 265
 Κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο
 Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
 Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 Τηλόθεν ἔξ Ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 Καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις

262. οὐδὲ ἴδωμαι. The subjunctive is here put for the future indicative, the particle *ἂν*, as is sometimes the case, being omitted. See on v. 184. and compare Il. O. 350. X. 418.

263. ποιμένα λαῶν. This appellation, which frequently recurs in Homer, will remind the student of the language of Holy Writ, in which kings and prophets are designated by the title of *shepherds*. Ps. lxxvi. 20. LXX. ὠδήγησας ὡς πρόβατα τὸν λαόν σου ἐν χειρὶ Μωϋσῆ καὶ Ἀαρών. Compare 1 Chron. xxi. 17. Ezek. xxxiv. 2. *et alibi*.

264. Καινέα. Clarke and Heyne would pronounce the two final syllables of the accusative of nouns in *ευς*, as coalescing into one; because the last syllable is always long in the Attic poets. The reason, however, is not valid, since there are instances to be met with in the Tragic writers and Aristophanes, where the last syllable is necessarily short. See Prelim. Obs. sect. V. §. 5.

268. φηρσὶν ὄρεσκόοισι. By *mountain-beasts*. Here and at Il. B. 743. Eustathius, the Scholiasts, and the generality of commentators, understand the *Centaurs*: and it is true that the heroes, whom Nestor has just enumerated, assisted the Lapithæ in their quarrel with these people, who seem to have been the early inhabitants of Thessaly, at the nuptials of Pirithous and Deidamia. Hence Madame Dacier takes occasion to point out the accuracy of Homer as to the age of Nestor; since, if we suppose him to have been twenty years of age at the date of that event, which happened about fifty-six years before the Trojan war, he must have been in his eighty-sixth year at the time of the opening of the Iliad, in the tenth year of the war. All this may be very true; and yet there seems to be no necessity for the above interpretation, when the common acceptance of the words is sufficiently obvious, and the traditions respecting the Centaurs are not altogether consistent with the appellation of *mountain monsters*. The hospitality with which Hercules was treated by Pholus,

and the education of Achilles under Chiron, exalt two, at least, of the community above such a designation: and in Od. Φ. 295. the epithet *ἀγακλυντός*, applied to Eurytion, is altogether at variance with it. Suidas, indeed, calls them *ἄγριόν τι φύλον*, but assigns no reason for the expression; and none of the commentators seem to know what to think of them. The fable respecting them seems to have arisen from the circumstance, that Thessaly was early famous for its breed of horses, and from the skill of that people in horsemanship; and Palæphatus relates, that they pursued on horseback a herd of wild bulls, and destroyed them with their javelins; whence, *ἀπὸ τοῦ κεντεῖν τοὺς ταύρους*, the etymology of the name. See Mitford's *Hist. of Greece*, vol. I. p. 45. note. Of the adjective *ὄρεσκόος*, see Lex. Pent. Græc. *in voce*.

270. τηλόθεν ἔξ Ἀπίης γαίης. Apis, a Pelasgian adventurer, crossing the Corinthian Gulf from Ætolia, first rendered Peloponnesus habitable, by destroying the wild beasts; and thence it was originally called *Apis*. Some suppose this Apis to have been a physician. See Tzetzes on Lycoph. 176; the note on Soph. Œd. C. 1301. Pent. Græc. p. 181. and Stephan. Byzant. *in voce*. The grammarians, however, and Strabo, (p. 371. D.) explain it, absurdly enough, by *τῆς μακρὸν ἀπόουσης*.

271. καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ. Schol. κατ' ἑμᾶυτοῦ δύναμιν, *pro virili*. But Heyne properly observes that this would be κατ' ἑμὲ, not κατ' ἑμᾶυτόν. The meaning seems to be: *I fought by myself*; i. e. *apart from the rest*: as Virgil says in Æn. V. 500. *validis incurvant viribus arcus Pro se quisque viri*. Compare Il. B. 366. It is to be remarked, that Homer never uses the compound pronouns *ἐμᾶυτοῦ*, *ἐαυτοῦ*, as one word, but always separate. Thus in Il. I. 124. οἱ αὐτῷ. They are transposed in Herod. II. 10. IV. 134. VII. 38. αὐτοῦ ἐμεῦ, αὐτῷ μοι. See Matt. Gr. §. 143. Obs. I.—In the next line the

Τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο·
 Καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μῦθω.
 Ἄλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον·
 Μῆτε σὺ τόνδ', ἀγαθός περ ἐὼν, ἀποαίρεο κούρην, 275
 Ἄλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 Μῆτε σὺ, Πηλείδῃ, θέλ' ἐριζέμεναι βασιλῆϊ
 Ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 Σκηπτοῦχος βασιλεὺς, ὥτε Ζεὺς κῦδος ἔδωκεν.
 Εἰ δὲ σὺ καρτερός ἐσσι, Θεὰ δέ σε γείνατο μήτηρ, 280
 Ἄλλ' ὄγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
 Λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 Ἔρκος Ἀχαιοῖσι πέλεται πολέμοιο κακοῖο.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
 Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·

verb μάχεσθαι implies, *to be equal in fight*. Eustathius: ἔστι δὲ τὸ μάχοιτο ἀντὶ τοῦ ἐρίσοι καὶ ἐξισωθεῖν τὰ εἰς μάχην.

273. ξύνιεν. For ξυνίεσαν, imperfect from ξυνίημι. Dr. Clarke, after Madame Dacier, interprets this line and the following thus: *Auscultate vos mihi seni juvenes, cui etiam juveni auscultaverunt senes*. Such was the reply of Augustus, preserved in the *apophthegms* of Plutarch, with which he silenced the murmurs of certain young men against some of his imperial edicts: ἀκούσατε νεοὶ γέροντος, οὐ νέου γέροντες ἤκουον.

276. ἀλλ' ἔα. Scil. αὐτὸν ἔχειν τὸ γέρας. HEYNE.

278. ἐπεὶ οὐποθ' ὁμοίης κ. τ. λ. Scil. τῇ τοῦ Ἀγαμέμνονος τιμῇ. Agamemnon, as general of the whole united Grecian army, was superior in power and influence to the other princes of the several petty states into which Greece was, in those early times, divided: each of which had its own independent government. In this and the following lines, Nestor inculcates the right of kings to respect and reverence, as deriving their authority from Jupiter, even from the noblest and most powerful of their subjects. The duty of allegiance is enforced on higher authority than that of Homer, in N. T. I Pet. ii. 13. Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν, κ. τ. λ. Compare also Rom. xiii. 1. Tit. iii. 1. and see on v. 238. *supra*.

282. Ἀτρεΐδῃ, σὺ δὲ παῦε κ. τ. λ. The impropriety of the old interpretation of this passage was first pointed out by Henry Stephens, in his *Thes. Ling. Gr.*; and the proper acceptance of it is vindicated by

Porson on Orest. 663. against the unsatisfactory arguments of Bellanger. It is well known to every Tyro, that the verb λίσσομαι governs only the accusative, as in vv. 75. 173.; and, therefore, Ἀχιλλῆϊ cannot be referred to it, but must depend upon χόλον, thus: *Do thou, Atreides, repress your rage; and then (αὐτὰρ) I entreat you, to give up your anger against Achilles*. The common rules of grammar will not admit of the latter clause being rendered, *but I entreat Achilles to dismiss his anger*: and the sense of αὐτὰρ, which this passage requires, is not unfrequent in transitions from one part of a subject to another. Compare *infra* vv. 458. 464. 467. 469. That the latter part of the exhortation is not a mere tautological repetition of the former, will be evident from the use of the word χόλος, which is altogether different in signification from μένος. See on v. 78 *supra*. Nestor first endeavours to check the violence of Agamemnon's burst of rage (μένος), and then entreats him to give up his anger entirely, and not to harbour a spirit of revenge, χόλον καταπέπειν, (v. 18.) against his adversary. In the sense which this passage requires.—μένος is used in vv. 103. 207. Eurip. Hippol. 987.

284. ἔρκος. Properly, *a fence*, or *enclosure*; Il. E. 90. Also, *a court-yard*; Il. II. 231. Ω. 306. Hence, metaphorically, applied to persons, *a defence*, *a bulwark*. Compare Il. Γ. 229. Z. 5. H. 211. and elsewhere. So Æsch. Agam. 247. Ἀπίας γαίης μονόφρουρον ἔρκος.

286. κατὰ μοῖραν. That is, *according to reason, justice, or propriety*. The expression recurs frequently in Homer, in reference to a variety of actions. Compare

‘Αλλ’ ὅδ’ ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 Πάντων μὲν κρατεῖν ἐθέλει, πάντεσσι δ’ ἀνάσσειν,
 Πᾶσι δὲ σημαίνειν· ἅ τιν’ οὐ πείσεσθαι οἶω.
 Εἰ δέ μιν αἰχμητὴν ἔθεσαν Θεοὶ αἰὲν ἰόντες, 290
 Τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι ;
 Τὸν δ’ ἄρ’ ὑποβλήδην ἡμέμβετο διὸς Ἀχιλλεύς·
 Ἥ γάρ κεν δειλὸς τε καὶ οὔτιδανὸς καλεοίμην,
 Εἰ δὴ σοι πᾶν ἔργον ὑπέξομαι, ὅ, ττι κεν εἴπῃς·
 “Αλλοισι δὴ ταῦτ’ ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 Σήμαιν’· οὐ γὰρ ἔγωγ’ ἔτι σοὶ πείσεσθαι οἶω.
 “Αλλο δέ τοι ἐρέω, σύ δ’ ἐνὶ φρεσὶ βάλλεο σῆσι·
 Χερσὶ μὲν οὔτοι ἔγωγε μαχήσομαι εἵνεκα κούρης
 Οὔτε σοὶ, οὔτε τῷ ἄλλῳ, ἐπεὶ μ’ ἀφέλεσθέ γε δόντες.
 Τῶν δ’ ἄλλων, ἅ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ, 300
 Τῶν οὐκ ἂν τι φέροις ἂν ἐλὼν, ἀέκοντος ἐμεῖο.
 Εἰ δ’ ἄγε μὴν, πείρησαι, ἵνα γνῶωσι καὶ οἷδε·

II. Θ. 146. K. 169. II. 367. T. 256. Od. Γ. 497. Δ. 783. I. 245. Schol. κατὰ τὸ προσ-
 ῆκον, κατὰ τὸ πρέπον. The affirmative
 adverb *ναί*, *yes*, *certainly*, is used in answer
 to questions, and in assenting to the opinion
 of others, or confirming one's own. The
 particle δὲ annexed, strengthens the assent
 or affirmation. It is also used in adjura-
 tions with μὰ and πρὸς, but never alone,
 as Eustathius supposes. See on v. 86.
 Viger, p. 336.

288. πάντων μὲν κρατεῖν κ. τ. λ. See
 above, on v. 180.

289. ἅ τιν’ οὐ πείσεσθαι οἶω. For καθ’ ἧ.
*In which respect I do not think that any one
 will obey him.* The verb οἶω, to think, is
 frequently used in Homer to imply a degree
 of confidence and certainty as to the issue of
 the supposition. Thus, again in v. 296.
 where Achilles retorts the same expression
 upon Agamemnon. Compare vv. 204. 427.
 558. 561. Heyne reads ἅτιν’, but the sense
 is improved by separating the compound,
 and considering *τίνα* as the accusative sin-
 gular. See Matt. Gr. Gr. §. 478. a. and §.
 487. 2.

291. τοῦνεκά οἱ προθέουσιν κ. τ. λ. Eu-
 stathius: τοῦνεκά οἱ προτρέχουσιν ὀνείδεα
 μυθήσασθαι· τουτέστιν, εἰ δὲ ἀνδρείος
 ἔστι, διὰ τοῦτο αἱ ὕβρεις αὐτῷ τοῦ λέγειν
 προτρέχουσι. So also the Scholiast explains
 προθέουσιν, evidently mistaking the drift of
 the passage, and destroying the grammati-
 cal construction. The verb is the old form
 for προτιθέειν, from θέω, the obsolete root of
 τίθημι, and it is evidently employed to
 follow up the idea, which is conveyed in the
 simple verb ἔθεσαν, in the line above. If
 Herodotus is correct in his derivation of θεός

from θέω, the use of these words in con-
 nection with θεοὶ is peculiarly expressive.
 These are the historian's words: II. 52.
 θεοὺς δὲ προσωνόμασάν σφας ἀπὸ τοῦ
 τοιούτου, ὅτι κόσμῳ θέντες τὰ πάντα
 πρήγματα καὶ πάσας νομὰς εἶχον. Others,
 however, have assigned a different origin to
 the word. Still it is not correct to render
 the verb to permit, with Heyne, Clarke, and
 others; but to ordain, to dispose.

292. The adverb ὑποβλήδην implies in-
 terruption. Hesych. ὑποβλήδην· ὑποβάλ-
 λων τὸν λόγον, πρὶν σιωπῆσαι τὸν λέ-
 γοντα. On this class of adverbs, see Matt.
 Gr. Gr. §. 255. b. Viger de Idiom. p. 294.

301. τῶν οὐκ ἂν τι φέροις ἂν ἐλὼν.
 The repetition of ἂν with the same verb
 occurs, for the most part, only in the Attic
 poets, whence Dr. Clarke and other editors
 read ἀνελὼν. But this particle is not un-
 frequently joined with participles, to which
 it gives the same signification as if they
 were resolved by means of the finite verb.
 Hence, therefore, in this and other passages,
 where it appears twice, it may be consid-
 ered as once referred to the participle, and
 once to the finite verb. And so, also, when
 it occurs with an infinitive. See Matt. Gr.
 Gr. §. 597. I. and §. 599. e.

302. εἰ δ’ ἄγε μὴν, κ. τ. λ. It is usual
 in this and similar expressions, where the
 particle εἰ stands without any government
 before imperatives, to supply the verb βού-
 λει, or θέλεις. Thus again in II. I. 46. εἰ
 δὲ καὶ αὐτοί, κ. τ. λ. where Eustathius
 notes: ἀντὶ τοῦ, εἰ δὲ βούλονται. Others
 understand no ellipsis whatever, considering
 the particle as an abbreviation of the inter-
 jection εἴα. Heyne, on II. Z. 376. observes,

Αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί.

ᾧς τῷ γ' ἀντιβίοισι μαχισαμένῳ ἐπέσσειν
'Ανστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305

Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας ἕϊσας

ἥϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·

'Ατρείδης δ' ἄρα νῆα θοὴν ἄλαδε προέρουσεν,

'Ες δ' ἐρέτας ἔκρινεν ἐέικοσιν, ἐς δ' ἐκατόμβην

Βῆσε Θεῶ· ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον 310

Εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα.

Λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.

Οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·

'Ερδον δ' Ἀπόλλωνι τελέεσσας ἐκατόμβας 315

Ταύρων ἠδ' αἰγῶν, παρὰ θῖν' ἄλods ἀτρυνέτοιο·

Κίνισή δ' οὐρανὸν ἵκεν ἐλίσσομένη περὶ καπνῶ.

ᾧς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων

Λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.

'Αλλ' ὅγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320

Τῷ οἱ ἔσαν κήρυκε καὶ ὄτρηνῳ θεράποντε·

that the form may have been originally elliptic, and afterwards have extended itself into a regular idiom. See Schæfer on Lamb. Bos. p. 366. Hermann on Viger confines the idiom to the epic poets.

303. ἐρώσει. See on Il. B. 179. II. 302.

306. νῆας ἕϊσας. The epithet ἕϊσος, employed repeatedly by Homer with the nouns ναῦς and δαίς, and occasionally with ἀσπίς and φρήν, has been variously interpreted. Eustathius explains it by πορευτικός καὶ ταχύς, as if from ἵεναι, *to go*; but this signification, though it may apply here, will not suit its usage elsewhere; and it probably arose out of the words νηὸς ἰούσης, infra v. 482. Heyne and Ernesti, after Zenodotus, cited by Clarke on v. 468. consider it the same as ἀγαθός. It seems better to adopt the interpretation of those who receive it as a poetic form of ἴσος. Scholiast: ἕϊσας ἰσοτόχους. In the only instance, indeed, in which it occurs in Homer apart from the nouns before mentioned, it must signify *equal*: viz. in Il. B. 765. See also on v. 468. The epithet is found in the feminine gender only.

308. The particle ἄρα is not redundant; but it refers, as Clarke observes, to the determination expressed by Agamemnon, v. 141. supra.

312. κέλευθα. This is one of the class of nouns, which, being masculine or feminine in the singular, are neuter in the plu-

ral. Of the same kind are, δίφρος, δίφρα· κύκλος, κύκλα· δεσμός, δεσμά· σῖτος, σῖτα· λύχνος, λύχνα· σταθμός, σταθμά· δρυμός, δρυμά· ἶδς, ἰά· Τάρταρος, Τάρταρα· &c. Perhaps, however, there were, in fact, two forms of the same substantive, of which only one remains in use in the singular and one in the plural; for we occasionally meet with an instance of both usages. Thus, we have κύκλοι, in Il. Y. 280. δεσμούς, Od. Θ. 724. &c. See Porson on Eur. Med. 494. Blomfield on Æsch. Prom. 6. Matt. Gr. Gr. §. 98.

314. λύματα. The word comes from λούω, *eluo*; the same verb from whence ἀπελυμαίνοντο, which precedes in the line, is derived. Perhaps this lustration might be used as a physical remedy in cleansing them from the contagion of the plague: as Pausanias tells us it was by the Arcadians. POPE.

315. τελέεσσας. For τελείας. See on v. 66.

316. ἀτρυνέτοιο. Unfruitful. This seems to be the proper meaning of the word; from τρύγη, *fruit*. See the note on Eur. Phœn. 216. Pental. Gr. p. 316. Eustathius mentions other interpretations, but their derivations are less satisfactory. See on Il. P. 425.

321. θεράποντε. In Homer, θεράπων does not convey the idea of *servility*, but *companionship*. Patroclus, for instance, who in v. 345. is called the ἑταῖρος of Achilles,

Ἐρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος,
Χειρὸς ἐλόντ’ ἀγέμεν Βρισηΐδα καλλιπάρηρον.
Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
Ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325

Ὡς εἰπὼν, προΐει, κράτερόν δ’ ἐπὶ μῦθον ἔτελλε.
Τὼ δ’ ἀέκοντε βάτην παρὰ θῖν’ ἄλως ἀτρυγέτοιο·
Μυρμιδόνων δ’ ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
Τὸν δ’ εὖρον παρὰ τε κλισίῃ καὶ νηὶ μελαίνῃ
Ἦμενον· οὐδ’ ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. 330
Τὼ μὲν ταρβήσαντε, καὶ αἰδομένῳ βασιλῆα
Στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ’ ἐρέοντο.
Αὐτὰρ ὃ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι, ἡδὲ καὶ ἀνδρῶν,
Ἄσπον ἱτ’· οὔτι μοι ὕμμες ἐπαίτιοι, ἀλλ’ Ἀγαμέμνων, 335

is elsewhere his *θεράπων*; and so Merion is described in Il. Ψ. 528. *θεράπων ἐνς ἴδομενῆος*. It was the custom of warriors, in the heroic ages, to attach to themselves companions of more humble birth, or less honourable pretensions. The word *δούλος* does not occur in Homer, by whom *δμῶς* is used to denote a *slave*, or *servant*. There is a like distinction between the term *ἀμφίπολος* and *δούλη* in the feminine. Once only, in Il. Γ. 409. the feminine *δούλη* occurs. From *ὀτρύνειν*, the adjective *ὀτρυνὸς* signifies *prompt*, *zealous*.

322. *ἐρχεσθον κλισίην*. Supply *ἐπὶ*, as in v. 139. Compare v. 328.

326. *κράτερόν δ’ ἐπὶ μῦθον ἔτελλε*. See on v. 25. In *προΐει*, *misit*, the preposition is redundant. See on v. 3.

327. *τὼ δὲ βάτην κ. τ. λ.* The dual of this and the following line are interchanged in vv. 329. 332. for *εὖρον, προσεφώνεον*, and *ἐρέοντο*, in the plural. See Matt. Gr. Gr. §. 300. and note on v. 567. *infra*.

330. *οὐδὲ γήθησεν*. Eustath. *ὑπερελυπήθη δηλονότι*. An observation of Hermogenes, *περὶ μεθόδου δεινότητος*, c. 37. is cited by Clarke, that the negation of the contrary is frequently stronger than a positive assertion. Thus, *supra* v. 244. *οὐδὲν ἔτισας* for *ἡτίμησας*. Virg. *Æn.* VI. 392. *Nec vero Alciden me sum lætatus euntem Accessisse*. See also on Il. O. 11.

331. *τὼ μὲν ταρβήσαντε, κ. τ. λ.* There was required a very remarkable management to preserve all the characters which are concerned in this nice conjuncture; wherein the heralds were to obey at their peril, Agamemnon was to be gratified by an insult on Achilles, and Achilles was to suffer so as to become his pride, and not have his violent temper provoked. From all this the poet has found the secret to extricate him-

self, by only taking care to make his heralds stand in sight and be silent. Thus they neither make Agamemnon’s majesty suffer by uttering their message submissively, nor occasion a rough treatment by Achilles, by demanding Briseïs in the peremptory air he ordered: and at the same time Achilles is gratified by the opportunity of giving her up, as if he rather sent her than was forced to relinquish her. The art of this has been taken notice of by Eustathius. POPE. Hence it appears that *βασιλῆα*, i. e. Agamemnon, must only be referred to *αἰδομένῳ*, and that *μιν*, sc. Achilles, must be understood after *ταρβήσαντε*. In adopting this suggestion of Mr. Jones, a writer in the *Classical Journal*, T. III. p. 376. there seems to be no necessity for referring to some other of his illustrations of Homer, in which he enters too deeply into minutiae, from which his deductions are not equally satisfactory.

334. *κήρυκες, Διὸς ἄγγελοι*. The *κήρυκες*, or heralds, usually attended the ambassadors: but in the earlier ages they were themselves employed in embassies or missions of importance, and their office was accounted sacred, as being descended from Mercury. Schol. *ἄσυλον καὶ θεῖον τὸ γένος τῶν κηρύκων*. Ἐρμῆς γὰρ μυγίς Πανδρόσφ, τῇ Κέκροπος θυγατρὶ, ἔσχεν νῖδν ὀνόματι Κήρυκα, ἄφ’ οὗ τὸ τῶν Κηρύκων γένος, ὡς ἱστορεῖ Πτολεμαῖος· ἡ ὅτι τὰς ἑορτὰς τῶν θεῶν ἀγγέλλουσιν· ἡ ὅτι ἀπὸ Ἐρμοῦ εἰσιν, ὄντος ἀγγέλου Διός. Hence Eurip. Suppl. 120. *κήρυξιν Ἐρμοῦ*. A degree of sanctity was afterwards attached to the office, implied in the name of *πρέσβυς*, and continued to the Roman *Legatus*. Statius: *Legatus sanctum populis per sæcula nomen*.

335. *ἐπαίτιοι*. See on v. 153.

'Ος σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
 'Αλλ' ἄγε, Διογενὲς Πατρόκλεις, ἕξαγε κούρην,
 Καὶ σφῶϊν δὸς ἄγειν· τῷ δ' αὐτῷ μάρτυροι ἔστων
 Πρὸς τε Θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος. Εἵποτε δ' αὐτε 340
 Χρειῷ ἐμεῖο γέννηται ἀεικέα λοιγὸν ἀμῦναι
 Τοῖς ἄλλοις·—ἧ γὰρ ὅγ' ὀλοῇσι φρεσὶ θύει,
 Οὐδὲ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 "Οππως οἱ παρὰ νηυσὶ σόοι μαχέονται 'Αχαιοί.
 'Ως φάτο· Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ 345
 'Εκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον,
 Δῶκε δ' ἄγειν· τῷ δ' αὖτις ἵτην παρὰ νῆας 'Αχαιῶν.
 'Η δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ 'Αχιλλεὺς
 Δακρύσας, ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς
 Θῖν' ἔφ' ἁλὸς πολλῆς, ὀρόων ἐπὶ οἶνοπα πόντον. 350

333. τῷ δ' αὐτῷ μάρτυροι ἔστων. Namely, of the insult passed upon Achilles by Agamemnon. Such is, doubtless, the sense of the passage; for the insertion of the particle δέ, after εἵποτε in v. 340. and the general tenor of the speech, evidently require a pause at ἀπηνέος.

339. πρὸς θεῶν. Before the gods. See Matt. Gr. §. 590. δ.

341. λοιγὸν ἀμῦναι Τοῖς ἄλλοις. An aposiopesis. Achilles breaks off suddenly in the middle of his address, probably from an unwillingness to include the rest of the Greeks in the consequences, with which he was threatening Agamemnon. Heyne supplies the sense thus: *Tum sentiet ille quam et cui injuriam hanc fecerit.*—On the metrical construction of v. 342. see Prelim. Obs. Sect. V. §. 2.—The verb θύω, in Homer, signifies *to rage*: in which sense it occurs very rarely in later writers. Æsch. Agam. 1206. *Θόουσαν ἄδου μητέρα.* See Blomfield's Glos. in loc.

343. πρόσσω καὶ ὀπίσσω. These words are generally translated *præsentia et futura*. But Heyne is, undoubtedly, right in rendering τὰ πρόσω, *the future*; and τὰ ὀπίσω, *the past*. The meaning is; *He has not sense to judge of the future from the past.* Agamemnon had frequently witnessed the past services which Achilles had rendered to the Greeks; and yet he deprived them of his future support, by provoking him to withdraw from the field.—The expression οἶδε νοῆσαι is a periphrasis, similar to the common forms *ἔφη λέγων*, Soph. Aj. 768. Herod. III. 156. V. 36. *οἴχεσθαι ἀπῶν*, Aristid. Orat. p. 248. E. So also, Il. B. 71. *ῥῆχοτο φεύγων*. 666. *βῆ φεύγων*, and the like.

347. παρὰ νῆας. To, or towards the

ships. This is the general signification of *παρὰ* with the accusative. Herod. III. 15. *ἦγον παρὰ Καμβύσηα*. Thucyd. I. 115. *παρ' Ἀθηναίους ἐλθόντες*. See Matt. Gr. §. 588. c.

348. αὐτὰρ 'Αχιλλεὺς Δακρύσας, κ. τ. λ. Eustathius observes on this passage, that it is no weakness in heroes to weep, but the very effect of humanity, and proof of a generous temper: of which he offers several instances, and takes notice, that if Sophocles would not let Ajax weep (v. 580.), it is because he is drawn rather as a madman than a hero. But this general observation is not all we can offer in excuse for the tears of Achilles. His are tears of anger and disdain, of which a great and fiery temper is more susceptible than any other: and even in this case, Homer has taken care to preserve his high character, by making him retire to vent his tears out of sight. POPE. The instances cited by Eustathius are those of Agamemnon in Il. I. 14., and of Patroclus in Il. II. 7., introduced by the proverb *ἀγαθοὶ δ' ἀριδάρκεις ἄνδρες*. To these may be added that of Hercules in Il. Θ. 364. and of Æneas in Virg. Æn. I. 463. *et passim*.—The adverb ἄφαρ, *forthwith, immediately*, must be referred to λιασθεῖς, and the genitive ἐτάρων is governed by νόσφι. But *Achilles immediately hastened to the shore, and sate weeping, apart from his companions*.

350. οἶνοπα πόντον. The Homeric epithet οἶνοψ, and μέλας also, as applied to the Sea in Il. Ω. 79. may be illustrated by the following passage from Cic. *Quæst. Acad.* iv. 33. *Mare illud, quod nunc Favonio nascente purpureum videtur, nobismet ipsis cœruleum videbatur: mane flavum, nunc, quia a sole collucet, albescit et vibrat.* Thus

Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·

Μῆτερ, ἔπει μ’ ἔτεκές γε μινυνθάδιόν περ ἰόντα,
Τιμὴν πέρ μοι ὄφελλον Ὀλύμπιος ἐγγυαλίζαι
Ζεὺς ὑψιβρεμέτης· νῦν δ’ οὐδὲ με τυτθὸν ἔτισεν.

Ἡ γάρ μ’ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

355

Ὡς φάτο δακρυχέων· τοῦ δ’ ἔκλυε πότνια μήτηρ,
Ἡμένη ἐν βένθεσιν ἀλὸς παρὰ πατρὶ γέροντι·

Καρπαλίμως δ’ ἀνέδν πολιῆς ἀλὸς, ἥντ’ ὀμίχλη·

Καὶ ῥα πάροιθ’ αὐτοῖο καθέζετο δακρυχέοντος,

360

Χεὶρὶ τέ μιν κατέρεξεν, ἔπος τ’ ἔφατ’, ἔκ τ’ ὀνόμαζε·

Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἔκετο πένθος ;

Ἐξαύδα, μὴ κεύθε νῶψ, ἵνα εἶδομεν ἄμφω.

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Οἶσθα· τίη τοι ταῦτα ἰδυίη πάντ’ ἀγορεύω ;

365

also *oĩnog*, from which it is derived, is found with the epithets, *ἐρυθρός* and *μέλας*, in Homer; so that *οἶνοψ πόντος* may be regarded as identical with *κύμα πορφύρεον*, *infra* v. 482. and *ἄλς πορφυρέη*, in *Il. II.* 391. Hence *Virg. Georg. IV.* 373. *In mare purpureum violentior influit amnis.*

351. *χεῖρας ὀρεγνύς.* The Scholiast observes, that in offering their prayers, the ancient heroes stretched forth their hands towards the gods whom they addressed; whether in heaven, upon earth, or in the sea. So *Virg. Æn. V.* 233. *Ni, palmas ponto tendens utrasque, Cloanthus Fudisset que preces, Divosque in vota vocasset; Di, quibus imperium est pelagi, quorum æquora curro, Vobis lætus ego, &c.*

352. *μινυνθάδιόν περ ἰόντα.* This alludes to a story which Achilles tells the ambassadors of Agamemnon, *Il. I.* 411. that he had the choice of two fates; one less glorious at home, but blessed with a very long life; the other, full of glory at Troy. The alternative being thus proposed to him, not from Jupiter, but Thetis, who revealed the decree,—he chose the latter. POPE. The plaintive expostulation of Achilles has been imitated by Virgil, in *Georg. IV.* 321. *sqq.*

356. *ἐλὼν γὰρ ἔχει γέρας.* The verb *ἔχω* is often joined with an active participle, where the latter, as a finite verb, would have been sufficient: in which case, *ἔχω* shows the possession of an object, and the participle the manner of arriving at it; or the verb may simply express the continuance of the action indicated by the participle. Sometimes, however, it only forms a circumlocution. See the examples cited in *Matt. Gr. Gr.* 559. b. and the note on

Soph. CEd. T. 557. *Pent. Gr. p.* 44.—It is undecided whether the participle *ἀπούρας* is put by syncope for *ἀπουρίσας*, *Ionicè* for *ἀφορίσας*, from *ἀφορίζω*, or whether it be for *ἀπαυρήσας*, *Aor. I.* *Ionicè* from *ἀπαυράω*. The latter is certainly more agreeable with the sense and the usage of Homer. Compare *Il. Z.* 17. *K.* 495. *A.* 115. with *Φ.* 296. and *Il. A.* 344. with *v.* 432. But see *Matt. Gr. Gr.* §. 223.—*αὐτὸς ἀπούρας.* For *δ’ ἀπηυρεν*.

359. *ἥντ’ ὀμίχλη.* See on v. 242.

363. *ἵνα εἶδομεν ἄμφω.* We should say; *that I may know as well as you.* Heyne accounts for the use of *ἵνα* with the indicative, whereas the construction requires the subjunctive, by observing that the rules of grammar were not so strictly fixed when Homer wrote, as they were afterwards; so that he frequently makes them subservient to his metre. But *εἶδομεν* is, in fact, no other than the old *Ionic* form of the subjunctive, as in *v.* 62. *et passim.*

365. *ἰδυίη ἀγορεύω.* So *Il. K.* 250. The expression is so frequent, as to have become an idiom. *Æsch. Prom.* 450. *Ἄλλ’ αὐτὰ σιγῶ· καὶ γὰρ εἰδυΐαισιν ἄν’ ὕμιν λέγοιμ’ ἄν.* *Thucyd. II.* 36. *μακρηγορεῖν ἐν εἰδόσιν οὐ βούλομαι.* Dr. Blomfield has collected other examples in his *Glossary to Æsch. Agam.* 1373. The inquiry of Thetis, however, is perfectly natural, and must be referred to her maternal anxiety, not to actual ignorance of the cause of her son’s complaint; and though Achilles is well aware of her being acquainted with the facts, yet his recapitulation of them is perfectly consistent with the state of mind in which he then was.

Ὠχόμεθ' ἐς Θήβην ἱερὴν πόλιν Ἡετίωνος,
 Τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα.
 Καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱὲς Ἀχαιῶν,
 Ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.
 Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος 370
 ἦλθε θαὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
 Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 Στέμμα τ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 Χρυσέῃ ἀνὰ σκίπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν. 375
 Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
 Αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 Ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
 Χωόμενος δ' ὁ γέρων πάλιν ὄχετο τοῖο δ' Ἀπόλλων 380
 Εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
 Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νυ λαοὶ
 Θνήσκον ἐπασσύτεροι· τὰ δ' ἐπ' ὄχετο κῆλα θεοῖο
 Πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις
 Εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἐκάτοιο. 385
 Αὐτίκ' ἐγὼ πρῶτος κελόμην Θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
 Ἠπέλιπεν μῦθον, ὃ δὴ τετελεσμένος ἐστί.
 Τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ
 Ἔς Χρυσὴν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 Τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 Κούρην Βρισηῖος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 Ἀλλὰ σὺ, εἰ δύνασαι γε, περὶσχεο παιδὸς ἧος·

366. ἱερὴν. *Præclaram*. See the note on v. 131; and of the situation of Thebè and other particulars relating thereto, see the notes on the Catalogue, II. B. 691.

371. ἦλθε θαὸς κ. τ. λ. These lines are repeated from v. 12. supra; and similar repetitions abound in Homer. See Prelim. Obs. Sect. II.

382. οἱ δὲ νυ λαοί. *And hereupon, &c.* See on v. 27.

383. ἐπασσύτεροι. Hesych. ἄλλοι ἐπ' ἄλλοις. Dr. Blomfield, in his Glossary on Æsch. Choëph. 420. derives this word from ἐπανασσεύομαι, and not from ἄσσαν, with the grammarians.

384. ἄμμι δὲ μάντις κ. τ. λ. See on v. 59. —Heyne observes, that ἀγορεύειν θεοπροπίας is nothing more than *vaticinari*, as εἰπεῖν θεορόπιον, in v. 85. No oracle had been actually delivered from Apollo; and,

therefore, θεοπροπία Ἐκάτοιο is the declaration of the prophet, as inspired by his god.

388. ὦ. For ὅς. See on v. 125.

389. ἐλίκωπες Ἀχαιοί. Supra v. 98.

393. παιδὸς ἧος. Wolf, Heyne, Bekker, and most recent commentators, read ἧος with the soft breathing, taking it as the *Ionic* genitive for ἧος, from the adjective ἧς, *brave*. In the first edition, the old reading ἧος was retained, and explained as the *Ionic* genitive of the possessive pronoun ἧος, *suus*. Besides this place, this derivation would suit well with Il. O. 138. Ω. 422. 550. But there are three other passages in Homer, in which that from ἧς is infinitely preferable, if, indeed, any other can be admitted: viz. Il. T. 342. Od. Ξ. 505. O. 450. Nor indeed is it altogether certain that the passages, adduced to prove that a pronoun of the

Ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι

*Ἡ ἔπει ὠνησας κραδίην Διὸς, ἥε καὶ ἔργω.

395

Πολλάκι γὰρ σέο πατρός ἐνὶ μεγάροισιν ἄκουσα

Εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι

Οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,

*Οππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,

"Ἡρη τ', ἥδὲ Ποσειδάων, καὶ Παλλὰς Ἀθήνη.

400

*Ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, Θεὰ, ὑπελύσας δεσμῶν,

*Ὡχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,

*Ὀν Βριάρεων καλέουσι Θεοὶ, ἄνδρες δέ τε πάντες

third may be used instead of those of the first and second, will substantiate the point. See on Il. T. 174. True it is that there is no similar instance of the change of *εὐς* into *ἦος*, in the genitive of adjectives in *εὐς*; but the declension of *ἦς* is, in other respects, irregular. Thus we meet with the genitive plur. fem. *ἰάων*, as if from *ἦος*, *ἰά*, *ἰόν*. See Köen. ad Gregor. p. 204. and the note on Il. Ω. 528.—*εἰ δύνασαι γε*. For *ἔπει δύνασαι*. See Hermann on Viger, p. 643. §. 410.

396. *πατρός ἐνὶ μεγάροισι*. Schol. *ἐν τοῖς τοῦ πατρὸς μου, Πήλεως, οἴκοις' ἐν θαλάσῃ γάρ Πηλεὺς κατοικεῖν οὐκ ἠδύνατο*. The pronoun *σέο* must be understood of Thetis, and construed with *εὐχομένης*.

398. *οἷη ἐν ἀθανάτοισι κ. τ. λ. Te solam perniciem ab eo depulisse*. On this construction of the infinitive, with its subject in the nominative, see note on Eurip. Phœn. 488. Pent. Gr. p. 331.—Eustathius takes occasion to point out the nicety with which the persuasive, which Achilles suggests to Thetis, is adapted to the exigence of the occasion. The three deities, who are mentioned in v. 400. as being the enemies of Jupiter, when Thetis effected his deliverance, were those who principally favoured the Grecian cause; so that, by calling their ancient enmity to his recollection, he would be more readily induced to comply with her wishes, in thwarting their intentions. In v. 400. for *Παλλὰς Ἀθήνη*, some read *Φοῖβος Ἀπόλλων*, and others reject the verse altogether. Heyne seems to favour the latter opinion, objecting to the specific mention of three deities, after the indefinite expression *Ὀλύμπιοι ἄλλοι*. But it should seem that Juno, Neptune, and Minerva, are more particularly named, for the reason above given by Eustathius.

401. *ὑπελύσας δεσμῶν*. You rescued him from the chains, viz. with which they intended to bind him; since they did not effect their purpose. Compare v. 406.

403. *δν Βριάρεων κ. τ. λ.* Besides the assistance here afforded to Jupiter, Briareus is related (by Hesiod, Theog. 734.) to have given his powerful support against the Titans: and hence, perhaps, originated the mistake of the Scholiast, who refers this account of Homer to the same transaction. But the expression *Ὀλύμπιοι ἄλλοι*, which he explains by *οἱ Τιτῶνες*, cannot, properly, be so interpreted; more especially in connexion with v. 400. A doubt also arises as to the parentage of *Ægeon*, who was the son of Uranus and Terra, according to Hesiod (Theogon. 147.); but the son of Neptune, according to the Scholiast. The latter opinion seems to be more agreeable with the parenthesis in v. 404. in which *οὗ πατρός* may have some reference to the contest in which Neptune was engaged; though it must be confessed, that in this case his filial duty was completely forgotten. It appears also from Callim. H. 141. that for some offence afterwards committed against Jupiter, Briareus was confined under *Ætna*; and Virgil speaks of him as receiving punishment in Tartarus for arming against Jupiter, in the war with the Titans, contrary to the statement of Hesiod. But whatever difference there may be in the mythological history of this giant, all agree in encumbering him with a hundred hands and fifty heads. Virg. *Æn.* X. 567. *Ægeon qualis, centum cui brachia dicunt, Centenasque manus*. It is not at all improbable, that the origin of the Homeric mythology, respecting this rebellion of the gods, and other fabulous narratives, such as the precipitation of Vulcan from heaven, v. 590; the ejection of the *Dæmon* of Discord, in Il. T. and Jupiter's threatening the inferior gods with Tartarus, in Il. Θ. was derived from imperfect and corrupted traditions of the Scriptural account of the punishment of the rebellious angels. See 2 Pet. ii. 4. Jude ver. 6. The opinion of Clarke and Pope, that these fables are nothing more than poetic allegories, borrowed from the doctrines of the ancient philosophers, is cer-

Αἰγαίων· ὃ γὰρ αὐτε βίη οὗ πατρὸς ἀμείνων·

"Ος ῥα παρὰ Κρονίῳνι καθέζετο, κύδῃ γαίων.

405

Τὸν καὶ ὑπέδδισαν μάκαρες Θεοὶ, οὐδέ τ' ἔδησαν.

Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λάβε γούνων,

Αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,

Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς

Κτεινομένους, ἵνα πάντες ἐπαύρῳνται βασιλῆος,

410

Γυνὴ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων

Ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισε.

Τὸν δ' ἡμίβειτ' ἔπειτα Θέτις, κατὰ δάκρυ χέουσα·

"Ω μοι, τέκνον ἐμὸν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;

tainly inverting the order of things. With respect to the two names of the giant, one of which is assigned to the gods, and the other to men, the same mode of expression frequently occurs in Homer; e. g. Il. B. 813. *Ξ.* 291. Y. 74. Od. K. 305. Hence Ovid Met. XI. 640. *Hunc Icelon superi, mortale Phobetora vulgus Nominat.* The Scholiast suggests that the divine appellation was more ancient, the other of more recent invention; but the distinction most probably relates to the difference which exists in poetical and common modes of expression. Thus the poetry of Homer has been frequently denominated *the language of the gods*. The appellations themselves are precisely similar in signification: the first being deduced from the intensive particle *βρι*, and *ἄρης*, *strength*; the latter from *αἰσσω*, to *rush impetuously*, and thus implying *strength*; the excess of which in the giant seems to have given rise to the fable of his century of hands; which is in strict analogy with the early custom of giving life to abstract ideas, so peculiarly prevalent in the East.

404. ὃ γὰρ αὐτε. *For he, on the other hand.* See on v. 202.

407. παρέζεο, καὶ λάβε γούνων. To throw themselves at the feet, and embrace the knees of the person to whom they addressed themselves, has been the custom of suppliants in all ages. Hence Pliny justly observes: N. H. XI. 45. *Genibus quædam religio inest, observatione gentium: hæc supplices attingunt: hæc ut aras adorant; fortasse quia ipsis inest vitalitas.* See Potter's Archæol. Gr. B. II. c. 5. Sometimes they touched the knees with one hand and the chin with the other (v. 501.); and sometimes kissed the hands and knees (Il. Ω. 478.). The verb *λαμβάνω* is here joined with a genitive, being used in the same sense with *ἄπτομαι*, infra v. 512. O. 76. Φ. 65. Ω. 357. and elsewhere.

409. τοὺς Ἀχαιούς. See on v. 11. The preposition *ἀμφι* does not govern *ἄλα*, but

ἀμφιέλσαι is separated by *Tmesis*; being the aor. 1. infin. by syncope for *ἐλασαι*, from *ἐλάω*, or *ἐλαύνω*, *abigo*. Compare Il. H. 450. Σ. 564.

410. ἵνα π. ἐπαύρῳνται βασιλῆος. Some understand *ἐνεκα*, but the verb *ἐπαύρεισθαι*, to *enjoy*, is properly followed by a genitive; as in Il. O. 17. See Matt. Gr. Gr. §. 361. 4. The expression is ironical, and has a parallel in Holy Writ: Prov. i. 30. *τοιγαροῦν ἐδονται τῆς ἐαυτῶν ὁδοῦ τοὺς καρπούς, καὶ τῆς ἐαυτῶν ἀσεβείας πληθύνονται.* The strict sense might be obtained by supplying *ἄτης*, from v. 412. The case of the object is wanting in Il. Z. 353. The active form, *ἐπαυρεῖν* is also in use in the sense of *to taste, to feel, to experience*; and is constructed with the accusative: Il. A. 572. N. 649.

412. ἦν ἄτην. *His folly.* The word *ἄτη*, in its primary signification, implies *the folly or madness* into which a person is hurried by any unrestrained passion, which was frequently attributed to the vengeance of some offended deity. Hence *Ἀτη* is personified as the daughter of Jupiter, in Il. T. 91. From its primary signification, it was easily transferred to the *effects* which it produced; whence it may sometimes be rendered by *calamity, misfortune*, and sometimes by *insolence, or injustice*, according as it affects the *doer* or the *sufferer*. Compare Il. B. 111. Z. 356. Θ. 237. I. 115. 500.

414. τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα. So *ἐπεὶ νν*, in v. 416. See on v. 27.—*αἰνά*. For *αἰνῶς*, i. e. *κατὰ αἶσιν*, v. 418. Adjectives are not only used adverbially in the neuter plural, but in the singular also, and in the masculine and feminine, provided they are referred to substantives. Thus in Il. P. 361. *τοὶ δ' ἀγχιστίνοι ἐπιπτον*, for *ἀγχι δαλλήλων*. This construction, however, is more frequent with adjectives derived from adverbs of time, and used for substantives in the dative. Infra v. 423. *χοιζὺς ἔβη*, for *χθές*. 472. *πανημέριοι ἱλάσκοντο*. 497. *ἡερίῃ δ'*

Αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι· ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὔτι μάλα δὴν.
 Νῦν δ' ἅμα τ' ὠκύμορος καὶ οἷζυρὸς περὶ πάντων
 Ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 Εἴμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 Ἀλλὰ σὺ μὲν νῦν, νηυσὶ παρήμενος ὠκνύοροισι,
 Μῆνι Ἀχαιοῖσι, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 Χθιζὸς ἔβη κατὰ δαῖτα, Θεοὶ δ' ἅμα πάντες ἔποντο.
 Δωδεκάτη δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε· 425
 Καὶ τότε ἔπειτά τοι εἴμι Διὸς ποτὶ χαλκοβατὲς δῶ,

ἀνέβη, for ἦρι, *mane*. See Matt. Gr. Gr. §. 446. 7. 8.

415. αἴθ' ὄφελες κ. τ. λ. In expressing a wish, the optative is frequently used alone, as supra vv. 18. 42.; and often with the particles εἰ γάρ, εἰ, εἴθε, prefixed, as in Latin, *utinam*: Il. Δ. 178. Π. 722. P. 561. Od. Α. 217. Β. 183. Γ. 205. See also the note on Soph. Œd. T. 863. Pent. Gr. p. 61. But the more common form of expression in Homer is by the addition of the several persons of the imperfect or aor. 2. of the verb ὀφέλλω, or ὀφείλω, *debeo*, with an infinitive. See Il. Γ. 40. Ξ. 48. O. 253. Compare also Eur. Med. 1. Arist. Vesp. 730. Platon. Crit. §. 3. Xen. Mem. I. 2. 46. and see Matt. Gr. Gr. §. 513. Α.

416. αἴσα μίνυνθά περ. Subaud. ἔστι. Adverbs are not unfrequently used instead of adjectives after the verbs εἶμι, γίγνομαι, and the like. Compare Il. Ζ. 131. 139. The addition of a negative assertion to a positive affirmation in the same sentence is frequent in Homer, as also in the Tragic poets. Il. Γ. 59. ἐπεὶ με κατ' αἴσαν ἐνέεικας, οὐδ' ὑπὲρ αἴσαν. See on Soph. Œd. T. 58. Ant. 637. Pent. Gr. pp. 11. 252. and compare note on Il. O. 11.

418. τῷ. For ᾧ, and that for δι' ὅ. Some understand it in the sense of οὕτως, *so*: as τῷ must generally be rendered, when it denotes the consequence of the attainment of a wish, which has been previously expressed. But in this case it is usually followed by ἄν, as in Il. Β. 373. T. 61.

423. Ζεὺς γὰρ ἐς Ὠκεανὸν κ. τ. λ. By the Ocean some have supposed that a river is intended: perhaps, the Nile; upon the authority of Diod. Sic. I. τοὺς Αἰγυπτίους κατὰ τὴν ἰδίαν διάλεκτον Ὠκεανὸν λέγειν τὸν Νεῖλον. But it seems more proper to understand the Southern Ocean, near the western extremity of which was the country of the Æthiopians. Virg. Æn. IV. 480. *Oceani finem juxta, solemque cadentem, Ulti-*

mus Æthiopum locus est. And so Strabo, lib. I. τὸν Ὠκεανὸν τὸν κατ' ὅλον τὸ μεσημβρινὸν κλίμα τεταγμένον. Compare Hom. Odys. Α. 22. Herod. II. 23.—Of the epithet ἀμύμονας, which may be rendered *pious*, see on v. 131. According to Diodorus Siculus, lib. III. p. 144. pomps and sacrifices, and ceremonies to the gods, are said to have originated with the Æthiopians; and the simplicity and innocence of the manners of this people, are sufficiently observable in their reply to Cambyses, in Herod. III. 20. Eustathius attributes the mythological account of Homer to a yearly festival at Diospolis, which lasted for twelve days; during which the statues of Jupiter and the rest of the gods were carried in procession throughout Libya, and banquets spread in the temples before the shrines. A similar practice prevailed in the Roman *Lectisternia*. A very early opinion prevailed that the gods were wont to honour with their presence the festivals instituted in honour of themselves. Compare Il. Ψ. 205. It was also a popular belief that they occasionally visited individuals deserving of their favour and protection. See Hom. Od. Α. 103. Γ. I. Virg. Æn. VIII. 319. Ovid Met. VIII. 618. Fast. IV. 507. Macrob. Sat. I. 7. Hygin. Fab. 130. Compare also Hom. Il. Γ. 440. K. 278.

426. χαλκοβατὲς δῶ. For δῶμα. Madame Dacier observes, that the epithet χαλκοβατὲς, which Homer frequently applies to the palace of Jupiter, gave rise to the opinion of Aristotle, and other ancient philosophers, that the heavens were a solid mass. But it was the opinion of the earlier ages, which may be traced in the sacred writers, that the heavens were a fluid, but immoveable, substance; so that Homer, if he alluded to any opinion of this nature, rather intended their *stability*, than their *solidity*. It seems most probable that the word is nothing more than a descriptive epi-

Καί μιν γοννάσομαι, καί μιν πείσεσθαι ὀίω.

᾽Ως ἄρα φωνήσας ᾔπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ
Χωόμενον κατὰ θυμὸν ἐϋζώνιοιο γυναικὸς,
Τὴν ῥα βίη ἀέκοντος ἀπηύρων. Αὐτὰρ Ὀδυσσεὺς 430

Ἔς Χρύσην ἵκανε, ἄγων ἱερὴν ἐκατόμβην.
Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
Ἴστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ
Ἴστον δ' ἰστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες
Καρπαλίμως· τὴν δ' εἰς ὄρμον προέρυσσαν ἑρετμοῖς 435

Ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
Ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
Ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.
Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς, 440

Πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
᾽Ω Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
Παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην
Ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,

thet, in allusion to the decorations of the palaces of princes in the heroic age; the floors, doors, walls, &c. of which were usually inlaid with brass. Compare *Odyss.* A. 99. Δ. 71. H. 86.

429. ἐϋζώνιοιο γυναικός. The grammarians supply ἔνεκα. So again in *Il.* Π. 320. Φ. 457. Similarly in *Eurip.* *Orest.* 741. *θυγατέρος θυμούμενος.* But see *Matt. Gr.* §. 345.

433. ἰστία μὲν στείλαντο, κ. τ. λ. In this and the following lines is contained the whole process of the early Greeks upon disembarking after a voyage. Upon reaching the harbour, the sails were furled, and placed in the vessel to secure them from the weather; the mast was then taken down, and placed upon the ἰστοδόκῃ, which, according to *Suidas*, was a case in which it was deposited; but *Eustathius* understands it to have been an upright pole of wood, against which it was reared; and this meaning seems to accord with that of the cognate word *δοιροδόκῃ* in *Od.* A. 128. See *Potter's Archæol. Græc.* vol. II. B. III. c. 16. The sailors then took to their oars, and moored the vessel; which was then secured, before the invention of anchors, by a weight, either of stone, or wood inlaid with lead, and let down from the prow into the sea; their sterns being drawn up on shore, and fastened by cords, called *πρυμνήσια*, to stones erected for the purpose. These weights were called *εὐναί*, as *Eustathius* observes, *παρὰ τὸ εὐνάζειν τὴν ναῦν χαλωμένας εἰς τὸ ὕδωρ, καὶ ποιεῖν ἴστασθαι.* *Τρία δὲ σημαίνει ἡ λέξις παρὰ τῷ ποιητῇ*

τὴν κοίτην· τὴν ἀγκυραν, ὡς νῦν· τὴν διατριβήν. Compare *Il.* B. 783. A. 115. Ξ. 207. Hence, *Virg. Æn.* III. 277. *Anchora de prora jactur; stant littore puppes.* Compare *Od.* N. 77. If their stay at any port was likely to be of long duration, the ships were drawn up entirely on shore, and fixed upon props placed under them, to prevent them from being carried by the waves into the water. Compare *infra* vv. 485, 6. The contrary to all this took place before setting sail (v. 481.). Of the verb *στέλλειν*, see on *Il.* Δ. 294. It here signifies to *furl*.

434. προτόνοισιν ὑφέντες. *Having lowered it by means of ropes.* See *Matt. Gr. Gr.* §. 401, 2. The *πρότονοι* were ropes, passing through a pulley at the top of the mast, and extending (*προτείνοντες*) from the prow to the stern, so as to keep the mast firm, or to displace it as occasion might require. *Schol. Apoll. Rhod.* I. 564. *πρότονον* τὰ ἐξ ἐκατέρου μέρους τοῦ ἰστίου ἐπὶ τὴν πρῶρην καὶ τὴν πρύμναν ἐκτεινόμενα σχοινία. *Bos* understands *πρότονα* and *πρυμνήσια* (v. 436.) to be neuter adjectives, with an ellipsis of the noun *σχοινία*; but the substantive *πρότονος* is in use. *Æsch. Agam.* 870. *σωτήρα ναὸς πρότονον.* See also on v. 476.

435. ὄρμον. *The landing-place.* *Schol.* *τόπος λιμένος, ἐνθα ἡ ναὺς ὄρμει.* Hence *λιμὴν εὐορμος* in *Il.* Φ. 23. *Od.* Δ. 358. I. 136. In *Il.* Σ. 401. *ὄρμος* signifies a *necklace*; in which signification the grammarians derive it from *εἶρω, necto*.

444. ἱλασόμεσθα. *The vulgar reading is ἱλασώμεθ' ἄνακτα.* That which the text

“Ὅς νῦν Ἀργείοισι πολύστονα κήδε’ ἐφῆκεν. 445

“Ὡς εἰπὼν, ἐν χερσὶ τίθει· ὃ δ’ ἐδέξατο χαίρων
Παῖδα φίλην· τοὶ δ’ ὦκα Θεῶ κλειτὴν ἐκατόμβην
Ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν.

Χερνίβαντο δ’ ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
Τοῖσιν δὲ Χρύσης μεγάλ’ εὔχετο, χεῖρας ἀνασχών· 450

Κλῦθί μεν, Ἀργυρότοξ’, ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις.

Ἦδη μὲν ποτ’ ἐμεῦ πάρος ἔκλυες ἐξαμένοιοι,
Τίμησας μὲν ἐμὲ, μέγα δ’ ἵψαο λαὸν Ἀχαιῶν·
Ἦδ’ ἔτι καὶ νῦν μοι τόδ’ ἐπικρήνηνον ἐέλδωρ· 455

Ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.

“Ὡς ἔφατ’ ἐυχόμενος· τοῦ δ’ ἔκλυε Φοῖβος Ἀπόλλων.
Αὐτὰρ ἐπεὶ ῥ’ εὔξαντο, καὶ οὐλοχύτας προβάλοντο,

exhibits is required by the metre, and sanctioned by the authority of several MSS. See Dawes's Misc. Crit. p. 249. ed. Kidd.

449. *χερνίβαντο*. From the use of this verb in Eurip. Iph. T. 662. it has been explained by ἀγνίσαι δι’ ὕδατος ἔχοντος κριθᾶς καὶ ἄλας. Such, at least, is not its meaning in Homer; where it always signifies, according to its derivation from *χεῖρας νίπτειν*, to wash the hands. The washing of hands was a frequent ceremony both among the Greeks and Hebrews; not only before the offering of sacrifice and every other religious exercise, but before and after meals. According to the Talmud, it was as criminal to eat with unwashed hands, as it was to lie with a harlot: and there is a tradition of a Jewish Rabbi who died of thirst in prison rather than drink the water which was only sufficient to wash his hands. Compare Matt. xv. 2. and see also on Il. Z. 266. The basin used for these purifications was called *χέρνιβον*, and the water *χέρνιψ*. See on Il. Ω. 304. Compare also Od. A. 136. Δ. 48. E. 905. Athen. Deipn. I. 15. IV. 27. IX. 18. and see Heyne on Virg. Æn. I. 701. — *οὐλοχύτας ἀνέλοντο*. The *οὐλοχύται* were cakes of barley mixed with salt, *mola salsa*, which were thrown upon the altar, and upon the victim, previous to the sacrifice. They first raised the *mola* above the head of the victim (*ἀνέλοντο*), and, after their prayers, cast it (*προβάλοντο*, v. 458.) upon the altar, and between the horns of the animal. This ceremony, with the purification and prayers, were the chief *προθύματα*, or offerings before the sacrifice, in the age of Homer. Most of the old Scholiasts and grammarians derive *οὐλοχύται* from ὄλος, whole; alleging that, before the invention of mills, unbroken barley was scattered upon the altar. Such an interpretation would in-

troduce an essential distinction between the practice of the Greeks and Romans; but as no such distinction is recognized by any ancient writer, and was clearly unknown to Dionysius Halicarnassensis (vii. 72.), it is preferable to derive the word from the old verb *ἔλω*, to bruise. Thus the *οὐλοχύται* of the Greeks and the *mola* of the Latins will precisely correspond. See Buttmann's Gr. Gr. §. 26. n. 17.

450. *μεγάλ’ εὔχετο*. For *μεγάλως*, audibly, aloud. So again infra v. 482. Virg. Æn. X. 667. *Ut duplices cum voce manus ad sidera tendit*. The two following lines are repeated from vv. 37. 38.

453. *ἦδη μὲν ποτ’ ἐμεῦ*. See on v. 202. and for the expression *ἦδη νῦν*, in v. 456. on v. 260.

458. *προβάλοντο*. Schol. εἰς τὸν βωμόν. This passage is valuable for being the most exact account of the ancient sacrifices anywhere left us. There is, first, the *purification*; secondly, the offering up of prayers; thirdly, the *mola*, or barley cakes, thrown upon the victim; fourthly, the manner of killing it, with the head turned upwards to the celestial gods; as they turned it downwards, when they offered to the infernals; fifthly, their selecting the thighs and fat for their gods, as the best of the sacrifice, and the disposing about them pieces cut from every part, for a representation of the whole; sixthly, the libation of wine; seventhly, the consuming the thighs in the fire of the altar; and eighthly, the sacrificers' dressing and feasting on the rest, with joy and hymns to the gods. POPE. The near resemblance of these ceremonies with the sacrifices of the Hebrews, will be at once discernible from a perusal of the first and second chapters of Leviticus. It is very probable that the Heathens derived their

Αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειραν,
 Μηρούς τ' ἐξέταμον, κατὰ τε κνίσῃ ἐκάλυψαν, 460
 Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 Λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχνα πάσαντο,
 Μίστυλλόν τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελούσιν ἔπειραν, 465

sacrificial rites from the patriarchal ages, which will readily account for the many coincidences observable in the sacred practices of the Patriarchs and Jews, and the nations around them. For similar passages see Il. B. 427. Od. Γ. 455. M. 359.

459. αὖ ἔρυσαν. *Drew back*, scil. *the neck*. Eustath. ἔθος Ἑλληνικόν, εἰ κεν τοῖς ἄνω ξθύν, ἀνακλῶν τὸν τοῦ ἱερείου τράχηλον, ὥστε ἀφορᾶν ὡς εἰς οὐρανόν, καὶ ἐλέγετο τοῦτο αὖ ἐρύειν· τουτέστι, ὀπίσω ἔλκειν, καὶ ἀναφέρειν ἐν τῇ ἀνακλῶν· ἐὰν μέντοι ἥρωσιν ἢ ὅλως τοῖς κατοικομένοις ξθύν, κάτω τὸ ἱερεῖον ἀποβλέπον ἐσφάζετο. Hence, Lamb. Bos supplies τράχηλον.

460. μηρούς τ' ἐξέταμον, κ. τ. λ. There is some difference of opinion as to whether *μηροὶ* and *μηρία* are synonymous terms. From the fact that Homer, when speaking of the part which was consumed, always uses *μηρία*, as in v. 40. *supra*; it should seem that these were the portions cut out from the *entire thigh*, *μηρός*, and set apart for the gods. Apollon. Lex. in. v. *μηρία*· τὰ ἐκ τῶν μηρῶν ἐξαιρούμενα καὶ ἱεροθυτούμενα. That the syntax of *μηρούς ἐκτέμνειν* does not preclude this interpretation is clear from such forms as *ἐκτέμνειν ἄνθρωπον* and *ἐκτέμνειν γῆν*, where the verb does not signify *to cut off*, but *to cut out of*. Compare Xen. Cyr. V. 2. 13. These *μηρία*, then, were the parts belonging to the gods, which were covered with double caul of fat, that they might be more readily consumed; this being essential to acceptance with the gods. Upon them was skewered small pieces of flesh, cut from all parts of the beast, as the *ἀπαρχαί*, or *first fruits* of the whole. This was called *ὠμοθετεῖν*; i. e. as explained by Eustathius, ὡμὰ πάντοθεν ἀκρωτηριάζειν; *to place thereon raw pieces of flesh cut from all the other parts*. Compare Od. Ξ. 427. In the next verse ἐπ' αὐτῶν must be referred to *μηρίων*, which is implied in *μηρούς ἐξέταμον*. It will follow, also, that *μήρα*, in v. 464. is not an heteroclite from *μηρός*, similar with those enumerated at v. 312. *supra*; but a synonym of *μηρία*. So the Scholiast. Some have supposed that the entrails also were offered to the gods. If so, it was after the age of Homer, who tells us that they were feasted upon (v. 464.); and it

appears from Dionysius Halicarnassensis, that the *ἀπαρχαί* only of the entrails were sacrificed. (*Antiq. Rom.* p. 478. ed. Lips.) See Potter's *Archæol.* Gr. B. II. c. 4.

462. ἐπὶ σχίζῃς. *On split wood, or chips*. In Il. B. 425. the epithet *ἀφύλλοις* indicates that they were *dried*, and therefore readily combustible. — *αἶθοπα οἶνον*. Some commentators, among whom are the Scholiast, Eustathius, Damm, and others, refer the epithet *αἶθω*, as applied to *wine*, to its colour; and consider it equivalent with *ἐρυθρός* and *μέλας*, which are so applied in Odys. E. 165. 265. Eustathius also offers another signification, *θερμός καὶ ἐκκαίων, ardent, fiery*, from its heating nature. Aul. Gell. N. A. XVII. 8. *Conjectare me vinum idcirco minus cito coalescere, quod semina quædam caloris in sese haberet, essetque natura ignitius; ob eamque rem dictum esse ab Homero αἶθοπα οἶνον, non, ut alii putarent, propter calorem*. Compare Macrob. Saturn. VII. 12. The proper meaning of the word is, without doubt, *shining, sparkling*; from *αἶθω, splendere facio*. This is at once evident from the only other connexion in which it is used in the *Iliad*; viz. as an epithet of *χαλκός*. See Il. Δ. 495. E. 562. 681. P. 3. and elsewhere. It occurs once in the *Odyssey* (K. 152.), as an epithet of *καπνός*.

463. πεμπώβολα. *Æolicè for πεντώβολα. Five-pronged forks*. These were used for stirring the flesh offered in sacrifice, in order that it might be quickly and completely destroyed. In the versions this word is falsely rendered *verua*; and so also the simple word *ὀβελός*, in v. 465. But turning spits were unknown in the time of Homer. The mistake most probably originated with the imitation of the passage in Virg. Æn. I. 214. *Illi se prædæ accingunt, dapibusque futuris: Tergora diripiunt costis et viscera nudant: Pars in frusta secant, verubusque trementia figunt*.

464. αὐτὰρ ἐπεὶ. See on v. 282. On the verb *πάομαι*, see the Lexicon to Pent. Græc. in voce. Ernesti understands two distinct words, *πάομαι* and *πάσσομαι*.

465. μίστυλλόν τ' ἄρα τᾶλλα. Hence the point of Martial's epigram, I. 50. *Si tibi Mistyllus coquus, Emiliane, vocatur; Dicatur quare non Taratalla mihi? Schol. μιστύλλειν εἰς μέιστα κόπτειν*.

ᾠπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 Δαίνυντ'· οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἕϊσης.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο·
 Νώμῃσαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.

470

466. ᾠπτησάν τε κ. τ. λ. Eustathius observes, that in the heroic ages the manner of dressing food was always to roast it. It is to be remarked, also, that the cook's was not a menial office: but even chiefs and princes dressed their own victuals. See on II. I. 206.

468. δαιτὸς ἕϊσης. Schol. ἕϊσης, πᾶσιν ὁμοίας, ἢ ἰσομοῖρον καὶ μεριστῆς. Clarke cites the following from Athenæus: Καὶ τῶν κρεῶν δὲ μοῖραι ἐνέμοντο· ὅθεν ἕϊσας φησὶ τὰς δαῖτας, ἀπὸ τῆς ἰσότητος. Ἐπεῖσθη δὴ Ζηνόδοτος, δαῖτα ἕϊσιν τὴν ἀγαθὴν λέγεσθαι. See the note on v. 306. Ernesti, indeed, objects that II. Δ. 48. is decisive in favour of rendering ἕϊσος by *optimus*: but as δαῖς properly signifies the *banquet*, which accompanied the sacrifice, and thence was taken for the sacrifice itself, there seems to be no ground for his objection. The true import of δαῖς ἕϊση is sufficiently manifest, from the ancient custom of distributing to every guest his portion, which was set before them with the greatest equality; except in those instances where persons of high character received a larger share. This primitive custom at entertainments, hence called δαῖτες, from δαῖζω, was, in after times, discontinued, and observed only at sacrifices, or by those who still adhered to primitive temperance and simplicity, after the arts of luxury had been introduced. See Athen. Deipnos. I. 10. 11. Plut. Sympos. II. 10. It may be added, that the custom of dividing to the guests equally, except in cases of marked distinction and favour, is recognized in Holy Writ. When Joseph set before Benjamin a mess five times as large as those of his other brethren, it is fairly inferred that their's were equally apportioned. See Gen. xliii. 34. and compare II. H. 321.

469. αὐτὰρ ἐπεὶ κ. τ. λ. Virg. Æn. VIII. 184. *Postquam exempta fames, et amor compressus edendi.* Compare Æn. I. 216. XI. 938. —ἐξ ἔρον ἔντο. By Tmesis, for ἐξέντο, aor. 2. mid. from ἐξίημι, to remove, to take away. Eustathius, Hesychius, and the grammarians, observe, that ἔρος is the Æolic form for ἔρω. See Kœn. ad Gregor. p. 286. and Maittaire de dial. p. 244. It is frequently used by Homer, but only in the nominative and vocative cases. It occurs also in Soph. Elect. 197. and some few times in

Euripides. So also γέλος, for γέλως, in Odys. γ. 346.

470. ἐπεστέψαντο. *Filled to the brim.* Athen. Deipnos. I. 11. Ἐπιστέφονται δὲ ποτοῖο οἱ κρητῆρες, ἥτοι ὑπερχελεῖς οἱ κρητῆρες ποιοῦνται, ὥστε διὰ τοῦ ποτοῦ ἐπιστεφανοῦσθαι. Again; XV. 5. τὸ δὲ στέφειν, πλήρωσιν τινα σημαίνει. And so the Scholiast. The custom of adorning the cups with garlands is of a later age. In the same sense, therefore, unless Virgil be guilty of an anachronism, we must understand the imitation of this passage in Æn. I. 723. *Postquam prima quies epulis, mensæque remotæ; Crateras magnos statuunt, et vina coronant.* Still we should rather, in this case, expect *vinis coronant*; and there can be no doubt that Virgil refers to the more recent custom in Æn. III. 525. *magnum cratera corona Induit, implevitque mero.* So in Georg. II. 528. and the custom of crowning the cups is mentioned in Soph. Cœd. C. 474. See also Athen. Deipn. xi. Theoc. Idyl. II. 2. Tibull. Eleg. II. 5. 98. Stat. Theb. VIII. 225. As a further proof, however, that this is not the sense here, Homer would scarcely have written κρητῆρας ποτοῖο, whereas the regular construction of verbs of *filling* is with a genitive. See Matt. Gr. Gr. §. 330. b. It seems that the κρητῆρες were a larger kind of cup, so called παρὰ τὸ κεράσασθαι; the wine being usually mixed with a portion of water. From these it was poured into smaller cups, and handed to the guests by the attendants, κοῦροι or κήρυκες. Compare Odys. A. 109, 110. After the guests were satisfied, an additional goblet was handed round, for the purpose of a libation, with prayers and hymns to the gods. Plato Sympos. c. 4.

471. νώμῃσαν δ' ἄρα πᾶσιν, κ. τ. λ. Athen. Deipn. I. 11. τὸ ΠΑΣΙΝ οὐ τοῖς ποτηρίοις, ἀλλὰ τοῖς ἀνδράσι. On the verb νωμάω, which here signifies to *hand about*, to *distribute*; see Blomfield's Glos. on Æsch. Theb. 3. Schol. νώμῃσαν· διέμερσαν, διέδωκαν. The word ἐπαρξάμενοι has been variously interpreted. The Scholiast seems to understand it in the same reference to *libations*, which ἀπάρχεσθαι bears to sacrifice; i. e. *offering the first-fruits*. But it is better to take it in its proper sense, *beginning*, viz. *the distribution*; which

- Οἱ δὲ πανημέριοι μολπῇ Θεὸν ἰλάσκοντο,
 Καλὸν αἰδόντες παίηονα, κούροι Ἀχαιῶν,
 Μέλποντες Ἐκάεργον· ὃ δὲ φρένα τέρπετ' ἀκούων.
 Ἥμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθε, 475
 Δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 Καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 Τοῖσιν δ' ἴκμενον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων.
 Οἱ δ' ἴστων στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν. 480
 Ἐν δ' ἄνεμος πρῆσε μέσον ἰστίον, ἀμφὶ δὲ κύμα
 Στεῖρην πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
 Ἡ δ' ἔθεε κατὰ κύμα διαπρήσσουσα κέλευθον.
 Αὐτὰρ ἐπεὶ ῥ' ἴκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
 Νῆα μὲν οἴγε μέλαιναν ἐπ' ἡπειροῖο ἔρυσσαν 485

is implied in *νώμῃσαν*. Heyne understands *ἐνδείξια*, as in v. 597. since the cup passed from the right hand. See Matthiæ on Hym. Hom. p. 433. Hence the construction will be *ἐπαρξάμενοι νωμῶν τὸν οἶνον ἐν δεξιᾶσιν*.

472. οἱ δὲ πανημέριοι. See on v. 414.

473. παίηονα. Of the word παίηων, which is the same with παῖων and παῖαν, see the Lexicon to Pent. Gr. in voce.

475. ἥμος. *When*. A poetic particle, equivalent to ὅτε; and accordingly followed by τότε, for which, however, the poetic τῆμος is also in use; Il. Ψ. 228.—Of the expression δὴ τότε, see on v. 6.

476. πρυμνήσια νηός. The πρυμνήσια were the ropes by which the ships were tied to the shore. Eustath. on v. 436. supra: πρυμνήσια· τὰ ἀπόγεια σχοινία, οἷς ἐκ τῆς πρύμνης προσδεσμεῖται ἡ ναὺς πρὸς τῇ γῇ· καὶ οἷς ὥσπερ πείθεται, διὸ τὰ αὐτὰ καὶ πείσματα λέγονται. These ropes are called in Latin *retinacula*: Virg. Æn. III. 639. Lamb. Bos considers the word as an adjective with an ellipsis of *σχοινία*; but it is never used as such, except perhaps in the Etym. Mag. p. 177, 46. where ἀφλαστα πρυμνήσια occurs.

478. ἀνάγοντο. As opposed to each other, ἀνάγεσθαι and κατὰγεσθαι are nautical terms, signifying to *set sail*, and to *make for land*, respectively. See Od. Γ. 10. 178. K. 140. II. 822. T. 202. In Homer, the verb is so used in the middle voice; but in other writers the active is more usual, with the accusative ναῦν expressed or understood. Herod. VII. 100. ἀναγαγόντες ἀπὸ τοῦ αἰγιάλου. Xen. Hell. VI. 2. 16. ἐπανήγαγεν τὸ κέρας ἀπὸ τῆς γῆς. Compare Herod. III. 109. IV. 141. Arist. Lysist. 608. Xen. Anab. V. 1. 6. 2 Macc. xii. 4. LXX. Luke v. 2. viii. 22. Acts xiii. 13. xviii.

21. xxviii. 12. Nearly similar in the Latin, *Nave devehit*.

479. ἴκμενον οὖρον. A fresh breeze. Some derive this epithet from ἴκμας, *moisture*: in support of which the Scholiast cites Od. E. 478. ἀνέμων μένος ὑγρὸν ἀέντων. Others, with greater probability, deduce it from ἰκνεῖσθαι. Virg. Æn. III. 687. *Ecce autem Boreas angusta ab sede Pelori Missus adest*. Homer's ἴκμενος οὖρος is equivalent to the *missus adest* of Virgil.

481. ἐν δ' ἄνεμος πρῆσε. A Tmesis, from ἐμπρήθω, *inflō*. Virg. Æn. III. 358. *Tumido inflatur carbasus Austro*. Properly, πρήθω signifies, as in Il. Θ. 217. *to set on fire, to inflame*; and is thence metaphorically applied to any energetic effect. See on Il. I. 433. and compare also Il. II. 350. Some would tamely identify the verb with πρήσσω (v. 483.); which is formed from περάω, *transēo*. Thus Stephan. Thes. Gr. *Dicitur πρήσσειν ὁδὸν, pro transire viam; i. e. iter facere; πρήσσειν ὁδοῦ, i. e. διά*. Hence Eustathius: τὸ δὲ ἄνεμος πρῆσεν, ὃ ἐστὶν ἐφύσησε· καὶ τὸ διαπρήσσουσα κέλευθον, ὃ ἐστὶ διαπερῶσα. Compare Od. N. 83. O. 47.

482. κύμα πορφύρεον. Eustath. ἀντὶ τοῦ μέλαν· ἐπεὶ ἐγγὺς μελανίας ἐστὶ καὶ τὸ πορφυροῦν. See on v. 350 supra.—στειρῆν. Villosion: τῇ τροπίδι τῆς νεώς, ἐπεὶ στερεωτέρα τῶν σανίδων ὑπάρχει. Anglice, *the keel*.

484. μετὰ στρατόν. This is the reading of the best MSS. Vulgo κατὰ στρατόν. There is this difference between the import of the two prepositions, that μετὰ στρατόν is *ad exercitum*, as in v. 478. supra: κατὰ στρατόν, *per exercitum*, as Il. E. 495. κατὰ στρατόν ὄψετο πάντην. Compare Il. E. 589. Z. 104. H. 380. T. 234. 302. Ω. 696. See also v. 487. and on v. 48. supra.

Ἵψου ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν.
 Αὐτοὶ δὲ σκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυνόροισι,
 Διογενὴς Πηλέος υἱὸς πόδας ὠκὺς Ἀχιλλεύς.
 Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
 Οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
 Αὔθι μένων, ποθέσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' Ἡῶς,
 Καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν Θεοὶ αἰὲν ἰόντες
 Πάντες ἅμα, Ζεὺς δ' ἥρχε· Θέτις δ' οὐ λήθεται ἐφετμέων 495
 Παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσατο κῦμα θαλάσσης,
 Ἡερὶν δ' ἀνέβη μέγαν οὐρανὸν, Οὐλυμπόν τε.
 Εὗρεν δ' ἐνρύοπα Κρονίδην, ἄτερ ἤμενον ἄλλων,
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 Καὶ ῥα πάροιθ' αὐτοῖο καθίζετο, καὶ λάβε γούνων 500
 Σκαῖ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,
 Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα,
 *Ἡ ἔπει, ἦ ἔργω, τόδε μοι κρήνηνον ἐέλδωρ·
 Τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
 *Ἐπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων
 *Ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 Ἀλλὰ σύ περ μιν τίσον, Ὀλύμπιε, μητίετα Ζεῦ·

486. ἔρματα. Eustath. τὰ ὑποκείμενα ταῖς ναυσὶν ἐκ ξυλῶν ἐρείσματα, ἐφ' ὧν αἱ νῆες ἐρείδονται. On this verse see Hermann. ad Homer. H. Apoll. 507.

488. ὁ. See on Il. A. 11.

490. ἀγορὴν κυδιάνειραν. Schol. ἐνδόξους ἄνδρας ποιοῦσαν. See on v. 249. To the same effect, Il. I. 441. Ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.—πωλέσκετο. For ἐπωλεῖτο. Instead of the augment, the Ionians adopt this termination in the imperfect. So, again, φθινύθεσκε, and ποθέσκε, in the following lines. See Prelim. Obs. sect. IV.

491. φθινύθεσκε φίλον κῆρ. We must either supply κατὰ, or the neuter verb φθινύθω must be taken transitively, as in Od. A. 250. and elsewhere.

492. αὔθι μένων, κ. τ. λ. Eustath. on Il. II. p. 1062. considers αὔθις and αὔθι as synonymous, and used indifferently, as πολλάκις and πολλάκι, χωρὶς and χωρὶ, and the like. But αὔθι is an adverb of place, by syncope for αὐτόθι, there; the termination θι implying rest in a place, which θις never does. Hoogeveen, de Particulis, p. 74. Its formation, from the genitive of the pronoun αὐτός, is analogous to

that of ἀλλόθι, παντόθι, οἰκόθι, and the like.—δὲ for γάρ, as in v. 200.

493. ἐκ τοῖο. For ἐκ τούτου, scil. χρόνου, as in v. 6.

497. ἥρειν δ' ἀνέβη. See on v. 414. *supra*. There is a question respecting the derivation of ἥριος. In Od. I. 52. compared with v. 56. it clearly signifies *early in the morning*, and so also in this place and in v. 557. Hence it will be derived from ἥρι, *mane*. Some, however, deduce it from ἀήρ, so as to signify *on high*; and in the only place where it again occurs in Homer (Il. Γ. 7.), it will bear this sense, though it is not, perhaps, necessary.

498. ἐνρύοπα Κρονίδην. Either *late tonantem* from ὄψ, *vox*; or *late prospicientem*, from ὄπτομαι, *video*. Heyne prefers the former derivation; and Damm insinuates that Homer purposely adopted an epithet of ambiguous formation, in order to convey the compound idea of Jupiter's *all-seeing* and *omnipotent* attributes.

501. δεξιτερῇ δ' ἄρα κ. τ. λ. See on v. 407. An instance of a similar custom will be found in 2 Kings xx. 9.

503. εἴ ποτε δὴ κ. τ. λ. See on v. 394. sqq.

Τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσί τέ ἐ τιμῇ.

510

᾿Ως φάτο· τὴν δ' οὐτι προσέφη νεφεληγερέτα Ζεὺς,
᾿Αλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὥς ἦψατο γούνων,
᾿Ως ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτῖς·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο, καὶ κατάνευσον,

*Η ἀποίειπ'· ἐπεὶ οὐ τοι ἐπι δέος· ὄφρ' εὔ εἰδῶ,

515

᾿Οσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ Θεός εἰμι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·

*Η δὴ λοίγια ἔργ', ὅτ' ἐμ' ἐχθοδοπῆσαι ἐφήσεις

"Ηρῃ, ὅταν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.

᾿Η δὲ καὶ αὐτως μ' αἰεὶ ἐν ἀθανάτοισι Θεοῖσι

520

Νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.

᾿Αλλὰ σὺ μὲν νῦν αὖθις ἀπόστιχε, μή τι νοήσῃ

"Ηρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.

Εἰ δ' ἄγε, τοὶ κεφαλῇ κατανέυσομαι, ὄφρα πεποίθῃς.

Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον

525

Τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλὸν,

Οὐδ' ἀτελεύτητον, ὅ, τι κεν κεφαλῇ κατανέυσω.

*Η, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων.

512. ἀλλ' ἀκέων δὴν ἦστο. See on V. 34. *supra*. This lengthened silence of Jupiter is completely at variance with the opinion of Wolfe, Heyne, and others, who have assumed the prayer of Thetis as containing the primary argument of the Iliad, that the goddess had entirely succeeded in her intercession with Jupiter. On the contrary, it evinces a reluctance to speak, and a desire to avoid a reply; nor does she obtain an answer, till she had pressed her suit with renewed and increased earnestness. That she did not succeed in the full accomplishment of her wishes, is evident from the event: not to mention that Jupiter himself objects to her prayer, as iniquitous and criminal; Θέτιδος ἐξαίσιον ἀρήν, Il. O. 598. See note in *loco*.

513. δεύτερον αὐτῖς. Pleonasm of this kind, with αὐτῖς, are very common. See on v. 27.

514. νημερτὲς. Truly, decisively: from νῆ and ἀμαρτάνω. In Hesiod. Theog. 234. Nereus is called γέρον νημερτῆς καὶ ἀψεύδης, and hence, probably, the names of two of the Nereides in Il. Σ. 46. The verb ἀποieiπέν has the same sense as ἀποφάσκειν in Soph. Œd. T. 485. See Lexicon to Pental. Græc.

517. μέγ' ὀχθήσας. The sigh, which followed the silence of Jupiter, was an additional proof of his reluctance to reply, and betokened an inward sentiment, very dif-

ferent from that of a simple assent to the wishes of Thetis. See Penn on the *Primary Argument of the Iliad*, chap IV.

518. ἐχθοδοπῆσαι. To quarrel, to use hard words; from ἔχθος and ὄψ, vox. The verb is ἀπαξ λεγόμενον.

523. ἐμοὶ δέ κε ταῦτα κ. τ. λ. These matters shall be my concern, until I have effected my purpose; as it was said in v. 5. Διὸς δ' ἐτελείετο βουλή. This response, as Mr. Penn observes (*Primary Argument, ubi supra*), is reserved, vague, and indefinite, and as equivocal as the response of an oracle. If the usual interpretation, which understands no more by this passage than ταῦτα τελέσω, were the true one, there would be no room for the addition of μελήσεται, which is clearly a word of doubtful import; as in Il. P. 515. Ψ. 724. and elsewhere.

526. οὐ γὰρ ἐμὸν παλινάγρετον, κ. τ. λ. Eustathius supplies ἔπος. The same commentator observes, that there are three things which prevent the performance of human promises; change of mind, an original intention not to perform them, or the want of power; none of which can influence the operations of the Deity. The same is expressed in Eurip. Alcest. 999. Καὶ γὰρ Ζεὺς, ὅ, τι νέουσ, ἔδν σοὶ τοῦτο τελευτᾷ· —παλινάγρετος, to be retracted, or repented of; from ἀγείρω.

528. Ἡ, καὶ κυανέῃσι κ. τ. λ. There

Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530
 Τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἥ μὲν ἔπειτα
 Εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέστην
 Ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδὲ τις ἔτλη
 Μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσαν ἅπαντες. 535
 Ὡς δ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
 Ἥγνοιήσεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
 Ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλκίονος γέροντος.
 Αὐτίκα κερτομίοισι Δία Κρονίῳνα προσηύδα·

is something exceedingly grand and majestic in this description of the nod of Jupiter. It is said, that when the sculptor Phidias was asked whence he had derived the idea of his great work, the Olympian Jove, he replied by reciting this passage. Macrobi. Saturn. V. 13. *Phidias, cum Jovem Olympium fingeret, interrogatus de quo exemplo divinam mutaretur effigiem, respondit: Archetypum Jovis in his se tribus Homeri versibus invenisse.* The same account is given by the geographer Strabo; VIII. p. 128. ed. Tzetz.: and a similar story is told of the painter Euphranor. See Valer. Maxim. VIII. 11. 2. 5. Virgil, also, has given the nod of Jupiter with great solemnity; Æn. X. 115. *Annuat; et nutu totum tremefecit Olympum.* This nod, therefore, which was the signal of Fate, could not be merely a courteous assent to Thetis, but betokened the certainty of the final accomplishment of the divine purpose. See Prelim. Obs. sect. III. Hence Ovid. Met. I. 179. *Terrificam capitis concussit terque quaterque Cæsariem, cum qua terram, mare, sidera, movit.* Compare also Catull. Carm. lxiii. 203.

529. ἐπερρώσαντο. *Shook, waved.* From ῥώομαι, *propere, ruo.* Eustath. *μετηνέχθη ἀπὸ ἀνδρῶν ἐρρωμένως εἰς τι ἔργον κινουμένων· ῥώνονται δὲ καὶ ἵπποι, ὅτε εἰς δρόμον συντείνονται.* Compare Il. A. 50. II. 166. Σ. 411. *et alibi.* The epithets ἄμβροσιος, ἄμβροτος, and ἄβροτος, are different forms of the same adjective, and express any quality appertaining to the gods. Their primary signification is *immortal*, or *divine*; whence the former, more particularly, is commonly used to imply *excellence* generally. Thus, ἄμβροσιος ὕπνος, *sweet sleep*, in Il. B. 19. and ἄμβροσὴ νύξ, in Il. B. 57. Compare v. 71. and see on Il. A. 131. Some derive ἄμβροσιος from ἄμβροσια, which last, however, is only the feminine adjective with ἰδωδή, or τροφή, understood.

530. ἐλέλιξεν. The verb ἐλέλιξεν signifies properly *to whirl round*, as in Il. B. 316. and hence *to shake.* Cicero de Repub. I. 36. *has concuteret.*

531. διέτμαγεν. Eustath. *διεχωρίσθησαν.* For διετμάγησαν, aor. 2 pass. from διατμήσω.

532. ἄλτο. By syncope for ἄλατο, Ionic for ἤλατο, from ἄλλομαι, *to leap*; with the soft breathing, Æolic for ἄλλομαι. Eustathius observes, that this word cannot strictly apply to ἐὼν πρὸς δῶμα, in its proper sense, but is there used simply in the sense of ἦλθε. So, again, Il. Γ. 327. ἔκειτο will only properly apply to τεύχεα, though equally referred to ἵπποι. See the note on Soph. CEd. T. 270. Pent. Gr. p. 26.

535. The verb μεῖναι seems, in this place, to be used in the sense of *manere sedens*, to keep their seats, with an ellipsis of the preposition πρὸς, before ἐπερχόμενον. The two words, μεῖναι ἐπερχόμενον, however, are repeatedly used in conjunction by Homer; but always in a sense widely different from the above. Compare Il. Θ. 536. IV. 472. X. 252. The Scholiast understands ἐπερχόμενον as the accusative absolute, for ἐπερχομένον; i. e. *as he advanced.*

538. Ἀλκίονος γέροντος. Nereus; and not either Proteus or Phorcys, as the Scholiast supposes. See Hesiod. Theogon. 234. and compare Il. Σ. 52.—The allegorical notion affixed by some to ἀργυρόπεζα, and the various epithets applied to the gods, has something too refined in it to be natural. The interpretation of the Scholiast is more simple, and equally probable: ἀργυρόπεζα· λαμπρόπους, ἀπὸ μέρους ὅλη καλή.

539. κερτομίοισι. Scil. ἔπει. Compare v. 519. The ellipsis of this word is very frequent in this and similar expressions. Thus, in Il. Δ. 256. with μελιχίοισι; and so P. 431. See Bos. Ellipsis. Gr. p. 96. Schol. κερτομίους· ἐρεθιστικοῖς· i. e. *provoking, taunting.*

Τίς δ' αὖ τοι, δολομήτα, Θεῶν συμφράσσατο βουλάς; 540
 Αἰεὶ τοι φίλον ἔστιν, ἐμὺ ἀπὸ νόσφιν ἴοντα,
 Κρυντὰδια φρονέοντα δικαζέμεν· οὐδέ τι πῶ μοι
 Πρόφρων τέτληκας εἰπεῖν ἔπος, ὅ, τι νοήσης.

Τὴν δ' ἡμίβητ' ἔπειτα πατὴρ ἀνδρῶν τε Θεῶν τε·

"Ἡρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλλω μύθους 545

Εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῳ περ ἐούσῃ.

'Αλλ' ὃν μὲν κ' ἐπεικὲς ἀκούμεν, οὔτις ἔπειτα

Οὔτε Θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·

Ὅν δέ κ' ἐγὼν ἀπάνευθε Θεῶν ἐθέλωμι νοῆσαι,

Μή τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα. 550

Τὸν δ' ἡμίβητ' ἔπειτα βοῶπις πότνια "Ἡρη·

540. τίς δ' αὖ. The particle δὲ is frequently used at the beginning of a sentence, without μὲν preceding : where it indicates an abruptness expressive of the speaker's indignation. Compare II. Φ. 481. In the same manner the Latins employ *vero*. Liv. XXVI. 21. *Id vero adeo superbum atque indignum, &c.* Zeunè on Viger, p. 437. ed. Oxon.

541. Eustathius points out the change in the construction by which the participles ἴοντα and φρονέοντα are taken in the accusative in reference to the infinitive δικάζειν, instead of the dative, to agree with σοί. Instances of the same kind are very common. Herod. I. 37. τὰ κάλλιστα πρότερόν κοτε καὶ γενναιώτατα ἡμῖν ἦν, ἐξ τε πολέμους καὶ ἐς ἀγρας φοιτῶντας εὐδοκίμειν. See Matt. Gr. Gr. §. 535. Obs. Hemsterhuis on Lucian, vol. III. p. 470. and compare II. X. 109.

542. οὐδέ τί πω. See on vv. 106. 124. *supra*.

543. εἰπεῖν ἔπος. See Pental. Gr. p. 247. on Soph. Antig. 551.—ἔπος. *Consilium* : and so μῦθος, v. 545.

544. πατὴρ ἀνδρῶν τε θεῶν τε. Virg. Æn. XI. 725. *Hominum sator atque deorum*. So Æn. I. 69. X. 2. Compare Ennius in Macrob. Saturn. VI. 1.

546. χαλεποί τοι ἔσονται. *They will be too hard for you* : χαλεπὸν ἔσται σοι εἰδέναι αὐτούς. Thus the prophet says of the True God : Isaiah xl. 28. LXX. οὐδὲ ἔστιν ἐξεύρεσις τῆς φρονήσεως αὐτοῦ. Compare Job xi. 7. Ps. xcii. 5. Wisd. ix. 13. Rom. xi. 34. The future form εἰδήσειν, occurs only in this place in the Iliad ; in Od. Z. 257. H. 327. and some few times in the Hymns. In II. H. 226. and elsewhere, the Attic εἴσομαι is used.

547. οὔτις ἔπειτα Οὔτε Θεῶν κ. τ. λ. *No one shall know it before thee* ; i. e. thou shalt know it before all others. Thus, in II. Θ. 253. οὔτις πρότερος Δαναῶν, πολλῶν

περ ἴοντων, Εὐξάτο Τυδείδαο ; i. e. Τυδείδης εὐξάτο πρότερος πάντων : *antevertit ceteros*, as Heyne interprets it. Compare P. 14. The Scholiast supplies σὲ before ἀκούμεν, instead of which Mr. Penn affirms that the context requires θεοὺς καὶ ἀνθρώπους. This, however, seems to be of little importance. In either case, the words of Jupiter are a sufficient assurance that Thetis had not gained an unequivocal assent to her prayers, and that she had not been made acquainted with the divine counsels. For, according to this declaration, Juno was first to be instructed in the plans of Jupiter ; and, accordingly, those plans were gradually developed to her, first, partially, in Θ. 473. and fully and finally in II. O. 61. See the notes on these places. The adjective ἐπεικὴς denotes *fitting, proper*. Eustath. ἀντὶ τοῦ πρέπον καὶ ἐοικός. Later writers employed this adjective in the sense of *πᾶος*, but this use of the word was wholly unknown to Homer. See Koën ad Gregor. Corinth. p. 520.

550. ταῦτα ἕκαστα. Eustath. *καυότερον ἔχει σχηματισθῆναι μετέπεσε γὰρ ἀπὸ ἀρσενικοῦ γένους εἰς οὐδέτερον*. It is not unusual for the demonstrative pronouns to be put in the neuter plural, although the word to which they refer is of a different gender, and in the singular. See Matt. Gr. Gr. §. 439. The verb μεταλλάξιν, *to scrutinize*, is metaphorically applied from the searching for metals ; and signifies properly, like μεταλλεύειν, *to dig metals from the mine*. Hesych. μεταλλεῖν ζητεῖ, ὀρύσσει, ἀνασκάπτει. Eustathius explains the metaphor ἐκ τῶν μετάλλων, ἐπεὶ μηδὲν περιεργότερον τῆς μεταλλουργίας. Although the verb is sometimes used of *impertinent curiosity*, it as commonly denotes *simple enquiry*, as in II. Γ. 177. K. 125. Od. A. 231. Γ. 69. *et alibi*. See also Pierson ad Mœrin, p. 239.

551. βοῶπις. *Having large eyes*. Ernesti : *magnis oculis formosa*. Hesych. *μεγαλόφ-*

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;
Καὶ λῖν σε πάρος γ’ οὐτ’ εἶρομαι, οὔτε μεταλλῶ·
Ἀλλὰ μάλ’ εὐκηλος τὰ φράζειαι, ἅσ’ ἐθέλησθα.

Νῦν δ’ αἰνῶς δεῖδοικα κατὰ φρένα, μή σε παρείπῃ 555

Ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.

Ἡερίη γάρ σοί γε παρέζετο, καὶ λάβε γούνων.

Τῇ σ’ οὔω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα

Τιμίσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560

Δαιμονίη, αἰεὶ μὲν ὅτεια, οὐδέ σε λήθω·

Προῖξαι δ’ ἔμπης οὔτι δυνήσῃαι, ἀλλ’ ἀπὸ θυμοῦ

Μᾶλλον ἐμοὶ ἔσαι· τὸ δέ τοι καὶ ρίγιον ἔσται.

θαλμος, εὐόφθαλμος. It was observed on v. 98. that large eyes were looked upon as a mark of peculiar beauty among the ancients. The translators render this epithet absurdly enough by *bovinis oculis*; as if the eye of the ox were larger in proportion than that of other animals. The words *βουγαῖος*, II. N. 824. *βούβρωστις*, Ω. 532. and *βοῶπις*, are all of the same class, and are compounded of the intensive particle *βοῦ*, or *βοῦς*, in reference to the size of the animal. With the same force, *ἵππος* also is used in composition. Etym. Mag. εἴωθε γὰρ ἡ προσθήκη τῶν τοιούτων ζώων τὸ μέγεθος τοῦ ὑποκειμένου δηλοῦν, οἷον, βούλιμος, ὁ μέγας λιμός· βούπαις, ὁ μέγας παῖς. So Eustathius on II. N. 824. Hesych. βού τὸ μέγα καὶ πολὺ δηλοῖ.

553. *πάρος γ’ οὐτ’ εἶρομαι*. The present is frequently joined with *πάρος*, in reference to a past action; the adverb itself sufficiently denoting the time. Compare II. Δ. 264. M. 347. O. 257. II. 23. Σ. 386. and elsewhere. In like manner the Latins use *dudum* with a present tense; as in Virg. *Æn.* II. 103. *Jamdudum sumite poenas*.

554. *εὐκηλος*. *Æolicè* for *ἔκηλος*, *quiet, tranquil*. In Homer the word is generally used of *mental*, and, by others, of *bodily, tranquillity*; so as to mean *at ease, or careless*. Such is also, probably, the sense in Od. Γ. 311. Φ. 259. and elsewhere; but not necessarily so.—*τά*. For *ταῦτα*, as in v. 125.; and *ἄσσα*, for *ἅτινα*, from the Doric *σά*, for *τινά*. It is frequently used in Homer and Herodotus. Hence *σά μόν*, in the Megarensian dialect, for *τὴ μὴν*; Aristoph. *Acharn.* 757. See Zeunè on Viger, p. 28.

555. *μή σε παρείπῃ*. *Ne te blanditiis persuaserit*. CLARKE. II. Z. 337. *παρειπούς* ἄλοχος μαλακοῖς ἐπέεσσιν. In this passage it is evidently used in a bad sense: but more frequently it occurs in a good one. Thus *αἶσιμα παρειπών*, II. Z. 62. H. 121. So also *παράφημι*, in v. 577.

558. *τῇ σ’ οὔω*. *Wherefore I suspect*. Schol. *ταύτῃ σε ὑπονοῶ*. See on v. 289.

561. *δαιμονίη*. A term of address very frequent in Homer, and similar to the Latin, *O bona*. Damm: *Vox plerumque honorifica, sæpe tamen admixta aliqua admiratione fortuinæ vel animi insignioris in utramque partem*. It generally, in Homer, expresses a degree of rebuke, or indignation. Compare II. B. 190. 200. Γ. 399. Δ. 31. Z. 326. 407. I. 40. N. 448. Ω. 194. It is also used repeatedly by Plato.

562. *ἔμπης*. *Ionice* for *ἔμπας*. Its primary import is *altogether*, as if compounded of *ἐν πᾶσιν*, scil. *τρόποις, omnibus modis*; and in this signification it occurs frequently in Homer. Compare II. H. 196. Θ. 33. 464. I. 514. and elsewhere. Its more general acceptance, however, is *tamen*; as in this place, *et passim*. Hesych. *ἔμπης· ὅμως, πάντως, ὁμοίως*. The following is cited in Blomfield's Gloss. on *Æsch. Prom.* 48. from Valckenær, on *Theocrit. Idyl.* XV. 36. *Usitator etiam voculæ significatus, tamen, nihilominus, hic posset locum reperire: ἔμπα, ἔμπας, vel ἔμπης hoc sensu tum ab aliis, sed frequenter adhibetur a Pindaro et Apollonio Rhodio; in hujus Argonauticis minime vicies recurrens; usitatissimum ἀλλ’ ὅμως dicitur ἀλλ’ ἔμπης et ἀλλ’ ἔμπας Hesiodo, Callimacho, Apollonio, sed et Epicharmo, et Theocrito, X. 29. XXII. 17. Priori sensu ponitur ἔμπης sæpe apud Homerum, et in Æsch. Eumen. 229. ubi μέγας ἔμπας, sicuti Theocritus dixit καλὸν ἔμπας. Hermann on Viger, p. 616. maintains, that it is never used, except in the sense of *tamen*.—ἀπὸ θυμοῦ, i. e. *ἀποθύμος, invisus, ingratus*. The preposition *ἀπὸ* properly implies *removal or distance* from a place, and hence *alienation* from an object. Thus Diogen. Laert. I. 100. *ἀπὸ θυμοῦ ποιεῖν, abalienare*. See Matt. Gr. Gr. §. 573. Viger *de Idiom.* p. 467.*

Εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

'Αλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπέθεο μύθῳ.

565

Μή νύ τοι οὐ χραίσμωσιν, ὅσοι Θεοὶ εἰς' ἐν' Ὀλύμπῳ,

'Ἀσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέω.

'Ως ἔφατ'· ἔδδισε δὲ βοῶπις πότνια Ἥρη·

Καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ.

'Ωχθησαν δ' ἀνὰ δῶμα Διὸς Θεοὶ οὐρανίῳνες·

570

Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,

Μητρὶ φίλῃ ἐπῖηρα φέρων λευκωλένῳ Ἥρη·

'Ἢ δὴ λοίγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,

Εἰ δὴ σφῷ ἔνεκα θνητῶν ἐριδαίνετον ὤδε,

'Εν δὲ Θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς

575

'Εσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦση,

Πατρὶ φίλῃ ἐπῖηρα φέρειν Διὶ, ὄφρα μὴ αὐτε

564. εἰ δ' οὕτω τοῦτ' ἐστίν, κ. τ. λ. *Fac vero hoc ita se habere, ut tu suspicaris; scito hoc mihi ita placere.*

567. ἄσπον ἰόνθ'. Eustathius, and after him, Barnes and others, understand *ἰόντε* in reference to *θεοὶ*, and the verb *χραίσμωσι* in the plural. Nor is it unusual to put the plural of the verb with the dual of the subject; as in Il. Δ. 453. E. 275. Π. 337. Ψ. 276. And so Eurip. Phœn. 69. τῷ δὲ ξυμβάντ' ἔταξαν. This construction, however, can never obtain unless when speaking of *two* subjects. The examples to the contrary, adduced in Matthiæ's Gr. Gr. §. 303. Obs. are most of them corrupt; and the rest must be differently explained. See Blomfield's Remarks in loc. The truth is, that the word *ἰόνθ'* is not *ἰόντε*, but *ἰόντα*, in the accusative singular after the verb *χραίσμωσι*, and refers to *ἐμέ*, i. e. Jupiter, understood. See on v. 28. The expression *ἄσπον ἰέναι* occurs repeatedly in Homer, and always implying *opposition* and *hostility*, never *assistance* or *support*: except, perhaps, in Il. I. 504. Ψ. 8. where it implies neither the one nor the other. Compare Il. O. 105. X. 92. See also Dawes Misc. Crit. p. 84. ed. Kidd.—*ἀάπτους*. *Invincible*. Scholiast: ὦν ἀπτεσθαι οὐδεὶς δύναται ἢ τολμᾷ.

569. ἐπιγνάμψασα φίλον κῆρ. *Curbing her passion*. Eustath. ὑποχαλασθεῖσα τοῦ ἀτενοῦς ἥθους· ἡ δὲ μεταφορὰ ἐκ τῶν καμπτομένων σωμαίων. The verb *ἐπιγνάμπτω* is used in the same sense in Il. B. 14. T. 510. In Φ. 178. it signifies, properly, *to bend*.

572. ἐπῖηρα φέρων. So again in v. 578. The derivation of the word *ἐπῖηρος*, is matter of considerable doubt among the commentators; some deducing it from *ἐράω*, others from *ἀρέω*, or *ἀρέσκω*, and others

again from *ἦρ*. Apollonius and the Scholiast explain *ἐπῖηρα* by *τὴν μετ' ἐπικουρίας χάριν*, from *ἦρ*, *ἦρος*, explained by *ἐπικούρια* in Herodian, cited by Eustathius. And so Heyne. Damm observes that the word never occurs in Homer except in the neuter plural; and that always *pro eo quod juvat et gratum est*. Hesych. *ἐπῖηρος*· βοηθός, ὁ χάριν ἀποδιδούς. The simple form *ἦρος*, is used occasionally; as in Il. Ξ. 132. and it is thought by many that the words should be here separated by Tmesis as in Od. Γ. 164. ἐπὶ ἥρα φέροντες. This, however, is at least questionable; and the phrase *ἐπῖηρα φέρειν* occurs in Soph. CEd. T. 1094.

573. ἡ δὴ λοίγια ἔργα κ. τ. λ. *Truly there will be sad doings*. So above in v. 518.

575. κολῶν. *A tumult*. The Scholiast derives the word from *κολοιδός*, *a jay*, or *daw*; in allusion to its chattering. Damm, however, considers this etymology as altogether absurd, and deduces it immediately from *κλάω*, *clamo*. Hence the verb *κολαῶν*, *to be clamorous*, *to prate*: Il. B. 212. See the passage from Gellius, there cited.

576. ἐπεὶ τὰ χερεῖονα νικᾷ. Euripides has borrowed this expression in Phœn. 903. ἐπεὶ δὲ κρεῖσσον τὸ κακὸν ἐστὶ τάγαθον. With greater latitude in Suppl. 198. ἔλεξε γάρ τι, ὥς τὰ χεῖρονα Πλείω βροτοῖσιν ἐστὶ τῶν ἀμεινόνων. Compare also Soph. Philoct. 455. Ὅπου γ' ὁ χείρων τάγαθον μεῖζον σθένει, Κάποφθίνει τὰ χρηστά χῶ δεινὸς κρατεῖ. Τοῦτους ἐγὼ τοὺς ἀνδρας οὐ στέρξω ποτέ. In this passage, however, τὰ χερεῖονα is simply *malum*; viz. the disturbance, which interrupted the tranquillity of the gods. The same Hemistich is repeated in Od. Σ. 403.

Νεικείῃσι πατὴρ, σὺν δ' ἡμῖν δαῖτα τaráξη.
 Εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
 Ἐξ ἐδέων στυφελίζαι· ὃ γὰρ πολὺ φέρτατός ἐστιν.
 Ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 Αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν.
 Ὡς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
 Μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε· 585
 Τέτλαθι, μῆτερ ἐμῇ, καὶ ἀνάσχεο, κηδομένη περ,
 Μή σε, φίλῃν περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι
 Θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,
 Χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 Ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο·
 Πᾶν δ' ἤμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 Κάππεσον ἐν Δήμῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 Ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
 Ὡς φάτο· μείδῃσε δὲ Θεὰ λευκώλενος Ἥρῃ· 595
 Μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 Αὐτὰρ ὃ τοῖς ἄλλοισι Θεοῖς ἐνδέξια πᾶσιν

580. εἴπερ γάρ κ' ἐθέλῃσι κ. τ. λ. This sentence closes with an elegant aposiopesis: similar to that in v. 135. The sense may be thus filled up: τοῦτο δύναται ποιεῖν. This is much better than understanding στυφελίζαι in the optative: and more suitable to the custom of the ancients, who frequently intimated their intentions by gesture instead of speech. The verb στυφελίζειν (from στυφελός, *asper*) signifies *to treat, or handle, roughly*: hence, *to hurl down, to dethrone*. Schol. στυφελίζαν ἀποκινῆσαι, ἀναστρέφαι.

582. καθάπτεσθαι. Infinitive for Imperative. See on v. 20.

584. δέπας ἀμφικύπελλον. The ἀμφικύπελλον, according to Damm, is the same as the κύπελλον, v. 596. in which place Eustathius quotes a passage from Aristotle (Hist. Animal. IX. 40.), proving, by a comparison from the honeycomb, in which the little cells appear back to back, that the ἀμφικύπελλον, called also δικύπελλον, was a double cup, having a bottom in the middle, common to each cup. Others distinguish between the ἀμφικύπελλον and the δικύπελλον, assigning Aristotle's description to the latter, and describing the former as a cup *with two handles*, and wider in the body than at the mouth. As δέπας and ἀμφικύπελλον are both substantives, the one must be in apposition with the other.

587. ἐν ὀφθαλμοῖσιν ἴδωμαι. The pre-

position ἐν is here redundant, as in Soph. Œd. T. 821. See note, Pental. Gr. p. 58.

589. ἀργαλέος γάρ Ὁ. ἀντιφέρεσθαι. For ἀργαλέον ἔστιν δι' ἀντιφέρεσθαι. This construction is very common.

590. ἦδη γάρ με κ. τ. λ. The occasion upon which Vulcan had formerly interfered in behalf of Juno, in consequence of which he received the punishment here mentioned, is that related in Il. O. 17. sqq. Compare Il. Ξ. 249. and see also on v. 403. *supra*. It is a different fable to which allusion is made in Il. Σ. 395.

591. τεταγών. Aor. 2. with the Ionic reduplication from τάζω, or τάω (whence τείνω), signifying *to extend the hand in order to take hold of* any thing; and so *to seize*. The imperative τῇ occurs in Il. Ξ. 220. Ψ. 618. Od. E. 346. Θ. 477. I. 347. K. 487. Hesych. τῇ· λάβε· τινὲς δὲ καὶ σὺν τῷ ἰ γράφουσι (τῇ), σὺχ ὑγιῶς. Homer always uses this verb ἀσυνδέτως, without a copulative conjunction. Of the construction, see on v. 197.—Eustath. βηλὸς δὲ συνήθως, ὃ τῆς οἰκίας βατήρ, παρὰ τὸ βαίνεισθαι, ὡς καὶ οὐδὲς παρὰ τὸ ὀδεύεσθαι· ὅθεν καὶ τόποι ἀβέβηλοι μὲν, οἱ ἱεροὶ καὶ ἄβατοι· βέβηλοι δὲ, οἱ βατοὶ καὶ τοῖς τυχούσι. Anglice, *the threshold*.

594. Σίντιες ἄνδρες. The first inhabitants of the Isle of Lemnos.

597. ἐνδέξια. See on v. 471.

Οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 "Ασβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι Θεοῖσιν,
 'Ως ἴδον "Ηφαιστον διὰ δώματα ποιπνύοντα.

600

"Ως τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 Δαίνυντ' οὐδέ τι θυμὸς ἐδέυετο δαιτὸς εἵσης,
 Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ᾄδιδον, ἀμειβόμεναι ὅπῃ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡλείοιο,

605

Οἳ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,

"Ηχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις

"Ηφαιστος ποίησεν ἰδυίησι πραπίδεσσι.

Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,

"Ενθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·

610

"Ενθα καθεῦδ' ἀναβάς· παρὰ δὲ, χρυσόθρονος "Ηρη.

599. ἄσβεστος γέλως. Plato, *de Repub.* III. objects to the epithet ἄσβεστος, *inextinguishable*. It is evident, however, that it is here used, by a kind of poetical exaggeration, simply in the sense of *continued*. This continued laughter was fairly raised at Vulcan's expense, who, as Eustathius observes, was officiously performing the office of Hebe and Ganymede. It is evident that this description of the banqueting gods is formed upon the prevailing customs of the heroic ages.

604. ἀμειβόμεναι ὅπῃ καλῇ. See on v. 84. *supra*.

606. κακκείοντες. For κατακείοντες, from κατακείω, *decumbere cupio*.

610. ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. *Whenever sweet sleep came over him*. The optative is used with the adverbs of time ὅτε, ἐπειδὴ, ὅποτε, in reference to a past action frequently repeated. See Matt. Gr. Gr. §. 521.

611. ἐνθα καθεῦδ' ἀναβάς. Eustathius

makes a distinction between καθεύδειν and ὕπνοῦν, the verbs which are used at the end of this book and the beginning of the next, with regard to Jupiter's sleeping. He says, καθεύδειν only means, *lying down in a disposition to sleep*; which solves the contradiction which else would follow in the next book; where it is said, Jupiter did *not* sleep.—It has been remarked by the Scholiast, that this is the only book of the twenty-four without any simile; a figure in which Homer abounds every where else. The like remark is made by Madame Dacier on the first of the *Odyssey*: and because the poet has observed the same conduct in both works, it is concluded he thought a simplicity of style, without the great figures, was proper during the first information of the reader. This observation may be true; but I cannot think the book had been the worse, though he had thrown in as many similes as Virgil has in the first *Æneid*. POPE.

THE

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, Β’.

Ἐπιγραφαί.

‘ΟΝΕΙΡΟΣ καὶ ΚΑΤΑΛΟΓΟΣ ἢ ΒΟΙΩΤΙΑ.

Ἄλλως.

Βῆτα δ’ Ὀνειρον ἔχει, ἀγορὴν, καὶ νῆας ἀριθμεῖ.

THE ARGUMENT.

THE TRIAL OF THE ARMY AND CATALOGUE OF THE FORCES.

Jupiter sends a deceitful vision to Agamemnon, persuading him to lead the army to battle; and the General, who is deluded with the hopes of taking Troy without the assistance of Achilles, but fears the army was discouraged by his absence, and the late plague, as well as by the length of time, contrives to make trial of their disposition by a stratagem. He first communicates his design to the princes in council, that he would propose a return to the soldiers, and that they should put a stop to them if the proposal was embraced. Then he assembles the whole host, and upon moving for a return to Greece, they unanimously agree to it, and run to prepare the ships. They are detained by the management of Ulysses, who chastises the insolence of Thersites. The assembly is recalled, several speeches made on the occasion, and, at length, the advice of Nestor followed, which was, to make a general muster of the troops, and to divide them into their several nations, before they proceed to battle. This gives occasion to the poet to enumerate all the force of the Greeks and Trojans, and in a large Catalogue.

The time employed in this book consists not entirely of one day. The Scene lies in the Grecian camp, and upon the sea-shore; towards the end it removes to Troy.

Ἄλλοι μὲν ῥά Θεοί τε καὶ ἄνδρες ἵπποκορυσταί
Εὖδον παννύχιοι, Δία δ’ οὐκ ἔχε νήδυμος ὕπνος·

1. ἵπποκορυσταί. From ἵππος and κορύσσω, *armo*. It cannot, therefore, signify, as some have imagined, ἔχοντες ἱππείας τρίχας ἐν ταῖς κόρυσιν. In this place, it is nothing more than an ornamental epithet; so that ἄνδρες ἵπποκορυσταί may be rendered simply *warriors*; the word

properly signifying those *who fight from a chariot*. Schol. ἐφ’ ἵππων ὀπλιζόμενοι, ἢ ἵππους κορύσσοντες· τουτέστι πολεμικοί, ἢ ἀφ’ ἵππων μαχόμενοι.

2. εὖδον παννύχιοι. Aristotle tells us (*Poët.* c. 26.), that this place had been objected to by some critics of those times.

'Αλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς 'Αχιλῆα
 Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν 'Αχαιῶν.
 "Ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλῇ,
 Πέμψαι ἐπ' 'Ατρείδῃ 'Αγαμέμνονι οὐλον ὄνειρον.
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Βάσκ' ἴθι, οὔτε "Ονειρε, θαὸς ἐπὶ νῆας 'Αχαιῶν.
 'Ελθὼν ἐς κλισίην 'Αγαμέμνονος 'Ατρείδαο,
 Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω.
 Θωρῆξαι ἐκέλευε κάρη κομόωντας 'Αχαιοὺς
 Πανσυδὶρ' νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς 'Ολύμπια δώματ' ἔχοντες

5

10

They thought it gave a very ill idea of the military discipline of the Greeks, to represent a whole army unguarded, and all the leaders asleep. They also pretended it was ridiculous to describe all the gods sleeping beside Jupiter. To both these Aristotle observes, that nothing is more usual or allowable than the figure which puts all for the greater part. One may add, with respect to the latter criticism, that nothing could give a better image of the superiority of Jupiter to the other gods, or of the Supreme Being to all second causes, than the vigilance here ascribed to him over all things divine and human. POPE. Of the construction see on Il. A. 414. The adjective *νήδυμος* is a constant epithet of *sleep* in Homer, and from the context it is clearly synonymous with *ήδύς*. Now there is also another adjective, *ήδνμος*, employed in the same sense and connexion in Hom. H. in Merc. 241. 449. Apoll. Rhod. II. 402. and other writers; whence it is probable that there are different forms of the same derivative; if, indeed, the former has not arisen from an error in transcription, since it generally follows a word of which *ν* would otherwise be the final letter. It has even been proposed to read here *ἔχεν ήδνμος ὑπνος*, and apply similar corrections otherwise; but, supposing an error in the first instance, the usage was subsequently retained, and therefore cannot, in the face of all the MSS. and the authority of recent writers, be arbitrarily set aside. See Quint. Smyrn. II. 63. It recurs in Il. K. 91. 187. *Ξ*. 354. II. 454. Od. Δ. 793. and elsewhere. Some have derived it from *νή δύειν*, in the sense of *unde exire nequit*, i. e. *deep, sound*; but this will seldom suit the context.

4. *τιμήσῃ, ὀλέσῃ δέ*. Some MSS. have *τιμήσει*. Hence it has been proposed by Voss, Hermann, and others, to read *τιμήσει', ὀλέσαι*, in the optative; and it is admitted that this syntax would be more regular. Thus, Il. Φ. 137. "Ορμυγε δ' ἀνὰ θυμὸν,

ὅπως παύσειε κ. τ. λ. See, however, on Il. E. 128.

5. Virg. *Æn.* IV. 287. *Hæc alternanti potior sententia visa est.*

6. *πέμψαι ἐπ' 'Ατρείδῃ κ. τ. λ.* For *ἐπιπέμψαι*. Damm understands *οὐλος* in this place to be *Ionicè* for *ὄλος*, so that *οὐλον "Ονειρον* would mean nothing more than a complete, i. e. a coherent, dream. But although the Ionic form of *ὄλος* repeatedly occurs in Homer (e. g. Il. K. 134.); still the more usual signification of the epithet is *destructive*. Compare Il. E. 461. 717. P. 756. Φ. 536. Schol. *οὐλον· τὸν ὀλέθριον· τὸν ἐπ' ὀλέθρῳ πεμπόμενον*.—Of the mythology of dreams compare Od. Δ. 800. T. 560. Ω. 12.

8. *βάσκ' ἴθι*. Aul. Gell. XIII. 23. *Quis tam obtuso ingenio est, quin intelligat, βάσκ' ἴθι, verba duo idem significantia non frustra posita esse ἐκ παραλλήλου, ut quidam putant: sed hortamentum esse acre imperatæ celeritatis.* The verb *βάσκω* is formed from *βάω* or *βῆμι*, as *φάσκω* from *φάω* or *φημι*, *γῆράσκω* from *γῆράω*, and the like.

10. *ἀγορευέμεν*. Infinitive for Imperative. The adverb *ἀτρεκέως* is to be rendered accurately, *word for word*.

11. *κάρη κομόωντας 'Αχαιοὺς*. For *κατὰ κάρηνα*. It is more common, however, to read *καρηκομόωντας* in one word, which is less correct. The indeclinable noun *κάρη* is formed, by apocope, from *κάρηνον*, or the plural *κάρηνα*. Of *κελεύειν*, and like verbs, the construction is more regular with the dative as in v. 50. *infra*; but they also take an accusative, followed by an infinitive, as in this place. See Matt. Gr. Gr. §. 380. 1.

12. *πανσυδὶρ*. *Omni impetu*. The dative of the noun *πανσυδὶρ*, used adverbially. From *πᾶν* and *σύνω*, *moveo*. It is sometimes written *πασσυδὶρ*.

13. The more usual signification of the adverb *ἀμφίς*, derived from the preposition *ἀμφί*, is, *around, on both sides*; and some-

Ἀθάνατοι φράζονται· ἐπέγναμψε γὰρ ἅπαντας

Ἥρῃ λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται.

15

Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσε·

Καρπαλίμως δ' ἴκανε θεὰς ἐπὶ νῆας Ἀχαιῶν·

Βῆ δ' ἄρ' ἐπ' Ἀτρείδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

Εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος·

Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶ νύϊ ἐοικώς,

20

Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων.

Τῷ μιν εἰσάμενος προσεφώνεε θεὸς Ὀνειρος·

Εὐδεις, Ἀτρείος νιὲ δαΐφρονος, ἱπποδάμοιο ;

Οὐ χρὴ παννύχιον εὐδεῖν βουληφόρον ἄνδρα,

times, between, as in Il. Γ. 115. Hence, differently; as in this place. Eustath. ἀμφίς φράζονται διχογνωμονοῦσι. So also in Il. N. 345. τῷ δ' ἀμφίς φρονέοντε.

15. Τρώεσσι δὲ κήδε' ἐφήπται. And troubles have been connected with, i. e. hang over, will befall, the Trojans. It seems that these words were not in the text of Homer in the time of Aristotle, but were inserted, instead of the clause δίδομεν δὲ οἱ εὖχος ἀρῆσθαι, by certain critics, who conceived that the original made Jupiter guilty of a lie, in promising glory to Agamemnon. Hence, Plato de Repub. III. sub fin. Δεῖ περὶ θεῶν καὶ λέγειν καὶ ποιεῖν, ὥς μήτε αὐτοὺς γόητας τῷ μεταβάλλειν ἑαυτοὺς, μήτε ἡμᾶς ψεύδεσι παράγειν ἐν λόγῳ, ἢ ἔργῳ. Πολλὰ ἄρα Ὀμήρου ἐπαινοῦντες ἄλλα, τοῦτο οὐκ ἐπαινεσόμεθα, τὴν τοῦ ἐνυπνίου πομπὴν ὑπὸ Διὸς τῷ Ἀγαμέμνονι. To remove this imputation, Aristotle informs us (Poët. 26.), that Hippias proposed to bring forward the accent to the penultima, so as to read δίδομεν for δίδόμεναι, the infinitive being used instead of the imperative. But although the Dream would, in this case, utter the promise of success to Agamemnon, the falsehood would equally attach itself to Jupiter as its author. Macrobius in Somn. Scip. I. 7. denies that there is any lie in the case; because Agamemnon, in neglecting to summon Achilles into the field, did not call out all the forces, and, consequently, in not complying with the conditions, absolved Jupiter from his promise. There is a striking resemblance between this dream and the lying spirit, which the Almighty permitted to lure Ahab to his destruction; 1 Kings xxii. 20. LXX. Καὶ εἶπε Κύριος, Τίς ἀπατήσει τὸν Ἀχαῶ βασιλεῖα Ἰσραὴλ, καὶ ἀναβήσεται, καὶ πεσεῖται ἐν Ῥεμμάθ Γαλαὰδ; καὶ εἶπεν οὗτος οὕτως, καὶ οὗτος οὕτως. Καὶ ἐξῆλθε πνεῦμα καὶ ἔστη ἐνώπιον Κυρίου, καὶ εἶπεν, Ἐγὼ ἀπατήσω αὐτόν. Καὶ εἶπε πρὸς αὐτόν Κύριος, Ἐν τίνι; καὶ εἶπεν, Ἐξελύσομαι, καὶ ἔσομαι πνεῦμα ψευδὲς εἰς τὸ

στόμα πάντων τῶν προφητῶν αὐτοῦ· καὶ εἶπεν, Ἀπατήσεις, καὶ γε δυνήσῃ· ἐξελεθε καὶ ποιήσον οὕτως. The same is repeated in 2 Chron. xvii. 19. and it frequently happens that the Deity accomplishes his judgments by means of the perverse wickedness of his creatures.—ἐφήπται. Perf. pass. from ἐφάπτω, *injungo*. Schol. ἐπήρηται, ἐπικρέμαται, τουτέστιν, ἐπικείται.

19. περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος. The verb περιχεῖω or περιχεύω, *circumfundo*, frequently signifies *to embrace*; and so ἀμφιχεύω, in Il. Ξ. 314. Hence these verbs are beautifully applied to *sleep*, to denote its complete possession of the mind. Compare Il. Ξ. 253. Ψ. 63. The application of the word is precisely similar in v. 41. —Of ἀμβρόσιος, see on Il. A. 131. 529.

20. στῇ δ' ἄρ' ὑπὲρ κεφαλῆς. Æn. IV. 702. *Devolat, et supra caput astitit*. Eustathius points out the strict correctness of the action of the dream. It rests upon the head, as the seat of the imagination; it assumes the similitude of the person most esteemed by Agamemnon, and, therefore, most likely to occupy his sleeping thoughts; and, just at the instant of his waking, it leaves an impression upon his senses, as of one having just ceased speaking.

22. μιν. This must be the accusative after προσεφώνεε, not εἰσάμενος; for, to denote *himself*, αὐτόν would have been added. See Butt. Gr. Gr. p. 296.

23. δαΐφρονος. It is worthy of remark, that throughout the Iliad, with the exception of the last book, this adjective signifies *brave*; in the last book, and throughout the Odyssey, *prudent*. In Hesiod it is used as in the Iliad. To ἱπποδάμος is to be referred the *equum domitor*, of Virgil *passim*.

24. οὐ χρὴ παννύχιον κ. τ. λ. Theocrit. Idyl. VIII. 66. οὐ χρὴ κοιμᾶσθαι βαθῶς σὺν παιδὶ νέμοντα. Schol. *ad loc.* τοῦτο δὲ ἐξ Ὀμήρου ἔχει. The sentiment is also imitated in Sil. Ital. III. 172. *Turpe duci somno totam consumere noctem*.

- ὦ λαοί τ' ἐπιτετράφатаι, καὶ τόσσα μέμηλε. 25
 Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 Ὅς σευ, ἀνευθεν ἔων, μέγα κήδεται ἡδ' ἐλαίρει.
 Θωρῆξαί σε κέλευσε κάρη κομόωντας Ἀχαιοὺς
 Πανσυνδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν 30
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 Ἀθάνατοι φράζονται· ἐπέγναμψε γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδὲ ἐφήπται
 Ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδὲ σε λήθη
 Αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη.
 Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ 35
 Τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλε.
 Φῆ γὰρ ὄγ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 Νήπιος· οὐδὲ τὰ ἤδη ἅ ῥα Ζεὺς μήδετο ἔργα.
 Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στονάχας τε 40
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας.
 Ἐγρετο δ' ἐξ ὕπνου· θείῃ δέ μιν ἀμφέχυντ' ὀμφή·
 Ἐζετο δ' ὀρθωθείς· μαλακὸν δ' ἐνδυνε χιτῶνα,
 Καλὸν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα· 45
 Ἀμφὶ δ' ἄρ' ὥμοισι βάλετο ξίφος ἀργυρόηλον·
 Εἴλετο δὲ σκῆπτρον πατρώϊον ἀφθιτον αἰεὶ,
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἦὼς μὲν ῥα Θεὰ προσεβήσετο μακρόν Ὀλυμπον,
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν. 50
 Αὐτὰρ ὃ κηρύκεσσι λιγυφθόγοισι κέλευε,
 Κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς·
 Οἳ μὲν ἐκήρυsson, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 Βουλὴ δὲ πρῶτον μεγαθύμων ἵζε γερόντων
 Νεστορέῃ παρὰ νηὶ Πυλοισιγενέος βασιλῆος·

25. ἐπιτετράφатаι. For ἐπιτετραμμένοι εἰσί.—μέμηλε. By Syncope, for μέμηλε. See Prelim. Obs. sect. IV.

27. ἀνευθεν ἔων. Scil. ἐν Ὀλύμπῳ. Virg. Aen. V. 726. Imperio Jovis huc venio, qui classibus ignem Depulit, et caelo tandem miseratus ab alto est.

35. ἀπεβήσετο. Imperfect, from ἀποβήσομαι. A new class of verbs arises, particularly in the Poets, from the future of the first form. Thus, δύσομαι, from δύναμαι, frequently occurs. So also λέξω, from λέγω, Il. I. 613. ὄρσο, from ὄρω, Il. Δ. 204. 264. οἶσω, from φέρω, Il. T. 173. Od. X. 106. and others.

36. ἃ ῥ' οὐ τελέεσθαι ἔμελλε. See on Il. A. 8. 92. So also immediately below, v. 38.

38. οὐδὲ τὰ ἤδη κ. τ. λ. For τὰ ἔργα, ἃ ῥα κ. τ. λ. It happens not unfrequently that the noun, which should precede the relative, follows it in the same case. Compare Il. H. 187. I. 131. P. 641. See Matt. Gr. §. 474. a.

39. θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεα. For ἐπιθήσειν.

41. ἀμφέχυντ' ὀμφή. See above, on v. 19. and on Il. A. 105.

43. νηγάτεον. New; from γίγνομαι. The word recurs in Il. Ξ. 185.

46. πατρώϊον ἀφθιτον αἰεὶ. See on v. 93. infra.

54. Νεστορέῃ παρὰ νηὶ Π. βασιλῆος. The genitive βασιλῆος is in apposition with Νέστορος, implied in the adjective Νεσ-

Τοὺς ὅγε συγκαλέσας, πυκινὴν ἡρτύνετο βουλὴν· 55
 Κλύτε, φίλοι, θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 Ἀμβροσίνην διὰ νύκτα· μάλιστα δὲ Νέστορι δίψῃ
 Εἰδός τε, μέγεθός τε, φυὴν τ', ἄγχιστα ἐύκει.
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 Εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος, ἵπποδάμοιο ; 60
 Οὐ χρὴ παννύχιον εὐδεῖν βουληφόρον ἄνδρα,
 ὦ λαοὶ τ' ἐπιτετράφαται, καὶ τόσσα μέμηλε.
 Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 Ὃς σευ, ἄνευθεν ἐὼν, μέγα κήδεται ἡδ' ἐλαίρει.
 Θωρῆζαί σε κέλευσε κάρη κομώνοντας Ἀχαιοὺς 65
 Πανσυδὴρ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 Ἀθάνατοι φράζονται· ἐπέγναμψε γὰρ ἅπαντας
 Ἥρῃ λισσομένη· Τρώεσσι δὲ κήδὲ ἐφῆπται
 Ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν. Ὡς δ' οὐ μὲν εἰπὼν 70
 ὦχετ' ἀποπτάμενος· ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 Ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 Πρῶτα δ' ἐγὼν ἔπεσι πειρήσομαι, ἢ θέμις ἐστί,

τορέῃ. So Il. E. 741. Γοργεῖν κεφαλὴν πελώρου, for Γοργόνοσ πελώρου. The same construction is used in Soph. CEd. T. 267. Antig. 1137. Compare also Il. E. 108. Od. A. 634. and see Matt. Gr. Gr. §. 431. 1. 55. ἡρτύνετο βουλὴν. *Consilium proposuit.*

56. ἐνύπνιον. For κατὰ τὸ ἐνύπνιον.
 57. ἀμβροσίνην νύκτα. See on Il. A. 529. E. 287. The epithet is applied to the night, as devoted to sleep, rather than, as some suppose, because men are refreshed in the night-time.

71. ὦχετ' ἀποπτάμενος. See on Il. A. 343.

72. ἀλλ' ἄγετ', αἶ κέν πως. Viljoison: λείπει τὸ σκοπήσομεν. The ellipsis of this verb is very common before the particles εἰπως, αἶκε, εἰ ἄρα, and the like. Compare Il. Z. 94. 275. and elsewhere. So in N. T. Mark xi. 13. Acts xxvii. 12. The Latins sometimes make a similar omission. Cicero ad Div. Ep. III. 9. *Quod te adeunt fere omnes, (sc. percontantur) si quid velis.* Sueton. IV. 2. *Facile id sane Tiberio patiente, (visuro) si per has mansue fieri posset ferum ejus ingenium.* The sense is filled up in Il. P. 652. Σκέπτετο νῦν, Μενέλαε δω-τρεφές, αἶκεν ἰδοῦαι. See Bos. Ellipsis. Gr. p. 407.

73. πρῶτα δ' ἐγὼν κ. τ. λ. The best commentary upon the first part of this book is in Dionysius of Halicarnassus, who has given us an admirable explication of the whole conduct of Agamemnon in his second

treatise, περὶ ἐσχηματισμένων. He says: *This prince had nothing so much at heart as to draw the Greeks to a battle, yet knew not how to proceed without Achilles, who had just retired from the army; and was apprehensive that the Greeks, who were displeased at the departure of Achilles, might refuse obedience to his orders, should he absolutely command it. In this circumstance, he proposes to the princes in council to make a trial of arming the Grecians, and offers an expedient himself; which was, that he should sound their disposition, by exhorting them to set sail for Greece; but that then the other princes should be ready to dissuade and detain them. If any object to this stratagem, that Agamemnon's whole scheme would be ruined if the army should take him at his word, which was very probable; it is to be answered, that his design lay deeper than they imagine; nor did he depend upon his speech only for detaining them. He had some cause to fear the Greeks had a pique against him, which they had concealed; and whatever it was, he judged it absolutely necessary to know it, before he proceeded to a battle. He therefore furnishes them with an occasion to manifest it, and at the same time provides against any ill effects it might have, by his secret orders to the princes. It succeeds accordingly; and when the troops are running to embark, they are stopped by Ulysses and Nestor.* POPE. ἢ θέμις ἐστί. The common reading, ὃ θέμις ἐστί, was retained in the former edition; which, if cor-

Καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω
 Ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

75

Ἦτοι ὃ γ' ὥς εἰπὼν, κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος.

Ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 Εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνίσπε,
 Ψεῦδός κεν φαῖμεν, καὶ νοσφιζοίμεθα μᾶλλον·

80

Νῦν δ' ἴδεν, ὃς μὲγ' ἄριστος ἐνὶ στρατῷ εὐχεται εἶναι.

Ἄλλ' ἄγετ', αἷ κέν πως θωρήξομεν νῆας Ἀχαιῶν.

Ὡς ἄρα φωνήσας, βουλῆς ἔξ ἤρχε νέεσθαι.

Οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,

85

Σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.

Ἦύτε ἔθνεα εἴσι μελισσῶν ἀδινάων,

rect, must, doubtless, be rendered, as there stated, *qua jus est* (scil. ἐν ἀγόρῃ); inasmuch as ἧ always signifies *qua* in Homer, never *quemadmodum*. Compare also Il. I. 33. It is clear, however, from Il. I. 134. and elsewhere, that the true import of the phrase is *quod fieri solet*; and hence it is more than probable that the true reading is that now exhibited, more especially as it is actually so written in Od. I. 268. Ω. 286. Compare also Od. Δ. 691. Α. 218. Ξ. 59. and see Hermann on Hom. H. in Merc. 241. The relative thus refers to the entire clause *πρῶτα δ' ἐγὼ κ. τ. λ.* and it was the custom for the prince, who summoned the assembly, to open the business, by declaring the object which he had in view. In the Venetian MS. the reading is ἡ θέμις ἐστί.—

74. φεύγειν. Simply, *to depart*; and so in v. 140. The epithet πολυκλήϊς, *having many benches of rowers*, is not derived from κλάω, *frango*, according to the explanation of Eustathius: but from κληῖς, *Ionisch* for κλείς. Schol. πολυκλήϊσιν πολυκαθέδροις, ἐξ οὗ πολυκώποις· κληῖδες γὰρ καλοῦνται αἱ τῶν ἐρεσόντων καθέδραι.

75. ὑμεῖς δ' ἄλλοθεν ἄλλος κ. τ. λ. Supply μέμνησθε before ἐρητύειν. See on Il. A. 20. and the note on Eurip. Phœn. 1263. Pental. Græc. p. 375.

79. ἡγήτορες ἠδὲ μέδοντες. Leaders and counsellors. Eustath. δηλοῦται διὰ μὲν τοῦ ἡγήτορες, τὸ τῶν βασιλείων ἡγεμονικόν· διὰ δὲ τοῦ μέδοντες, τὸ βουλευτικόν.

81. νοσφιζοίμεθα μᾶλλον. Scil. ἡ πειθοίμεθα. HEYNE. The sentiment of this passage is nearly allied to the following from Arrian. Expedit. Alex. Lib. VI. Οὐ γὰρ χρῆναι οὐτ' οὖν τὸν βασιλέα ἄλλο τι ἢ ἀληθεύειν πρὸς τοὺς ὑπηκόους· οὐτε τῶν ἀρχομένων τινὰ ἄλλο τι ἢ ἀληθεύειν

δοκεῖν τὸν βασιλέα. So also Quintil. Inst. Orat. IV. 2. *Nec illud quidem præteribo, quantam afferat fidem expositioni narrantis auctoritas.* On the other hand, compare Eccles. ix. 16. Of the construction see Matt. Gr. Gr. §. 524, 2.

82. εὐχεται εἶναι. See on Il. A. 91. and of the expression μὲγ' ἄριστος, on Il. A. 69.

84. Vulgo ἐξῆρχε, and so Eustathius. The compound verb, however, is always in Homer, with the single exception of v. 273. *infra*, followed by a genitive of the *thing* begun; as Il. Σ. 51. Θέτις δ' ἐξῆρχε γόοιο. Compare Il. Ζ. 316. 605. X. 430. Ω. 747. Wolf, and Heyne, therefore have properly separated the preposition from the verb.

87. ἦτε ἔθνεα εἴσι κ. τ. λ. The similes of Homer have been universally admired for their beauty and correctness, and for the intensity of feeling and accuracy of perception which they exhibit. This is the first of above two hundred, which occur in the Iliad; and, like most of those which succeed, has been imitated by Virgil. Æn. I. 434. *Qualis apes æstate nova per florea rura Exercent sub sole labor, cum gentis adultos Educunt foetus, aut cum liquentia mella Stipant, et dulci distindunt nectare cellas;* &c. Again in Æn. VI. 707. *Ac veluti in pratis, ubi apes æstate serena Floribus insidunt variis, et candida circum Lilia funduntur; strepit omnis murmure campus.* The similes in each poet have their peculiar beauties, though the design of them is very different. Macrob. Saturn. V. 11. *Vides descriptas apes a Virgilio opifices, ab Homero vagas? Alter discursum, et solam volatus varietatem, alter exprimit nativæ artis officium.* Virgil intended to describe the diligence of the builders of Carthage; Homer, the multitude of the Greeks issuing from the ships. The similitude is

Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων,
 Βοτρυδῶν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν,
 Αἱ μὲν τ' ἔνθα ἄλῃς πεποτήχεται, αἱ δὲ τε ἔνθα· 90
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἅπο καὶ κλισιάων
 Ἥϊόνος προπάρειθε βαθείης ἐστιχόωντο
 Ἰλαδὸν εἰς ἀγορήν· μετὰ δὲ σφισιν Ὅσσα δεδῆει,
 Ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἳ δ' ἀγέροντο.
 Τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα, 95
 Λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 Κήρυκες βοόωντες ἐρήτουν, εἴποτ' αὐτῆς

threefold; viz.—the number of troops expressed by the swarm of bees; their egression from the ships in a continued troop, by the bees pouring out of the rock; and their dispersion over the shore, by their settling upon the flowers. Spondanus, therefore, as Pope correctly observes, was mistaken in confining the whole of the comparison to the single word Ἰλαδὸν, *cateruatim*. But, although the similes of Homer are for the most part rigidly exact in their resemblance to the action which they are chosen to illustrate, they frequently involve a series of minor particulars, suggested to the poet's mind, without any connexion with the main points of the similitude. Compare v. 469. Il. Γ. 3. Δ. 130. Θ. 551. Κ. 5. Μ. 278. Ν. 137. Ξ. 16. With such passages as these before him, Cicero might fairly ask in Tusc. Disp. V. 39. *Quæ species ac forma pugnae, quæ acies, quod remigium, qui motus hominum, qui ferarum, non ita expictus est, ut, quæ ipse non viderit, nos ut videremus effecerit?*—Eustathius affixes five distinct significations to the adjective ἀδινός, viz. ἀθρόος, οἰκτρός, ἡδός, πυκνός, ἡρέμα. Damm comprises all these into one simple notion, *densus cum delectatione aliqua*; so that ἔθνεα μελισσῶν ἀδινάων, may be rendered, *examina apum frequentium et dulcia sectantium*. The construction of εἰσι, with ἔθνεα, is a violation of the well-known idiom, by which nouns in the neuter plural take the verb in the singular. This idiom is almost invariable in Attic, except when persons or animate creatures are signified. See Porson on Eurip. Orest. 596. It may be said, perhaps, in the present instance, that ἔθνεα is joined with μελισσῶν, and therefore can hardly be called an exception to the rule. Homer, however, does frequently violate it. Compare infra vv. 135. 489. and elsewhere.

89. βοτρυδῶν. In a cluster like a bunch of grapes. Virg. Georg. IV. 557. *Jamque arbore summa Confluere, et lentis wam demittere ramis.*

90. ἄλῃς. Eustath. ἡθροισμένως.

93. μετὰ δὲ σφισιν Ὅσσα δεδῆει. This assembling of the army is full of beauties. The lively description of their overspreading the field; the noble boldness of the figure, when Fame is represented in person shining at their head; the universal tumult succeeded by a solemn silence; and lastly, the graceful rising of Agamemnon: all contribute to cast a majesty on this part. In the passage of the sceptre (v. 101.), Homer has found an artful and a poetical manner of acquainting us with the high descent of Agamemnon, and celebrating the hereditary right of his family; as well as finely hinting the original of his power to be derived from heaven, in saying the sceptre was first the gift of Jupiter. It is with reference to this, that in the line where he first mentions it (v. 46.), he calls it ἄφθιτον αἰεὶ. POPE. This sceptre is mentioned by Pausanias, as still in the possession of the Chæroneans, by whom it was held in the highest veneration. See Pent. Græc. note on Æsch. Theb. v. 525. p. 444. The verb δεδῆει is the pluperf. mid. of δαίω, *to burn*; and its figurative application is expressive of great energy. So Od. Y. 353. οἰμωγῇ δέδγη. Virg. Æn. I. 436. *Fervet opus*. It has a different import in Il. E. 4. Of the construction, see on Il. A. 221. and of the noun ὄσσα, on Il. A. 105.

95. τετρήχει. Pluperfect from the unused verb τρήχειν, which is the same as τραχύ-ναι, *to be rough*; hence, *to be tumultuous*; as applied metaphorically to an assembly. Schol. ἐτραχύνετο ὑπὸ θυρύβου, θυρυβώδης ἦν. So Il. H. 345. ἀγορῇ, δεινῇ, τετρηχυνῖα. Others, however, regard τετρηχα as the Ionic perfect, used intransitively, of θράττειν, an Attic form of ταρασσεῖν. The MSS. vary between στεναχίζετο and σπον-αχίζετο. Both forms are found in Homer; but the former, according to Wolf, is alone correct.

96. ὄμαδος. Schol. ἡ ὁμοῦ αὐδῇ. Hence also, *an assembled multitude*, as in Il. H. 306. where, as Damm observes, we have λαὸν *de Græcis*, ὄμαδον *de barbaris*.

Σχοίατ', ἀκούσειαν δὲ Διοτρεφῶν βασιλίων.
 Σπουδῇ δ' ἔζετο λαὸς, ἐρήτυθεν δὲ καθ' ἔδρας,
 Πausάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 Ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τέυχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἀνακτι·
 Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·
 Ἑρμείας δὲ ἀναξ δῶκε Πέλοπι πληξίππῳ·
 Αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπε πολύαρνι Θυέστῃ·
 Αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 Πολλῇσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 Τῷ δ' ἔρεσάμενος, ἔπε' Ἀργείοισι μετηῦδα·
 ὦ φίλοι, ἦρωες Δαναοὶ, θεράποντες Ἀρης, 110

103. Ἀργειφόντῃ. Mercury, the slayer of Argus; the monster, employed by Juno, to guard Io, whom she had changed into a cow. See Dion. Perieg. 140. and Eustath. *in loc.* Pausan. I. 25. Ovid. Met. I. 624. The fable is nowhere recorded in Homer; but the name is found again in Il. Φ. 497. and frequently in the Odyssey. In form and derivation it is analogous to the noun ἀνδριφόντης in v. 651. *infra*, Il. H. 166. P. 259. The epithet διακτόρος is applied to Mercury as the messenger of the gods. Schol. διακτόρῳ· διάγοντι τὰς ἀγγελίας τῶν θεῶν. This explanation is much better than that of Eustathius, who reads διατόρῳ with the following interpretation: σαφῆς ἐν ταῖς ἀγγελίαις, τορὸν γὰρ τὸ τρανὲς καὶ σαφές. See Hemsterhuis on Lucian, T. I. 489. It is true, indeed, that Iris is the messenger of the gods throughout the Iliad, with the exception of the last book; and that Mercury fills that office in the Odyssey. Still the epithet may refer to him in that office, which he bore in common with Iris; and at all events his character of ψυχοπομπός, to which some refer it, is equally unrecognized in the Iliad, though it is mentioned in Od. Ω. I. sqq.

106. πολύαρνι Θυέστῃ. By Syncope, for πολυάρνι, from πολυάρην, *multas oves habens*. In the ruder ages of society, before the use of coined money, the necessities of life were exchanged for one another, and wealth was accordingly estimated by the number of flocks and herds. Hence the epithets πολυῤῥήνι, πολυβοῦτης, Il. I. 154. 296. πολυῖππος, N. 171. So Virg. Eclog. II. 20. *Quam dives pecoris nivei, quam lactis abundans*. Hence also, as some think, the origin of several Greek verbs, which refer, in their primary signification, to the custom of exchanging commodities. Thus, ἄρνυμαι, from ἄρς, ἄρνος, a lamb; ὀνόμαι, from ὄνος, an ass; πωλέω, from

πῶλος, a foal. It was this, perhaps, that suggested to Servius Tullius, who first issued a stamped coinage, to mark the pieces with images of cattle, *pecudes*, thence called *pecunia*. See Plin. XXXIII. 3. Ovid. Fast. V. 281.

107. Θυέστ' Ἀγ. λείπε. It is altogether uncertain whether Agamemnon was the son or grandson of Atreus. Æschylus, in his Agamemnon, Strabo (lib. VIII.), and Pausanias (III. I.), make him and Menelaus sons of Atreus; and the Scholiast on this place relates, that Atreus, at his death, bequeathed his kingdom to his brother Thyestes, upon condition that he should resign it to his son Agamemnon, on his attaining manhood; which Thyestes faithfully performed. Others have supposed them his grandsons, by his son Plisthenes, who died young. Homer mentions the death of Ægisthus, by the hand of Orestes, to avenge the murder of his father, Agamemnon (Od. A. 29. 298.): but takes no other notice of the numerous domestic horrors in this family, which, in after ages, furnished matter for the Tragic poets.

108. Ἀργεῖ παντί. By the kingdom of Argos, Homer seems to have intended that part of the Peloponnesus afterwards called Argolis, comprehending the district which lay between Arcadia and the Ægean. The seat of government had been removed from Argos to Mycenæ by Perseus, and this was the capital in Agamemnon's reign; Argos being still governed by its own chief magistrate, under the title of king, but dependent upon the king of Mycenæ. At the time of the Trojan war, Diomed was king of Argos: *infra* v. 570. Some, however, have supposed that the many islands, and all Argos, mentioned in this place, as subject to Agamemnon, included the whole of Peloponnesus. See Mitford's *Hist. of Greece*, vol. I. p. 36. and compare v. 618. *infra*.

110. ὦ φίλοι, κ. τ. λ. The exquisite

Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείη·
 Σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν,
 “Ἴλιον ἐκπέρσαντ’ ἐυτείχεον ἀπονέεσθαι·
 Νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει
 Δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
 Οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 “Ὅς δὴ πολλῶν πολίων κατέλυσε κάρηνα,
 Ἥδ’ ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 Αἰσχροὺν γὰρ τόδε γ’ ἐστὶ καὶ ἐσομένοισι πυθέσθαι,
 Μὰς οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 “Ἀπρηκτον πόλεμον πολεμίζειν, ἥδὲ μάχεσθαι
 Ἀνδράσι πανροτέροισι· τέλος δ’ οὐπω τι πέφανται.
 Εἴπερ γάρ κ’ ἐθέλοισιν Ἀχαιοὶ τε Τρῳῆς τε,
 “Ὀρκια πιστὰ ταμόντες, ἀριθμηθῆμεναι ἄμφω·
 Τρῳᾶς μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν, 125
 Ἥμεῖς δ’ ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοὶ,

art displayed in this speech of Agamemnon, wherein he attempts to prepare the Greeks for battle by arguments, to all appearance, directly at variance with his purpose, is noticed by Dionys. Halicarn. περὶ τέχνης, ch. 8. 9. See also Quintil. Inst. Orat. X. I. 47. The same words, and for the same purpose, are again put into the mouth of Agamemnon, in Il. I. 16. sqq.

111. ἄτη ἐνέδησε. *Calamitate irretivit.* Clarke compares M. Antonin. X. 428. οἰμῶζων τὴν ἐνδεσιν ἡμῶν. Of the word ἄτη, see on Il. A. 412.—μέγα for μεγάλως.

112. σχέτλιος. This adjective is used sometimes in an active, but more generally in a passive signification. In the former, it implies *qui miseras imponit*, and may be rendered *cruel, severe*; as in this passage. In the latter, *miseriis oppressus*, i. e. *unhappy, unfortunate*; as in Il. Γ. 414. Hence also, it occasionally signifies, *active, persevering*; at the same time including the idea of difficulty in the exertion; Il. K. 164. And so, generally, *brave, resolute, obstinate*; E. 403. It seems, originally, to combine the notion of injustice, as in this passage; whence it is sometimes found in the sense of *injustus, scelestus*; as in Il. P. 150. and more particularly in later writers. The grammarians are not agreed as to the etymology of the word. Damm considers it as a compound of the verbs *σχέσθαι* and *τλῆναι*, observing, that its true import is expressed in Il. E. 332. τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο.—πρὶν μὲν μοι ὑπέσχετο. Scil. at Aulis. See the note on Il. A. 97.

116. μέλλει. *It appears.* Schol. *εἰκεν.* So again Il. N. 226. Y. 451. and elsewhere.

117. ὃς δὴ κ. τ. λ. Ezek. xxxv. 4. LXX. Καὶ ταῖς πόλεσί σου ἐρημίαν ποιήσω, καὶ σὺ ἐρημος ἔσῃ, καὶ γνώσῃ ὅτι ἐγὼ εἰμι Κύριος.

122. πέφανται. Perf. pass. 3 sing. from φαίνω. This must be distinguished from πέφανται, in Il. E. 531. O. 563. which is from φάω, *to kill*. There is a change in the construction, in which τέλος οὐπω τι φανῆναι should, properly, have followed in conjunction with πολεμίζειν and μάχεσθαι. Compare v. 418. *infra*.

123. εἴπερ γάρ κ’ ἐθέλοισιν. Of this construction, see on Il. A. 32.

124. ὅρκια πιστὰ ταμόντες. In solemn covenants, a victim was usually sacrificed for the ratification of the treaty. The phrase ὅρκια τέμνειν, therefore, literally means, *to slay the victim*, in order to confirm a covenant. So *θύειν γάμους*, *to offer a sacrifice*, in order to solemnize a marriage. Precisely similar is the Latin phrase *ferire fœdus*: whence the English, *to strike a bargain*. See further, on v. 341. Γ. 273.

125. Τρῳᾶς μὲν λέξασθαι. We must supply καὶ εἰ ἐθέλοισιν from the preceding clause. *Si velimus Trojanos solos*, i. e. exclusive of their allies, *sejungere, seligere*. Schol. ἐφέστιοι· ἐπικοί, ὅ ἐστιν αὐτόχθονες, πολῖται. See also the Lexicon to Pent. Gr. *in voce*. *Infra* v. 130. οἱ ναῖονσι κατὰ πρόλιον, in opposition to ἐπικούροι.

126. εἰς δεκάδας. Eustathius observes, upon the authority of Jamblichus, that at the table of Pythagoras the guests never exceeded *ten*, to which number the ancients usually limited their *συσσίτια*, or ordinary entertainments: and that, in reference to this custom, Agamemnon divides the Greeks into decades. It may be observed, how-

Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦν·
Πολλαί κεν δεκάδες δευοίατο οἶνοχόοιο.

Τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἄλλ' ἐπίκουροι
Πολλέων ἐκ πολλίων ἐγχέσπαλοι ἄνδρες ἔασιν,
Οἳ με μέγα πλάζουσι, καὶ οὐκ εἰδῶς ἐθέλοντα
Ἴλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.

Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται·
Αἰ δέ που ἡμέτεραί τ' ἄλοχοι, καὶ νήπια τέκνα,
Εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
Αὐτῶς ἀκράαντον, οὗ ἔνεκα δεῦρ' ἰκόμεσθα.

Ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
Φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν·
Οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινε,
Πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
Κινήθη δ' ἀγορῇ, ὥς κύματα μακρὰ θαλάσσης

130

135

140

ever, that the number of guests varied; some inviting three, four, and, in early times, never more than five. Athen. Deip. I. 4. XV. 3. In later times the number increased indefinitely; and even in Homer we find Agamemnon banqueting the whole of the Grecian princes. Scaliger objects to the mode of enumeration here adopted, as low and vulgar; and designates this part of the speech by the term *tabernaria oratio*; but there is, doubtless, great art in representing the Trojans as cup-bearers to the Greeks, and thus reducing them to the level of slaves. Madame Dacier instances a similar image employed by the king of Syria, to represent the inferiority of number of the people of Samaria: 3 Kings xxi. 10. LXX. Τάδε ποιῆσαι μοι ὁ Θεὸς καὶ τάδε προσθήῃ, εἰ ἐκποιήσῃ ὁ χεὺς Σαμαρείας ταῖς ἀλώπεξι παντὶ τῷ λαῷ τοῖς πεζοῖς μου.

129. πλέας ἔμμεναι. By Syncope, for πλέονας. From Il. Θ. 562. it appears that the number of Trojans were 50,000; but in that enumeration the auxiliaries were included. The number of men in the Grecian army being, as will be seen on v. 494. about 102,000, the Trojans will be reduced to about 10,000.

132. πλάζουσι. Divert me from my purpose. Eustath. ἀποπλανῶσι τοῦ σκοποῦ. Agamemnon has evidently an hidden object in attributing greater consequence to the auxiliaries than to the Trojans themselves.

134. ἐννέα δὴ βεβάασι κ. τ. λ. Eustathius observes, that in adverting to the

failure of the expedition for nine years, Agamemnon would insinuate that Troy was not to be taken till the tenth year, which had now arrived; and in speaking of the ruinous state of their shipping, he hints at the danger of returning.

135. δοῦρα νεῶν. The planks of the ships. Sometimes δόρυ is used for the ship itself, as in Eurip. Cycl. 14. Rhés. 458. and so *trabs*, in Latin: Virg. Æn. III. 191. *vastumque cava trabe currimus æquor*. Hor. Od. I. 1. 13. *trabe Cypria Myrtoïum pavidus nauta secat mare*. Of σπάρτον, which is a general name for *hemp*, and other materials produced from plants, the use in shipping is described by Varro, in Aul. Gell. XVII. 3. *Liburni plerasque naves loris suebant; Græci magis cannabo et stupa cæterisque sativis rebus, a quibus σπάρτα appellabant*. Salmasius calls them τὰ ῥάμματα τῶν νεῶν. Of the construction see on v. 87.

137. εἴατ'. For εἴαται, Ionicè for ἦνται, from ἤμαι, *sedeo*.

138. αὐτῶς. In statu quo: frustra. See on Il. A. 133.

143. μετὰ πληθύν. Schol. ἐν τῷ πληθύν. This signification of μετὰ with the accusative is not common.

144. ὥς κύματα. We may take notice that Homer, in these two similitudes, has judiciously made choice of the two most wavering and inconstant things in nature to compare with the multitude; the *waves*, and *ears of corn*. The first alludes to the noise and tumult of the people, in the breaking

- Πόντον Ἰκαρίοιο, τὰ μὲν τ' Εὐρός τε Νότος τε 145
 "Ωρορ', ἐπαΐζας πατρὸς Διὸς ἐκ νεφελάων.
 'Ως δ' ὅτε κινήσει Ζέφυρος βαθὺ λήϊον, ἐλθὼν
 Λάβρος, ἐπαιγίζων, ἐπὶ τ' ἡμῖν ἀσταχύνεσιν·
 'Ως τῶν πᾶσ' ἀγορὴ κινήθη· τοὶ δ' ἀλαλητῶ
 Νῆας ἐπ' ἐσσεύοντο· ποδῶν δ' ὑπένερχε κοίνη 150
 "Ἰστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον,
 "Απτεσθαι νηῶν ἢδ' ἐλκέμεν εἰς ἅλα διαν,
 Οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
 Οἴκαδε ἰεμένων, ὑπὸ δ' ἤρεον ἔρματα νηῶν.
 "Ενθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

and rolling of the billows; the second, to their taking the same course, like corn bending one way; and both to the easiness with which they are moved by every breath. POPE.

145. Εὐρός τε Νότος τε. The only winds mentioned in Homer, are those which blow from the four cardinal points; Eurys, Notus, Zephyrus, and Boreas. The most remarkable difference between them is, that the two first are mild and gentle, the two last stormy and boisterous; and, therefore, for obvious reasons, more frequently introduced than the last. Eurys is never distinguished by an epithet, and Notus only by that of *swift*; Zephyrus, by various terms, indicative of its stormy nature; and Boreas is rapid and violent, but healthy and invigorating. It seems, therefore, that the character of Zephyrus in particular, as inclement and tempestuous (v. 147.), is altogether at variance with the character of mildness attributed to it in more modern times. This difference is easily explained by the remark, that the Zephyrus of Homer's country, who seems to have been a native of Ionia, blew from the Thracian mountains over the Ægean sea, with great violence and severity (Il. I. 5.); and that, consequently, Homer would have been incorrect in speaking of it in another character. For a more full account of Homer's winds, see *Wood's Essay on Homer*, p. 48.

146. ὦρορ' ἐπαΐζας. Singular for dual. It frequently happens, that, when two or more substantives are united by a conjunction, the verb is governed in number by the substantive nearest to it, whether it be a singular or a neuter plural. Compare Il. E. 703. H. 386. and elsewhere. So Eurip. Supp. 146. Τυδεὺς μάχην ξυνῆψε Πολυνείκης θ' ἅμα. Diod. Sic. XX. 72. δάκρυα καὶ δέησεις καὶ θρήνος ἐγένετο συμφορητός. Sometimes also, though more rarely, the verb is governed by the more remote substantive: as in Il. P. 387. Ψ. 380. See

D'Orville on Chariton, p. 271. Matt. Gr. Gr. §. 303.—The verb ὦρορ' is Perf. mid. *Ionice* for ὄρωρ', from ὄρω, used in a transitive signification; *to raise, to excite*. It is used intransitively, infra v. 797. F. 87. A. 657. A similar form is ἤραρα, used also actively and passively. Compare Il. Δ. 110. A. 18.

147. κινήσει. *Movere solet*. In this sense all the tenses are occasionally employed, and frequently interchanged in the same sentence. See note on Soph. Ant. 351. Pent. Græc. p. 236.

148. λάβρος. *Violent, tempestuous*. Hesych. πολὺς, σφοδρός. Thus in Il. O. 624. κύμα λάβρον. Φ. 271. ποταμὸς λάβρος. Eurip. Orest. 588. πῦρ λάβρον. Herod. VIII. 12. ὄμβρος λάβρος. And frequently in Pindar. Compare Ol. VIII. 47. Pyth. II. 159. IV. 435. Nem. VIII. 79. and elsewhere. — Heyne explains ἐπαιγίζων by τὰς αἰγας, i. e. μέγαλα κύματα κινῶν. It seems more agreeable with the passage, to adopt the interpretation of Damm, *desuper irruens*; nearly in the sense of ἐπαΐζας, in v. 146.—ἐπὶ τ' ἡμῖν. We must supply τὸ λήϊον, in the nominative. The verb ἡμῖν has not an active, but a neuter signification; *to bend, to stoop*; and hence, *to fall*. Compare infra v. 373. where there is no necessity for understanding κάρη. In Il. Θ. 308. κάρη is not the accusative, as the versions make it, but the nominative; which is evident from the construction employed in Il. T. 405. ἤμυνε καρήατι.

153. οὐρούς. These were channels, cut for the purpose of launching the vessels. Scholiast: ταφροειδῆ ὀρύγματα, δι' ὧν αἱ νῆες καθέλκονται εἰς τὴν θάλασσαν· ἢ τὰς ἀντλίας.

154. ἔρματα νηῶν. See on Il. A. 486.

155. ὑπέρμορα. *In spite of fate; contrary to the decree of fate*. The same as ὑπὲρ μόρον, Il. Y. 30; ὑπὲρ μοῖραν, Y. 336; ὑπὲρ αἵσαν, Z. 487. Schol. ὑπὲρ τὸ εἰμαρμένον.

'Ω πόποι, αἰγίοχοιο Διὸς τέκος ἀτρυτώνη,
 Οὕτω δὴ οἰκύνδε, φίλην ἐς πατρίδα γαίαν,
 'Αργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
 160
 Κὰδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
 'Αργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ 'Αχαιῶν
 'Εν Τροίῃ ἀπύλοντο, φίλης ἀπὸ πατρίδος αἵης;
 'Αλλ' ἴθι νῦν κατὰ λαὸν 'Αχαιῶν χαλκοχιτώνων,
 Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 Μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας. 165

'Ως ἔφατ'· οὐδ' ἀπίθησε Θεὰ γλανκῶπις 'Αθήνη·
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα·
 Καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας 'Αχαιῶν.
 Εὖρεν ἔπειτ' 'Οδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 'Εσταότ'· οὐδ' ὄγε νηὸς ἑϋστέλμοιο μελαίνης 170

'Απτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε.
 'Αγχοῦ δ' ἵσταμένη προσέφη γλανκῶπις 'Αθήνη·
 Διογενὲς Λαερτιάδη, πολυμήχαν' 'Οδυσσεῦ,
 Οὕτω δὴ οἰκύνδε, φίλην ἐς πατρίδα γαίαν,
 Φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες; 175

Κὰδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιε
 'Αργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ 'Αχαιῶν
 'Εν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης;
 'Αλλ' ἴθι νῦν κατὰ λαὸν 'Αχαιῶν, μηδέ τ' ἐρώει·
 Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 Μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

'Ως φάθ'· ὃ δὲ ξυνέηκε Θεᾶς ὅπα φωνησάσης·

157. ἀτρυτώνη. *Indefatigable, invincible*; from ἀτρυτος, and that from α, *priv.* and τρύω, *tero*. Hesych. ἀκαταπόνητος, ἀκοπίαστος, ἀτρυτος ἐν μάχῃ. The formation of the word is similar to that of female patronymics. See on Il. A. 111.

160. κὰδ δέ κεν λίποιεν. For καταλίποιεν ἂν, and that for καταλιποῦσι. The optative is frequently used, and, as in the present instance, interchanged with the future indicative. See Matt. Gr. Gr. §. 514. 3. This is particularly the case in the Tragic writers. Compare Soph. *Ced. T.* 95. 282. *Ced. C.* 507. 580. *Antig.* 1108. Aj. 88. *Elect.* 1491.—The noun εὐχολή is, properly, *a vow*, as in Il. A. 65. 93. Hence, *that for which a vow is made; that which is greatly wished for*. Eustathius explains it by *καύχημα*.

165. νῆας ἀμφιελίσσας. Schol. ἀφοτέρωθεν ταῖς κώπαις ἐλαννομένας. Etnesti, on v. 175. renders this epithet *celeris*.

175. ἐν νήεσσι πεσόντες. For νηυσὶν

ἐμπεσόντες, *in naves irruentes*. So Il. I. 235. A. 823.

179. μηδὲ τ' ἐρώει. *Do not desist*. Hesych. μὴ ὑποχώρει. So Il. N. 776. P. 422. T. 170. The same verb is used in A. 303. in the sense of *ῥέω*, from which it is derived: and in Il. N. 57. it has an active signification; *to draw off, to restrain*. See also on Il. II. 302. The primary import of the word is *celerity*; thence *to cease instantly*; and so, generally, *to cease*. Voss would adopt the reading of some MSS. *μηδ' ἔτ' ἐρώει*, which is probably correct. Compare Il. Γ. 407. Od. A. 289. B. 220.

182. ὃ δὲ ξυνέηκε κ. τ. λ. Eustathius compares Soph. Aj. 14. 'Ω φθέγμ' Ἀθάνας, φιλτάτης ἔμοι θεῶν, 'Ως εὐμαθὲς σου, κἂν ἀποπτος ᾖς, ὅμως Φώνημ' ἀκούω, καὶ ξυναρπάζω φρενί. Precisely similar is Eurip. Hipp. 84. Σοὶ καὶ ξύνειμι, καὶ λόγοις ἀμείβομαι, Κλύων μὲν αὐδὴν, ὅμμα δ' οὐχ ὁρῶν τὸ σόν. Compare Iph. T. 1413. Rhes. 604. In their intercourse with men, it was seldom that the gods made themselves

Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε
Κήρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.

Αὐτὸς δ' Ἀτρείδew Ἀγαμέμνωνος ἀντίος ἐλθὼν, 185

Δέξατό οἱ σκῆπτρον πατρῷον ἄφθιτον αἰεῖ·

Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχέει,
Τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὗ σε ἔοικε, κακὸν ὥς, δειδίσεσθαι· 190

Ἄλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρυνε λαούς·

Οὐ γάρ πω σάφα οἶσθ', οἷός νός Ἀτρείωνος.

Νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.

Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπε.

Μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195

Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος,

Τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μῆτιτα Ζεὺς.

visible. Od. II. 161. οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς. Compare II. Y. 131. Hence, Catull. Epithalam. Pel. Thet. *in fine*. *Nec se contingi patiuntur lumine claro*. See Valckenær on Hippol. I. c.

183. βῆ δὲ θέειν. See on II. A. 343.—ἀπὸ δὲ χλαῖναν βάλε. Eustath. *ἵνα ἐν τῷ θέειν ῥῆον τρέχοι*. As the outer garments of the ancients were loose and flowing, it was usual to throw them off in order to greater speed in running, or to activity in any laborious employments. The same practice is frequently mentioned in Holy Writ. Compare I Kings xviii. 46. Mark x. 50. Acts vii. 58.

186. δέξατό οἱ σκῆπτρον. *Received it of him*. For ἀπ' αὐτοῦ. So again II. O. 87. *Θέμιστι δὲ καλλιπαρήν Δέκτρο δέπας*. Od. II. 40. οἱ ἐδέξατο χάλκεον ἔγχος. See Brunck on Soph. Elect. 422. Matt. Gr. Gr. §. 395. 2—Agamemnon lent his sceptre to Ulysses, as a pledge that he had his authority in re-assembling the army.

188. ὄντινα μὲν κ. τ. λ. If the relative refers to definite persons or things, it is joined with the indicative. But if the reference be indefinite, and analogous to the Latin *siquis*, the verb is placed in the optative, without ἄν, when the whole proposition affirms something of past time, as in this instance, and again in v. 198.; and in the subjunctive with ἄν, if it affirms something present or future; as *infra* v. 391. See Matt. Gr. Gr. §. 527. 1.

190. κακὸν ὥς, δειδίσεσθαι. Virg. Æn. iv. 13. *Degeneres animos timor arguit*. Lucan. Ph. III. 149. *Metus degener*. These citations, however, are not exactly parallel; since the notion of *fear* does not exactly suit the sense. The Scholiast explains δειδίσ-

σεσθαι by ἐνλαβεῖσθαι, which also does not give the precise meaning. For the most part, the verb occurs in the middle voice, with an active signification, *to frighten, to terrify*: from δεῖδω. See II. Δ. 184. N. 810. Σ. 164. and elsewhere. In this verse it is passive, and must be rendered *turbari*.

192. οὐ γάρ πω κ. τ. λ. The sense is: Nobody has yet spoken but Agamemnon, and therefore it is impossible to know of what nature his sentiments are, and whether it is proper to adopt them.

194. ἀκούσαμεν. For ἠκούσατε. Ulysses identifies himself with those of the princes who were not present at the council, which consisted only of the Elders; v. 53.

195. μή τι χολωσάμενος ῥέξῃ. Supply *δέδοικα, or φύλασσε*, as in II. A. 26.

196. θυμὸς δὲ μέγας κ. τ. λ. Heyne understands these words in reference to Agamemnon alone; but their application seems to be general, and similar to the expression in II. A. 80. *Κρείσσω γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηι*. Hence, Eurip. Med. 119. *δαινὰ τυράννων λήματα*. Pind. Pyth. III. 21. *χόλος δ' οὐκ ἀλθίος γίνεται παίδων Διός*. So also Senec. Med. 494. *Gravis ira Regum est semper*. Some MSS. indeed, though of inferior authority, read *διωτρεφῶν βασιλῶν* in the plural.

197. τιμὴ δ' ἐκ Διὸς ἐστι, κ. τ. λ. Hesiod. Theogon. 96. Callim. H. Jov. 79. *ἐκ δὲ Διὸς βασιλῆες*. Hence, in a fragment of Tyrtaeus, kings are called *θεοσίμητοι*. Parallels may be found in Holy Writ. Dan. ii. xxi. LXX. *Αὐτὸς, i. e. Θεὸς, καθιστᾷ βασιλεῖς καὶ μεθιστᾷ*. Rom. xiii. 1. *Οὐ γάρ ἐστιν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὐσαι, ὑπὸ Θεοῦ τεταγμέναι εἰσιν*. Hence Iren. Hær. V. 24. *Dei jussu reges*

Ὀν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
 Τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
 Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,
 Οἷ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 Οὔτε ποτ' ἐν πολέμῳ ἐναριθμιοις, οὔτ' ἐνὶ βουλῇ.
 Οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
 Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
 Εἷς βασιλεὺς, ὃ δῶκε Κρόνου παῖς ἀγκυλομήτεω
 Σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσιν ἐμβασιλεύῃ.
 Ὡς ὅγε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδε

200

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constituuntur. Tertul. Apol. 30. Inde est imperator, unde et homo ante quam imperator. Compare Prov. viii. 15. There is a similar sentiment in Tacit. Ann. VI. 8. Tibi summum rerum iudicium Dii dedere: nobis obsequii gloria relicta est.—τιμή. Regal authority, dignity; and so Il. Z. 193. P. 251. Y. 181.

198. δῆμον ἄνδρα. Eustath. τὸν ἰδιώτην λέγει. Xenophon informs us (Mem. I. 2. 58.), that the accusations against Socrates were partly grounded upon his frequent citation of this passage: which he was maliciously declared to have perverted into an argument for inflicting corporal punishment upon inferior citizens.

200. ἀτρέμας ἦσο. *Sit still; i. e. remain quiet. So Il. N. 280. The more common expression, in later writers, is ἀτρέμα ἔχε, which occurs in Il. N. 537. and repeatedly in Aristophanes. See Thesm. 230. Nub. 261. Av. 1200. 1572. et passim. The two forms, ἀτρέμας and ἀτρέμα, are both in use; the latter, however, which is found in Il. Θ. 318, is never used in Homer, except when the metre requires it. Herodotus also employs ἀτρέμας. VIII. 14. ἀτρέμας εἶχον τὰς νῆας.*

201. σὺ δ' ἀπτόλεμος κ. τ. λ. Aesch. Suppl. 218. θρασυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσαντας.

204. οὐκ ἀγαθὸν πολυκοιρανίη· κ. τ. λ. See on Il. A. 238. Hence, Cornel. Nepos in Dion. *Non potest bene geri respublica multorum imperiis. Compare the speech of Darius in Herodot. III. 83. Indeed, this passage has been cited again and again, in support of monarchical institutions. See Arist. Polit. IV. 4. Theophr. Char. de Oligarch.; D. Chrysost. de Regno; Just. Mart. ad Gent. et de Monarch.; Theodoret; Origen, &c. Hence also Arist. Ethic. VIII. 10. βελτίστη μὲν ἡ βασιλεία, Herodian. IV. βασιλείαν ὁ Ζεὺς ὥσπερ αὐτὸς ἔχει μόνος, οὕτω καὶ ἀνθρώπων ἐνὶ δέδωκε. Plutarch. Conv. S. S. Εὐδαμῖον πολλοῖσιν ἐνὸς κήρυκος ἀκούων. Min. Felix. Rex unus in apibus, duos unus in gregibus, &c. Jerome: Grues unam sequuntur ordine literato. Im-*

perator unus est. Unum esse Reipublicae corpus atque unius animo regendum: duo aut premunt rempublicam, aut distrahunt. Compare Tacit. Ann. I. 4. For Scriptural parallels, see Judg. ix. 2. 1 Sam. viii. 5. Prov. xxviii. 2. James iii. 1. The neuter adjective ἀγαθόν, in reference to the feminine noun πολυκοιρανίη, agrees with the word χρήμα, or the like, understood. The construction is very common, both in Greek and Latin writers. Thus Virg. Eclog. III. 80. Triste lupus stabulis. Examples abound. See Matt. Gr. Gr. §. 437.

205. ἀγκυλομήτεω. Schol. ἀγκύλα καὶ σκολιά βουλευσαμένου κατὰ τοῦ πατρὸς καὶ τῶν παίδων. The epithet seems rather to mean simply, *inflexa, i. e. alta habens consilia. Anglicè, inscrutable. See also on v. 868. infra.*

206. This verse is generally looked upon as spurious. Eustathius has no reference to it in his commentary, but supplies τὸ βασιλεύειν after ἔδωκε, in the preceding line. Neither is there any allusion to it in the Scholia of Didymus: and it is omitted in several MSS. It is observed, also, that there is nothing to which σφίσιν can apply, as in Il. I. 99. where nearly the same line recurs, and the pronoun is referred to λαῶν. If it retains its place here, σφίσι must be understood in the sense of ἡμῖν. See on Il. A. 393.

207. κοιρανέων. Schol. τὸ τοῦ κοίρανου ἔργον ἐπιτελῶν. This participle is usually taken absolutely, as again in Il. Δ. 250. *et alibi*; and therefore Heyne would separate the compound verbs διακοιρανέω in Il. Δ. 230. and κατακοιρανέω, in Il. E. 332. so as to connect the prepositions with the substantives. Compare Il. E. 824, M. 318. Od. A. 247. The best MSS. however, join the verb and preposition; and perhaps there is no great reason to alter the text. Madame Dacier here understands the word as expressive of the authority which he had derived from holding the sceptre of Agamemnon. But its obvious signification, *commanding, directing*, is quite sufficient.—*διέπε. Ordinavit, i. e. in quietem reduxit.*

Αὔτις ἰπεσσεύοντο νεῶν ἅπο καὶ κλισιάων,
 Ἦχῃ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210
 Ἄλλοι μὲν ῥ’ ἔζοντο, ἐρήτυθεν δὲ καθ’ ἔδρας.
 Θερσίτης δ’ ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,
 Ὅς ῥ’ ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
 Μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
 Ἄλλ’, ὅ, τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
 Ἕμμεναι· αἷσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε.
 Φολκὸς ἔην, χολὸς δ’ ἕτερον πόδα τῷ δέ οἱ ὤμῳ
 Κυρτῷ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθε

212. *Θερσίτης δ’ ἔτι κ. τ. λ.* Aristotle in his *Poetics*, c. 4. states, that Homer afforded the first model of Comic poetry in his *Margites*; a poem which bore the same relation to Comedy, that the *Iliad* and the *Odyssey* bear to Tragedy. Of this poem, only three verses now remain; but there is no doubt, from the character of Thersites in this place, and of Irus in *Odys.* Σ. that the genius of Homer was equally capable of ludicrous and serious writing. But objections have been raised to the authenticity of this satirical piece,—which is, nevertheless, upon the strongest evidence attributed to Homer,—upon the ground that a production of so light and trivial a description, could not be conceived to have occupied the mind of so great a poet; and, upon a similar principle, several critics have questioned the propriety of introducing such a character as that of Thersites, into a poem of such grave and lofty matter as the *Iliad*. On the contrary, it is observed by Dionysius Halicarnassensis, that this artifice was the best that could have been devised for recalling the troops to their duty; since nothing could more readily deter them from proceeding in their intentions, than seeing them supported by so mean and contemptible an advocate. If Nestor had opposed himself to Agamemnon, and defended Achilles, the Greeks would have persisted in embarking, and would have been pressed in vain to continue the siege. Heyne considers it probable, that, as there would, doubtless, be many who would be exasperated with Agamemnon, and unwilling to return to their duty, it was the poet's intention to represent these malcontents in the character of a single individual, remarkable alike for his contempt of his superiors, his seditious designs, and his incessant attempts to render every thing ridiculous which would tend to preserve unanimity and subordination. There is something similar in the character of Thersites to that of Shimei, in 2 Sam. xvi. 5.—*ἐκολῶα*. See on Il. A. 575. Aul. Gel. I. 15. *Neque non merito Homerus*

*unum ex omnibus Thersiten ἀμετροεπῆ, ἀκρί-
 τόνμυθον appellat, modo verba illius multa et
 ἄκοσμα strepentium sine modo graculorum
 similia esse dicit. Quid enim est illud ἀμε-
 τροεπῆς ἐκολῶα? Compare v. 246.*

213. *ἔπεα ἦδη. Verba novit; i. e. dixit.*
 So εἰπεῖν ἠπίστατο is used for εἶπεν.

214. *μὰψ, ἀτὰρ κ. τ. λ.* These words are referred by some to ἐκολῶα, the intervening line being taken parenthetically: but the construction would thus be harsh and interrupted. The order is: ὅς ἔπεα ἦδη, (ὥστε) ἐρίζειν βασιλεῦσιν μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἀλλ’ ὅ, τι κ. τ. λ. Schol. οὐ κατὰ κόσμον· οὐ κατὰ τὸ πρέπον, ἀτάκτως· τουτέστιν, οὐ δικαίως ἐφιλονεῖκε τοῖς βασιλεῦσιν. The Scholiast explains the following line, as if it was to be understood, that the words of Thersites appeared ridiculous to the Greeks. The evident meaning is: *that Thersites said what appeared to him calculated to excite laughter in the Greeks.*

217. *φολκός. Squinting:* Eustath. ὁ τοὺς ὀφθαλμοὺς μὴ ὀρθοὺς ἔχων, ἀλλὰ ἐστραμμένους. Such is the sense which has been attached to this word, which is to be found in no other writer, by the ancient grammarians generally, and most modern critics, who derive it from ἔλκειν, *trahere*. Buttmann, however, deduces it from φέλκειν, which is the same as πλέκειν, *flectere*. It will thus coincide with the Latin *volgus*, and signify *bow-legged*.

218. *συνοχωκότε.* For *συνέχοντε*, drawn together, contracted. Hesychius has *συνοχωκότε*, which he explains by *ἐπισυμπεπτωκότε*; and this form is approved by Ernesti, and Valcknaer on Ammon. p. 23. Heyne, however, gives the preference to the common reading, which is supported by Suidas, Eustathius, and several MSS. In some obsolete forms ε was changed into ο; whence from ἔχω, of which the old perfect was ὄχα, *Atticè*, ὄκωχα, came ὄκωχή, which Ernesti considers as the root of the old form, *συνοχωώ*. See Etym. Mag.

Φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.

Ἐχθιστος δ' Ἀχιλλῇ μάλιστ' ἦν, ἡδ' Ὀδυσῆϊ.

220

Τὼ γὰρ νεικέεσκε. Τότ' αὖτ' Ἀγαμέμνονι δίω

Ὀξέα κεκληγὼς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ

Ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.

Αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ

Ἀτρείδῃ, τέο δ' αὖτ' ἐπιμέμφει, ἡδὲ χατίζεις;

225

Πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες

Εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ

Πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.

Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύει, ὅν κέ τις οἴσει

Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἅποινα,

230

Ὅν κεν ἐγὼ δῆσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;

Ἦὲ γυναῖκα νέην, ἵνα μίσγειαι ἐν φιλότῃ,

Ἦν τ' αὐτὸς ἅπο νόσφι κατίσχει; Οὐ μὲν ἔοικεν

Ἀρχὸν ἑόντα, κακῶν ἐπιβασκέμεν υἱὰς Ἀχαιῶν.

ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκ ἔτ' Ἀχαιοὶ,

235

219. Schol. φοξός· ὀξυκέφαλος. Eustath. φοξός δὲ κεφαλὴν λέγεται ὁ εἰς ὀξὺ λήγουσαν ἔχων αὐτὴν, i. e. *having the upper part of the head terminating in a point*; viz. like a cone. The word is ἅπασι λεγόμενον in Homer, but is frequently employed by medical writers.—Respecting the derivation of the verb ἐπενήνοθε, there is great disagreement among the commentators; some deriving it from ὄθω, *moveo*, others from θέω, *curro*. The more usual opinion is that of Damm; viz. that ἐπήνθα, perf. mid. of ἐπανθέω, by the insertion of ο, becomes ἐπήνωθα, and with the Attic reduplication ἐπενήνωθα. Heyne also, but by a different and more correct process, since the sense requires the imperfect, derives it from ἀνθεω, of which the forms ἀνθω and ἀνόθω seem to have been also in use; whence, imperf. ἤνοθον, *Atticē ἐνήνωθον*. The word recurs in Il. K. 134. Od. Θ. 365. κατενήνωθα, Hesiod. Scut. H. 269. παρενήνωθα, Apoll. Rhod. I. 664. Schol. ἐπήνθει, ἐπέκειτο.

220. Ἐχθιστος δ' Ἀχ. κ. τ. λ. *Thersites odit Peliden, odit Ulyssen: Nempe hic consilio praestitit, ille manu. Felices ambo! scelus est placuisse Neroni; Et laus, Thersita, est displicuisse tibi*. As opposed to the character of Thersites, compare Hesiod Op. D. 2. Μηδὲ κακῶν ἔταρον, μηδ' ἐσθλῶν νεικεστῆρα. Pind. Pyth. IV. 506. Ἐμαθε δ' ὑβρίζοντα μισεῖν, Οὐκ ἐρίζων ἀντία τοῖς ἀγαθοῖς. Seneca (*de Ira*, III. 23.) calls a common slanderer a *Thersites*.

221. νεικέεσκε. *He was wont to abuse*. See on Il. A. 37.

222. λέγ' ὀνειδέα. See on v. 515. *infra*.

225. τέο. For τοῦ, and that for τινός.

227. ἐξαίρετοι. See on Il. A. 118. This and the following line are ridiculously addressed to Agamemnon, in allusion to the speech of Achilles, in Il. A. 163. and so again vv. 240. 242. which are also the words of the same hero, Il. A. 356. 232.

229. ὅν κέ τις οἴσει. See on Il. A. 139.

232. γυναῖκα νέην. Properly it should have been *γυναικὸς νέης*, dependent upon ἐπιδεύει, but, by a change in the syntax, the accusative must be referred to δῆσας ἀγάγω.

233. ἅπο. *At a distance*. The prepositions, without a case, and with the accent thrown back, are frequently used as adverbs. See Matt. Gr. Gr. §. 594. 1. Some read ἀπόνοσφι in one word. And so we find ἀπόπροθεν, in Il. K. 209. and in Eurip. Orest. 1452. ἀπόπρο, which is, nevertheless, separated in v. 143. of the same play.

234. κακῶν ἐπιβασκέμεν. See the note on Soph. CEd. C. 188. Pent. Græc. p. 118.

235. Ἀχαιῖδες, οὐκ ἔτ' Ἀχαιοί. Virg. Æn. IX. 617. *O verè Phrygiæ, neque enim Phryges*. The same terms of reproach are used by Menelaus in Il. H. 96. where Eustathius cites the declaration of Xerxes in Herod. VIII. 83. οἱ μὲν ἄνδρες γεγόνασι μοι γυναῖκες· αἱ δὲ γυναῖκες, ἄνδρες. Compare I. 155. Hence, Cicero *de Offic.* I. 18. 7. *Itaque in probris maxime in promptu est, siquid tale dici potest*:

Vos et epim juvenes animum geritis muliebrem, Illa virago viri.

From Ennius. Thus, in the Oration for Milo, c. 21. *paratus in imparatos Clodius*,

Οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,
 ἥ ῥά τι οἱ χ' ἡμεῖς προσαμύνομεν, ἥε καὶ οὐκί·
 Ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἥτιμῃσεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 Ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἥ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 Ὄς φάτο, νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 Καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητῆς,
 Ἴσχεο, μήδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν·
 Οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 Ἑμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃσ' ὑπὸ Ἴλιον ἦλθον.
 Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250
 Καί σφιν ὀνειδέα τε προφέρεις, νόστον τε φυλάσσοις.
 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 ἥ εὔ, ἥε κακῶς, νοστήσομεν νῆες Ἀχαιῶν.
 Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἥσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 Εἴ κ' ἔτι σ' ἀφραΐνοντα κινήσομαι, ὥς νύ περ ὦδε,

tamen mulier inciderat in viros. The adjective *πέπων*, properly an epithet of fruit, signifying *ripe, mellow*, is used also in a two-fold metaphorical sense, good and bad. In the former, which is more common, it may be rendered *gentle, kind, friendly*. Thus, ὦ πέπων, *my friend*, Il. Z. 55. I. 252. A. 314. 764. M. 322. and elsewhere. In a bad sense, besides the present passage, it occurs in Il. N. 120. where it signifies, *weak, dastardly*. *Et hic malus significatus*, says Damm, *est ab eo, quod quidem Græci roma fracidia vocarunt πέποννα*. The verb *πέπτω*, *coquo*, from which it is derived, signifies also, among other metaphorical usages, *maturo*, 'to ripen'; Odys. H. 119. The Æolic form, *πίσσω*, occurs two lines below, in the sense of *consumo*, or *frust*. So also Pind. Pyth. IV. 300. *ἀκινδυνον αἰῶνα πέσσω*.—*κάκ' ἐλέγχεα*, for *ἐλεγχεῖς*. *Res pro persona*. See Pental. Græc. p. 234. on Soph. Antig. 320.

239. *μέγ' ἀμείνονα*. The adjective *μέγα* is frequently joined with a comparative, to increase the measure of the comparison. So πολλὸν ἀμείνων, Il. Z. 479. For this the Attic poets use a form of double com-

parative: as in Soph. Ant. 86. See note, Pent. Gr. p. 219. Of the use of *μέγα* with the superlative, which recurs *infra* v. 274. see on Il. A. 69.

241. *ἀλλὰ μεθήμων*. Scil. Ἀχιλλεὺς ἔστιν. The adjective signifies *remiss, negligent*; from *μεθήμι*, *remitto*.

242. *ἥ γὰρ ἂν*. See on Il. A. 232.

246. *ἀκριτόμυθε*. *Loquacious*: from *ἄκριτος*, *confused*. *Infra* v. 796. *μῦθοι ἄκριτοι*, which the Scholiast explains by *ἀδιάκριτοι, πολλοί*. Compare Il. F. 412.

250. *τῷ*. For this reason: and so v. 254. See on Il. A. 418.—*ἀνὰ στόμ' ἔχων*. Schol. *διὰ στόματος ἔχων, λοιδορῶν*.

251. The sense of the passage is: *καὶ νόστον φυλάσσοις, ὥστε σφιν προφέρειν ὀνειδέα*. You observe and catch at the opportunity, afforded by the eagerness of the army to return, in order to heap reproaches upon them. *νόστος* here signifies, *reditus cupido*; and so *νέεσθαι*, in v. 291. *optare reditum*.—The five following lines are generally supposed to be spurious, from the want of connexion in the passage, and the words *ἥσαι ὀνειδίζων* (in v. 255.); since Thersites was not sitting. See v. 268.

258. ὦδε. It has been asserted that ὦδε

- Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
 Μήδ' ἔτι Τηλεμάχοιο πατήρ κεκλημένος εἶην, 260
 Εἰ μὴ ἐγὼ σε λαβὼν, ἀπὸ μὲν φίλα εἴματα δύσω,
 Χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 Αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω,
 Πεπληγῶς ἀγορῆθεν ἀεικέσσι πληγῇσιν.
 Ὡς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 Πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 Σκήπτρου ὕπο χρυσέου· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·
 Ἀλγίσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 Οἱ δὲ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺν γέλασαν, 270
 Ὡδὲ δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 Ὡ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργε,
 Βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσω·
 Νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,

is never an adverb of place in Homer, but always synonymous with οὕτω, *sic*. Against this, however, there are insuperable objections in Il. Σ. 392. Od. A. 182. P. 544. and elsewhere.

260. κεκλημένος εἶην. See Pent. Græc. p. 304. on Eurip. Phœn. 10. The use of the verb κέκλημαι, for *sum*, is also common in the N. T. See Matt. i. 16. v. 19. Luke i. 76. and elsewhere. The expression is imitated in Ovid, Epist. ex Pont. II. 8. 65. *Nam caput e nostra citius cervice recedet, Quam caream raptis, &c.* Propert. Eleg. II. 7. 7. *Nam citius paterer caput hoc discedere collo, Quam possem nuptiæ perdere amore faces.*

261. εἰ μὴ ἐγὼ κ. τ. λ. The particles εἰ μὴ are usually, in Homer, followed by the indicative. The only example of their construction with the subjunctive is Od. Ξ. 373. With the optative they are found in Il. E. 215. and three times in the Odyssey : E. 137. K. 342. II. 103.

266. ἰδνώθη. *He bent back his head*; as is usual with those who have received a violent blow on the back. Eustath. ἀπὸ τοῦ τὸ ἰνίον δονηθῆναι, i. e. *occiput reflectendo*. In Il. N. 618. we have ἰδνώθη τε πεσών, which is supposed to be expressed in Virg. Æn. XI. 644. *Latos huic hasta per armos Acta tremi, duplicatque virum transfusa dolore*. See Heyne, *in loco*. The idea is, perhaps, more clearly marked in Ovid, Met. III. 68. *Ille, dolore ferox, caput in sua terga retorsit.*—θαλερός, properly, *virens, florens*. There, θαλεροὶ αἰζήροι, Il. T. 26. K. 259. θαλερὴν παρακοίτην, Γ. 53. Hence, θαλερὸν δάκρυ, *the starting tear*. It is explained τὸ ἀπαλόν, in the

Etym. Mag. p. 441. 32. Eustathius : τὸ ἀκμαῖον, ἢ τὸ ἐνικμον· ἐκ μεταφορᾶς τῶν θαλλόντων φυτῶν.

268. σκήπτρου ὕπο χρυσέου. That is, χρυσεῖς ἡλοῖσι πεπαρμένον, Il. A. 246.

269. ἀχρεῖον ἰδὼν. *Looking foolish, silly*. This signification of ἀχρεῖος is abundantly sanctioned by Eurip. Med. 301. where it is opposed to σοφός. Thus also in Od. Σ. 162. ἀχρεῖον δ' ἐγέλασσε. Eustath. ἀκαίρως ἀποβλέψας καὶ ἐπὶ οὐδεμίᾳ χρεῖᾳ. Dr. Clarke has produced several examples of a similar use of the Latin *inutilis*; but they do not convey the idea of ἀχρεῖος in this passage. The construction is that of the neuter adjective, used adverbially. The old editions have ἀπεμόρξατο; but the reading of the text, which is agreeable with the Ionic dialect, is sanctioned by several MSS.: and the forms μόργνυμι and δμόργνυμι are both extant. In the same manner were written κέλλω and δκέλλω, δύρομαι and δδύρομαι, κρύνεις and δκρύνεις, and the like. See Porson on Hec. 728. and Præfat. p. 19.

273. βουλὰς τ' ἐξάρχων. See on v. 84. *supra*. According to Eustathius, there is an ellipsis of the preposition εἰς. But although the verb ἐξάρχω is usually, in Homer, followed by a genitive, still it is frequently found in other writers with an accusative. See Matt. Gr. Gr. §. 351. Obs.—In the succeeding clause, also, the same commentator understands εἰς before πόλεμον; but the verb κορύσσω, to *put on an helmet*, to *arm*, is here used metaphorically in the sense of ἐγείρω. In a sense somewhat similar, it occurs in Il. Δ. 424. 442. Φ. 306. And so Pind. Isth. VIII. 115. κορύσσειν ἔργον.

- Ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 Οὐ θὴν μιν πάλιν αὖθις ἀνήσει θυμὸς ἀγήνωρ
 Νεικεῖεν βασιλῆας ὀνειδείους ἐπέεσσιν.
 Ὡς φάσαν ἡ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
 Ἔσθ' ἡ σκῆπτρον ἔχων· παρὰ δὲ, γλαυκῶπις Ἀθήνη,
 Εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 Ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 Μῦθον ἀκούσειαν, καὶ ἐπιφρασσάτατο βουλήν·
 Ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 Πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
 Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν
 Ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 Ὡστε γὰρ ἡ παῖδες νεαροὶ, χῆραί τε γυναῖκες,
 Ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 Ἥ μὲν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι·

275. λωβητῆρα. Scholiast; ὑβριστήν. Thus λωβᾶσθαι for ὑβρίζειν, in v. 242. Eustathius understands ἐπεσβόλον in the sense of ἐπεσι βάλλοντα, i. e. *verbis insecantem*. In the next line, ἀγήνωρ, which properly signifies *manly, intrepid, brave*, (Il. K. 220.), is used in a bad sense, as implying, *haughty, proud, arrogant*. Schol. αὐθάδης, ὑβριστής, καὶ θρασύς. Compare Il. I. 695. Ψ. 443.

278. πτολίπορθος Ὀδυσσεύς. Cicero ad Famil. Epist. X. 13. *Qui M. Antonium oppresserit, is bellum confecerit. Itaque Homerus non Ajacem nec Achillem, sed Ulysssem appellavit πτολίπορθον*. Thus Minerva to Ulysses in Od. X. 230. Σῆ δ' ἦλω βουλῇ Πριάμου πόλις εὐρύγυνια. And so Ulysses himself in Ovid. Met. XIII. 349. *Pergama tum vici, cum vinci posse coëgi*. The same epithet, however, is applied to Achilles in Il. Θ. 372. Φ. 530. In the former part of the line, the collective noun *πληθὺς*, is followed by a plural verb. So also in Il. O. 305. Æsch. Agam. 588. Herod. IX. 23. Xen. Mem. IV. 3. 10. *et passim*.

282. ἐπιφρασσάτατο βουλήν. The verb ἐπιφράζω, *indico*, signifies, in the middle voice, *to understand*, as in Il. Σ. 93. or *to weigh, to consider*, as in Il. N. 741. Heyne prefers the former meaning in this passage. See also on Il. A. 83.

284. Ἀτρεΐδῃ, νῦν δὴ σε, κ. τ. λ. Quintilian, speaking of the various kinds of oratory which may be learned from Homer, mentions among the greatest instances the speeches in this book. *Nonne vel unus liber*

quo missa ad Achillem legatio narratur, vel in primo inter duces illa contentio, vel dictæ in secundo sententiæ, omnes litium ac consiliorum explicant artes? Affectus quidem vel illos mites, vel hos concitatos, nemo erit tam indoctus, qui non in sua potestate hunc autorem habuisse fateatur? It is, indeed, hardly possible to find any where more refined turns of policy, or more artful touches of oratory. We have no sooner seen Agamemnon excel in one sort of eloquence, but Ulysses is to shine no less in another directly opposite to it. POPE. The passage from Quintilian is in his Instit. Orat. X. 1.—*ἐθέλουσιν θέμεναι*. For μέλλουσι θεῖναι, ποιέσθαι. Schol. ἐλέγχιστον· ἐπονείδιστον, ἐφύβριστον.

285. μερόπεσσι βροτοῖσι. See on Il. A. 250.

287. ἔτι. The Scholiast explains ἐν τῷ στείχῃ, i. e. *on their march*. So Od. Δ. 736. ὅν μοι ἔδωκε πάτηρ ἔτι δειρὸν κιοῦσθ.

288. ἐκπέρσαντα. Scil. σε, i. e. Agamemnon. Compare v. 113. supra. Barnes and others understand ἐκπέρσαντε, which must be incorrect. See on Il. A. 567.

289. ὥστε γὰρ ἡ παῖδες. Since the particle ἡ is always repeated in the second clause, Heyne, after Bentley, would read ὥστε γὰρ εἰ, in a form analogous to ὥσει, ὥσπερι. As there is no similar example to be found, it would be better, perhaps, to read ὥσει γὰρ παῖδες.

291. ἡ μὲν καὶ πόνος ἐστὶ κ. τ. λ. There is considerable difficulty in the construction of this line. Eustathius explains it as follows: ἔστι τόσον ἐπίπνονος ὁ τό-

Καὶ γάρ τις θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 Ἀσχαλάα συν νηὶ πολυζύγῳ, ὄνπερ ἄελλαι
 Χειμέριαι εἰλέωσιν, ὀρινομένη τε θάλασσα·
 Ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 Ἐνθάδε μυμνόντεσσι· τῷ οὐ νεμεσιζομ' Ἀχαιοὺς
 Ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 Αἰσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.
 Τλῆτε, φίλοι, καὶ μέιναι' ἐπὶ χρόνον, ὄφρα δαώμεν,
 ἥ ἔτεδν Κάλχας μαντεύεται, ἧς καὶ οὐκί. 300
 Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
 Μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι
 Χθιζὰ τε καὶ πρῶϊζ'· ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 Ἦγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
 Ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς 305

σαίτης πόλεμος, ὥστε εὐλόγως ἂν τινα ἀνιθέντα ἐφίσθαι τοῦ νόστον. To the same effect, Heyne: *Est sane talis belli protracti æmula, ut aliquis, tædio captus, optare possit reditum in patriam.* May not a line have been lost, which would render the passage complete?

293. ἀσχαλάα. Ionicè for ἀσχαλᾶ, from ἀσχαλάω, to grieve, to lament. So again in v. 297. Il. X. 412. Ω. 403. The later writers used ἀσχάλλω. The old form, however, occurs in Eurip. Iph. A. 925. Archiloch. ap. Stobæum: p. 107. Æsch. Prom. 167. Porson would restore it also to Eurip. Orest. 775. where he cites the above instances, to which Dr. Blomfield adds Æsch. Prom. 251. Bion. Idyll. II. 7. Homer uses ἀσχάλλω in Od. B. 193.—For σὺν, many editions have παρὰ, which has slipped into some MSS. from the copyist not understanding the latter as a marginal explanation. The epithet πολυζυγος has the same signification with πολυκλήϊς in v. 74. The ζυγά were the seats of the rowers. See Pent. Gr. p. 308. note on Eur. Phæn. 72.

296. ἐνθάδε μυμνόντεσσι. Since we have been here. In definitions of time, the dative of a participle is frequently added, which may be rendered by an adverb of time. Compare Il. Ω. 414. with Φ. 151. A similar construction is also used in reference to the distance or situation of a place. See Matt. Gr. Gr. §. 390.—μυμνόντεσσι for μίμνουσι.

298. αἰσχρόν τοι δηρόν κ. τ. λ. This afterwards became proverbial. See Erasmus in Adag. *Turpe est et mansisse diu, vacuumque redire.* Hence, Cicero de Offic. III. *Inanem redire turpissimum est.* The passage is imitated by Q. Calaber, in lib. IX. Αἰδῶς γὰρ μάλα πολλὸν ἐπὶ χρόνον ἐνθα μένοντας ἔμμεναι ἀπρήκτους. So

also Ovid, Met. XIII. 227. *Quidve domum fertis decimo, nisi dedecus, anno?* The following lines, to v. 330. inclusive, are translated by Cicero, de Div. II. 30. *Ferte viri, et duros animo tolerate labores; Auguris ut nostri, &c.* But Tully was no poet.

299. ἐπὶ χρόνον. For some time. This preposition, with the accusative, in definitions of time, denotes continuance. Thus, Thucyd. II. 35. ἐπὶ δύο ἡμέρας. See Matt. Gr. Gr. §. 586. c. For ἐπὶ some copies have ἐτί, but compare Od. Ξ. 193. O. 494. Hesiod. Op. D. 324.

300. ἧ ἔτεδν κ. τ. λ. See on Il. A. 106. 190.

302. Κῆρες θανάτοιο. *Mortis Fata*; i. e. *Mors fatalis*: and so again infra v. 834.—ἔβαν φέρουσαι. For ἔφερον, *abstulerunt, rapuerunt*: a pleonasm somewhat similar to those noticed on Il. A. 343. The Scholiast and others point at φέρουσαι, referring the words χθιζὰ τε καὶ πρῶϊζα, in the following line, to ἴδμεν, in v. 301. supposing that the interval of ten years is thus abridged, for the purpose of allaying the impatience of the Greeks. It seems much better, however, to extend the parenthesis to πρῶϊζα, since the words will then refer simply to the period of the late pestilence. And so Heyne, Wolfe, and others. The phrase itself denotes any recent occurrence. So Plat. Gorg. p. 470. D. ἐχθές καὶ πρόην. A similar mode of expression prevailed also among the Hebrews; whence Gen. xxxi. 2. LXX. ὥσει χθές καὶ τρίτην ἡμέραν. Compare 1 Sam. xix. 7.

305. ἀμφὶ περὶ κρήνην. *Round about the fountain.* The prepositions ἀμφὶ and περὶ, joined with an accusative, signify indifferently *circa*. Hence, Hoogeveen on Viger (p. 524. ed. Oxon.), supposes that one of them is here redundant; and so again Il.

“Ερδομεν ἀθανάτοισι τεληέσσας ἐκατόμβας,
Καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ.
“Ενθ’ ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
Σμερδαλέος, τόν ῥ’ αὐτός ‘Ολύμπιος ἦκε φώωσδε,
Βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν.
“Ενθα δ’ ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
“Οἷω ἐπ’ ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
“Οκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·

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Φ. 10. where αὐτοὺς is understood after περί. But it should rather seem that the first of the two, ἀμφί, is put without its case, adverbially: just as the same preposition frequently occurs twice, once adverbially, and again with a case, or in composition with a verb. Thus in Herod. II. 176. ἐν δὲ καὶ ἐν Μέμφι. II. Ψ. 709. “Αν δ’ ‘Οδυσεὺς πολὺμήτης ἀνίστατο. See Matt. Gr. Gr. §. 594. 1. Hermann on Viger, p. 657. In Oppian Halieut. I. we have ἀμφιπερί in one word.

307. καλῇ ὑπὸ πλατανίστῳ. From this passage, Ernesti observes, Plato drew the beautiful description which follows: Νῆ τὴν “Ηραν καλή γε ἡ καταγωγὴ. “Ηγε γάρ πλατάνος αὕτη, μάλα ἀμφιλαφὴς τε καὶ ὑψηλὴ, τοῦ τε ἄγνου τὸ ὕψος καὶ σύσκιον, πάγκαλον, καὶ ὡς ἀκμὴν ἔχει τῆς ἀνθης, ὡς ἂν εὐωδέστατον παρέχει τὸν τόπον. “Ηγε αὖ πηγὴ χαριεστάτη ὑπὸ τῆς πλατάνου ῥεῖ μάλα ψυχροῦ ὕδατος, ὡς γε τῇ ποδὶ τεκμύρασθαι. Νυμφῶν τε τινῶν, κ. τ. λ. Vol. III. p. 229. To this Cicero alludes in Orator. I. 7. 28. *Cur non imitatur Socratem illum, qui est in Phædro Platonis? nam me hæc tua platanus admonuit, quæ non minus ad opacandum hunc locum patulis est diffusa ramis, quam illa, cujus umbram secutus est Socrates; quæ mihi videtur non tam ipsa aquila, quæ describitur, quam Platonis oratione crevisse.* Pausanias informs us, that in his time the trunk of this plane-tree was still preserved in the Temple of Diana, at Aulis; and that the fountain was still shown, by the side of which it grew. Heyne suggests, that there was a stone near the place, upon which a serpent was graven; and that hence the tradition of the prodigy arose. Æschylus has invented a different appearance in Agam. 110. sqq. There is a great similarity between this portent, and that of the seven full ears of corn, and the seven fat kine in Pharaoh's two dreams: Gen. xli. 2. 5.

308. δαφεινός. There is a great difference of opinion as to the true meaning of this epithet. Schol. πύρρος κατὰ νῶτα, ἣ ὁ ἄγαν φόνος. The Etym. M. p. 250. 21. also gives both interpretations, deriving the latter from the intensive particle δά and

φόνος. Dr. Blomfield, in his Glossary on Æsch. Prom. 1058. renders it *cruentus*; and the Scholiast on Il. K. 23. explains it by *διάφεινος, φονεύτικος*. It occurs, however, in Eur. Alcest. 598. λεόντων ἃ δαφεινός λα: where, from the epithets βαλιῶς and ποικιλόθριξ, with which it is accompanied, it seems undoubtedly intended to designate colour. As to the passage before us, and generally in Homer, either interpretation will meet the sense. The adjective σμερδαλέος properly signifies *aspectu terribilis*, from σμέρδω, or μέρδω, *aspicio*; and thence, generally, *terribilis*. Schol. ὁ καταπληκτικός τῇ ὄψει. It is the same with σμερδόνος, Il. E. 742. The σ prefixed has the same force as the intensive particle ζα; and the formation is similar to that of σμικρός from μικρός, and the like. See Damm *in voce*.

310. πρὸς ῥα πλατάνιστον. The particle ῥα, both in this line and the preceding, is strictly inferential; in the first instance, declaring that the appearance was divine: and in the other, that Jupiter himself was the author of the prodigy.

311. στρουθοῖο νεοσσοί, νήπια τέκνα. Homer frequently uses τέκνα for the young of birds and animals, in the same manner as νεοσσοί, on the contrary, is used to signify children. Thus, again, *infra* vv. 315. 317. A. 113. T. 400. and elsewhere. See the note on Soph. CEd. T. 17. Pent. G. p. 9. Valck. on Herod. III. 109. Eustathius observes, and after him Vossius *de Idol.* III. 86. that στρουθός is a general term signifying either a sparrow or any other bird. In the latter case, however, στρουθός is never found without an epithet. Thus Ælian. Hist. Animal. XIV. 13. στρουθοὶ χερσαῖοι. Herod. IV. 175. στρουθοὶ καταγαῖοι, ostriches. See Blomfield on Æsch. Agam. 143.

312. πετάλοις ὑποπεπτηῶτες. *Sub frondibus considentes, latitantes.* HEYNE. The most probable formation of the participle πεπτηῶς is from the old form πέτω, or πτώ (whence πίπτω), of which the perfect was πέπηκα, part. πεπτηκώς, for which Homer uses πεπτηῶς, also in Od. N. 98. Ξ. 354. and πεπετώς, Il. Φ. 503. See Matt. Gr. Gr. §. 245.

- “Ενθ’ ὅγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 Μήτηρ δ’ ἀμφεποτάτο ὀδυρομένη φίλα τέκνα· 315
 Τὴν δ’ ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 Αὐτὰρ ἐπεὶ κατὰ τέκν’ ἔφαγε στρουθοῖο καὶ αὐτὴν,
 Τὸν μὲν ἀρίζηλον θῆκε θεός, ὅσπερ ἔφηνε·
 Λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ‘Ημεῖς δ’ ἐσταότες θαυμάζομεν, οἶον ἐτύχθη. 320
 ‘Ως οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ’ ἐκατόμβας.
 Κάλχας δ’ αὐτίκ’ ἔπειτα θεοπροπέων ἀγόρευε·
 Τίπτ’ ἀνεψ’ ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ‘Ημῖν μὲν τόδ’ ἔφηνε τέρας μέγα μητιέτα Ζεὺς,
 ‘Οψιμον, ὀπιτέλεστον, ὅου κλέος οὔποτ’ ὀλεῖται. 325
 ‘Ως οὗτος κατὰ τέκν’ ἔφαγε στρουθοῖο, καὶ αὐτὴν,
 ‘Οκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·
 ‘Ως ἡμεῖς τοσσαῦτ’ ἔτεα πτολεμίζομεν αὖθι,
 Τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
 Κεῖνός θ’ ὥς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ‘Αλλ’ ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 Αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν.
 ‘Ως ἔφατ’· Ἀργεῖοι δὲ μέγ’ ἵαχον, (ἀμφὶ δὲ νῆες

315. μήτηρ δ’ ἀμφεποτάτο κ. τ. λ. Hence the beautiful illustration in Heliodorus: *Æthiop.* II. p. 100. ὥσπερ, οἶμαι, τις ὄρνις, ὅφρως αὐτῆς τὴν καλιὰν πορθοῦντος, ἐν ὀφθαλμοῖς τε τὴν γονὴν θοινωμένου, προσελθεῖν μὲν ὀκνεῖ, φεύγειν δὲ οὐ φέρει, πόθος γὰρ ἐν αὐτῇ καὶ πάθος ἀνταγωνίζονται· τετριγυῖα δὲ περιποτάται τὴν πολιορκίαν, εἰς ὧτα ἀνήμερα, καὶ οἷς ἔλεον οὐκ ἐγνώρισεν ἡ φύσις, ἀνήνυτον ἱκετηρίαν τὸν μητρῴον εἰσάγουσα θρῆνον.

316. τὴν δ’ ἐλελιζάμενος πτέρυγος. *Imphicans se ei* (κατὰ τῆς) πτέρυγος. HEYNE. —ἀμφιαχυῖαν. Part. perf. mid. from ἀμφι-άχω, *circumsono*.

318. τὸν μὲν. Scil. δράκοντα.—ἀρίζηλον. *Conspicuous*; i. e. so as to indicate that the appearance was portentous. From the intensive particle ἀρι, and δῆλον, the two letters ζ and δ being convertible. It appears from the Scholiast that there was another reading, ἀίζηλον or ἀίδηλον, according to which the meaning will be, that Jupiter, who had sent the omen, afterwards caused the serpent to disappear. This, however, is quite at variance with v. 319. Cicero, however, had plainly this reading before him, when he thus translated the passage, *de Divin.* II. 30. *Qui luci ediderat Jupiter Saturnius idem Abdidit, et duro formavit tegmina saxo.*—ὅσπερ ἔφηνε. Scil. μητιέτα Ζεὺς, v. 324.

319. Λᾶαν. See on v. 307.

323. ἀνεψ. *Silent, dumb.* Damm considers it a poetic form for ἀνανος, from ἀ priv. and αἶω, *clamo*. Schol. ἀνεψ’ ἄφωνοι, κατὰ στέρησιν τῆς ἰωῆς, ὅ ἐστι τῆς φωνῆς. The word occurs in Il. Γ. 84. I. 30. 691. In Od. Ψ. 93. it is used adverbially; whence many have inferred that it should always be so understood, as ἀκὴν ἐγένοντο, in Il. Γ. 95. It certainly never appears in any form but the present.

325. ὅου. For οὔ, the genitive of the relative ὅς. In the feminine, we meet with ἔης for ὅς, in Il. Π. 208.

330. τὰ δὲ νῦν πάντα τελεῖται. Cicero: *quæ jam matura videtis*; i. e. according to Heyne, *in eo sunt ut eventum habeant*: they are now on the eve of their accomplishment. In the beginning of the verse the MSS. vary between τῶς and θ’ ὧς, and so again in Il. Ξ. 48. It should rather seem, however, that τῶς is more properly answered by ὧς, as in Il. Γ. 415, and here at least the authorities are in favour of the other reading. So also in Od. Σ. 271.

332. εἰσόκεν. *Until.* A poetic particle, equivalent to ἕως. Of its construction, see on Il. A. 97. It is more usually found with the subjunctive; sometimes with the future indicative, as in Il. Γ. 409. Φ. 133. but rarely with the optative. An instance occurs in Il. O. 70. See Hermann on Viger, p. 659.

Σμερδαλέον κονάβησαν, αἰσάντων ὑπ’ Ἀχαιῶν,) 335
 Μῦθον ἐπαινήσαντες Ὀδυσσεύς θείοιο.
 Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
 ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
 Νηπιάχοις, οἷς οὔτι μέλει πολεμῆϊα ἔργα.
 Πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν ;
 Ἐν πυρὶ δὴ βουλαί τε γενοίατο, μήδεα τ’ ἀνδρῶν, 340
 Σπονδαί τ’ ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν ;
 Αὐτως γάρ ῥ’ ἐπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος
 Εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἐόντες.
 Ἀτρεΐδῃ, σὺ δ’ ἔθ’, ὥς πρὶν, ἔχων ἀστεμφέα βουλήν,
 Ἄρχεν’ Ἀργείοισι κατὰ κρατερὰς ὑσμίνας· 345
 Τούσδε δ’ ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 Νόσφιν βουλεύωσ’, (ἄνυσιν δ’ οὐκ ἔσσεται αὐτῶν,)

334. ὑπ’ Ἀχαιῶν. See Matt. Gr. Gr. §. 496. 3.

336. Γερήνιος. Nestor is so called from *Gerēnē*, a town of Messenia, in the Peloponnesus, where he was brought up. The derivation of this adjective from γέρας, whence it would signify *honourable*, is forced and unsatisfactory.

339. βήσεται. Schol. ἀποβήσεται. The reading of all the earlier editions is ποῦ δῆ. But πῇ should doubtless be restored before the verb βαίνω, and it has all the best authorities in its favour. Compare Il. Z. 377. Heyne also properly continues the interrogation through the two following lines, considering γενοίατο as the optative, instead of the future indicative. In this sense, however, it is more usual with the addition of the particle ἂν or κε, as in v. 160.

340. ἐν πυρὶ γενοίατο; *Shall they be thrown into the fire?* i. e. be destroyed, rendered useless. The expression is metaphorical, and analogous to the early mode of speaking. Thus, in the Sacred Writings: Amos i. 4. LXX. καὶ ἀποστελῶ πῦρ εἰς τὸν οἶκον Ἀζαήλ, i. e. *I will destroy it*. Compare vv. 7. 10. Allied to this is the expression διὰ πυρὸς μολεῖν, which occurs in Eurip. Elect. 1182. Androm. 487. Arist. Lysist. 133. and is indicative of extreme peril. So Horat. Od. II. 1. 7. *Incedis per ignes Suppositos cineri doloso*. Compare Liv. XX. 35. 40. Propert. I. 5. 5. Of the opposite expression, ἐκ πυρὸς σώζειν, see on Il. K. 246.

341. σπονδαί ἄκρητοι. That is, οἶνον ἀκράτον. It was usual in solemn leagues and covenants, after the sacrifice of the victim (see v. 124.) to make a libation of wine. Their right hands were joined, in token of the strictest fidelity; and the violation of the compact was an act of the foulest dishonour. The wine used on these oc-

casions was not mixed with water, as was usual at entertainments; but a portion was supplied by each of the contracting parties, and poured into the same cup, as an emblem of mutual compact. Hence the epithet ἄκρητος, *Ionice* for ἄκρατος, *pure, unmixed*: for κερᾶω, which signifies *to mix wine with water*, differs from μίσγω, which is used in Il. T. 270, where the ceremony of striking a covenant is described at length. Since Homer has nowhere noticed the compact between Tyndareus and the suitors of Helen, it is most probable that Nestor here alludes to a pledge given to Agamemnon at Aulis. Thucydides, however, certainly mentions the oath imposed by Tyndareus, in a manner which proves that the story was generally believed; I. 9. See Mitford's *Hist. of Greece*, p. 84. note. Of the form ἐπέπιθμεν, see on Il. A. 104.

342. αὐτως γάρ ῥ’ ἐπέεσσι κ. τ. λ. *Frustra sane verba facimus*, &c. The force of the particles will be evident from an inversion of the clauses, as in Il. A. 113. The substantive μῆχος, *remedium*, should properly be followed by a genitive of the evil to be averted. Eurip. Andr. 536. κακῶν μῆχος. Herod. II. 181. κακοῦ μῆχος. Theoc. Idyl. II. 95. χαλεπᾶς νόσω μᾶχος. Here, then, we must understand, *any remedy for the delay*, which is clearly implied in what follows. The construction is different in Il. I. 249. Eustathius observes, that Nestor indirectly alludes to the quarrel between Agamemnon and Achilles, as the cause of the protracted duration of the war.

346. ἕνα καὶ δύο. This is intended to insinuate the extreme paucity of the number of those who wished to return; and more especially directed, as Eustathius thinks, against Thersites, and, perhaps, indirectly against Achilles. On the repetition of πρὶν in vv. 348. 354. see note on Il. A. 97.

Πρὶν Ἄργοςδ' ἵεναι, πρὶν καὶ Διὸς αἰγίοχοιο
 Γνώμεναι εἴτε ψεῦδος ὑπόσχεσις, ἥε καὶ οὐκί.
 Φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 Ἕματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
 Ἄργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
 Ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 Τῷ, μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 Πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 Τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 Ἀπτέσθω ἥς νηὸς εὖσσέλμοιο μελαίνης,
 Ὅφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 Ἀλλὰ, ἄναξ, αὐτός τ' εὖ μῆδεο, πείθεό τ' ἄλλῃ· 360
 Οὗτοι ἀπόβλητον ἔπος ἔσσεται, ὅ, ττι κεν εἴπω.
 Κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 Ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.

350. κατανεῦσαι. *Annuisse*: Scil. nos *Trojam expugnatueros esse*. HEYNE.

353. ἀστράπτων ἐπιδέξια, κ. τ. λ. So II. I. 356. Ζεὺς δὲ σφιν Κρονίδης ἐνδέξια σήματα φαίνων Ἀστράπτει. It is observable that lucky omens were supposed to come from the right by the Greeks, and from the left by the Latins. Cic. Div. II. 36. *Sinistrum, quod bonum sit, nostri nominaverunt: externi dextrum*. It seems, however, that both Greeks and Romans considered the East to be the lucky quarter of the heavens; so that the above difference consists in the words alone, arising from the situation of those who took the auguries. In doing this, the former stood with their faces towards the North, the latter towards the South. Plin. N. H. II. 55. Compare II. M. 239. Virg. *Æn.* II. 693. IX. 63. Still the Latins themselves frequently use *dexter* for *favourable*, and *sinister* for *unfavourable*; in imitation of the Greeks: c. g. Virg. *Æn.* IV. 579. Eclog. IX. 15.—The syntax of this passage is an instance of *anacoluthon*, since ἀστράπτων in the nominative refers to Κρονίωνα in the accusative, v. 350. Changes in the construction, of a similar nature, will be found in v. 681. *infra*, II. F. 211. Z. 396. 510. K. 224. 437. See also Matt. Gr. §. 610.

355. πρὶν τινα. For αὐτὸν, or ἕκαστον.—So again v. 382. sqq.

356. Ἑλένης. That is, Ἑλένης χάριν. If Ἑλένης be understood to depend upon ὀρμήματά τε στοναχάς τε, Nestor will be made to insinuate that Helen was carried off against her inclination, which does not accord with the traditions respecting her. Eustathius, indeed, understands the former

of the two substantives of her *departure*, and the latter of her *subsequent repentance*. But they seem rather to indicate the *expedition* undertaken by the Greeks, and the *miseries* which they endured on her account.

359. θάνατον καὶ πότμον ἐπίσπῃ. This is an Homeric idiom, equivalent to the Latin *oppetere mortem*. So II. Z. 412. O. 495. T. 294. Y. 337. Φ. 100. X. 39. The common form would be θάνατος ἐφέπεται, or κίχαινε, τινά. Thus Simonides: Ὁ δ' αὖ θάνατος ἔκιχε καὶ τὸν φυγόμαχον, which Horace seems to have had in view in the Latin illustration, which Heyne, trusting to memory, has cited incorrectly from Od. III. 2. 14. Horace's line is: *Mors et fugacem persequitur virum*.

360. αὐτός τ' εὖ μῆδεο, κ. τ. λ. Liv. XXII. 29. *Dum imperare discimus, parere prudenti in animum inducamus*. Compare also Psal. ii. 10.

361. ἀπόβλητον. Schol. ἀποβολῆς ἄξιον, ἀδόκιμον.

362. κατὰ φύλα, κατὰ φρήτρας. Cecrops divided the citizens of Athens into four φύλα, or *tribes*; each of these tribes into three φρατρίαι, or *wards*; and these again into thirty γένη, or *families*, who were more closely connected by kindred and relationship. Pollux III. 4. VIII. 9. Apollonius, however, understands nothing more than that the forces should be arranged according to cities and states. Pope observes, that the army would be much strengthened by this union, since those who had different aims, interests, and friendships, could not assist each other with so much zeal, as when friends aided friends, and kinsmen their kindred: and when each commander

Εἰ δέ κεν ὧς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,
Γνώσῃ ἔπειθ’ ὅς θ’ ἡγεμόνων κακὸς, ὅς τέ νυ λαῶν, 365
Ἥδ’ ὅς κ’ ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
Γνώσεται δ’, εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
ἥ ἀνδρῶν κακότητι, καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Ἥ μὰν αὐτ’ ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν 370
Αἶ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων,
Τοιοῦτοί δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
Τῷ κε τάχ’ ἡμύσειε πόλις Πριάμοιο ἄνακτος
Χερσὶν ὕφ’ ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
Ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε’ ἔδωκεν, 375
Ὅς με μετ’ ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ’ εἵνεκα κούρης
Ἀντιβίοις ἐπέεσσιν· ἐγὼ δ’ ἦρχον χαλεπαίνων·
Εἰ δέ ποτ’ ἔς γε μίαν βουλεύσομεν, οὐκ ἔτ’ ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ’ ἠβαιόν. 380
Νῦν δ’ ἔρχεσθ’ ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα.

had the glory of his own nation in view, as well as the honour of Greece in general.— φρήτρη. *Ionice* for φρατρία, and hence, says Damm, the Latin *frater*.

366. κατὰ σφέας. *Pro se quisque*. See on Il. A. 271.

367. θεσπεσίῃ. Eustathius: ἔλλειψιν ἐχει τοῦ βουλῆ, ἢ γνώμῃ, ἢ κελεύσει. Heyne supplies μοίρα. See Bos Ellips. Gr. p. 53. The adjective θεσπέσιος, from θεός and εἰπεῖν, properly signifies *divinely spoken* or *decreed*: thence generally *divine*; and, in a more extended sense, *excellent, good*. So also θεοείκελος and θέσκελος, of which the former is usually applied to *men*, the latter to *things*: but θεσίς and θέσφατος, which are in fact synonymous with θεσπέσιος, are never employed by Homer otherwise than of things in some sort *divine*.

368. ἀφραδίῃ. The translators render this word by *imperitia*: Heyne, more properly, by *socordia*. Od. K. 27. αὐτῶν ἀπολόμεθ’ ἀφραδίῃσι.

370 αὐτε. *Rursus; nunc, ut alias*.

372. τοιοῦτοι δέκα κ. τ. λ. See on Il. A. 254. So Herod. IV. 143. Δαρεῖος δὲ εἶπε, Μεγαβάζους ἂν οἱ τοσούτους ἀριθμὸν γενέσθαι βούλεσθαι μάλλον ἢ τὴν Ἑλλάδα ὑπήκοον, *scil.* ὅσοι ἐν τῇ ροιῇ κόκοι. See also Aristot. Ethic. III. 12. The sentiment is recorded by Tatian, Chrysostom, and other Christian Fathers.

373. τῷ κε τάχ’ ἡμύσειε. See on v. 148. *supra*, and on Il. A. 418.

376. μετ’ ἀπρήκτους κ. τ. λ. For εἰς ἔριδας ἐμβάλλει. Dionysius Halicarnas-

sensis, *de Arte*, c. 9. points out the nicety of the artifice employed by Agamemnon, in making a candid acknowledgment of his fault, previous to asserting his supreme authority.

379. ἔς γε μίαν βουλεύσομεν. Supply βουλῇ. So Ælian. Hist. Anim. V. 9. εἰς μίαν νοεῖν καὶ τὴν αὐτήν. See Bos Ellips. p. 41.

381. νῦν δ’ ἔρχεσθ’ ἐπὶ δεῖπνον. In the heroic ages, the Greeks seem to have had three meals in the day, which they called ἄριστον, δεῖπνον, δόρπον. Athen. I. p. 11. D. σίτον δ’ εἶδέναι διώρισα, Ἀριστα, δεῖπνα, δόρπα θ’ αἰρεῖσθαι τρία. The first of these was the *morning* meal; Od. II. 2. Ἐντύνοντ’ ἄριστον ἄμ’ ἡοῖ. Compare Xen. Cyrop. VI. 4. 1. The δεῖπνον was taken about noon, after which they returned to the war, or their several occupations; whence its derivation, παρὰ τὸ, δεῖ πονεῖν. The δόρπον was their supper. The names of these meals, however, were sometimes interchanged; and here δεῖπνον is evidently used for the morning repast. See v. 385. and compare Od. M. 439. P. 176. Others, however, suppose that the early Greeks had only two meals in the day, and that δεῖπνον was used indifferently for either. Athen. V. 4. The passage is imitated in Virg. Æn. IX. 157. Quod superest, læti bene gestis corpora rebus Procurate, viri; et pugnam sperate parati:—of which Macrobius, Saturn. VII. 1. Brevius et expressius Homerus. Eustathius observes, that ξυνάγειν is opposed to διακρίνειν, v. 387.

Εὖ μὲν τις δόρου θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 Εὖ δέ τις ἵπποισι δειπνον δότῳ ὠκυπόδεσσιν,
 Εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν, πολέμοιο μεδέσθω·

᾽Ως κε πανημέριοι στυγερωῶ κρινώμεθ' Ἄρῃ.

385

Οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιὸν,

Εἰ μὴ νῦξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.

Ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσιν

Ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρῃ χεῖρα καμῖται·

Ἰδρώσει δέ τευ ἵππος, ἑύξοον ἄρμα τιταίνων.

390

Ὅν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω

Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα

Ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.

᾽Ως ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα

Ἀκτῇ ἔφ' ὑψηλῇ, ὅτε κινήσει Νότος ἔλθων,

395

Προβλήῃ σκοπέλῳ, τὸν δ' οὐποτε κύματα λείπει,

382. εὖ δ' ἀσπίδα θέσθω. *Well adapt his shield; from τίθεμαι, dispono. Verbum in hujusmodi locutionibus usitatissimum, modo activa, modo in media voce: et non raro cum εὖ construitur.* Blomfield, Gloss. Æsch. Agam. 31, where, among other examples, are adduced Eurip. Bacch. 49. Soph. Œd. T. 633. Elect. 1434. Pope observes, that there is a great beauty in the repetition of the same words in this and the following lines; and he believes that Milton had the passage in his eye in P. L. VI. 535. *Let each His adamantine coat gird well, and each Fit well his helm, gripe fast his orb'd shield, Borne even or high: for this day will pour down, If I conjecture aught, no drizzling shower, But rattling storm of arrows barbed with fire.* Compare Virg. Æn. IX. 912.

384. ἄρματος ἀμφὶς ἰδὼν. The Homeric form ἰδεῖν ἀμφίς, or ἀμφί, τινος, for περιῦδεῖν τι, *circumcirca inspicere aliquid.* Schol. περισκεψάμενος καὶ ἀκριβῶς καταμαθών.

385. κρινώμεθ' Ἄρῃ. There is this distinction between the simple and compound verb (v. 387.), that the former refers to the *continuance*, the latter to the *termination* of the contest.

388. ἰδρώσει μὲν τευ κ. τ. λ. Hor. Od. I. 15. 9. *Eheu! quantus equis, quantus adest viris Sudor!* Stat. Theb. III. 210. *Quantus equis quantusque viris in pulvere crasso Sudor!* The slow spondaic measure in this passage is evidently an echo to the sense. Of τευ for τινος, see Maithaire *de dial.* p. 468. It will here signify either each one, as just above; or many a one, as in Il. II. 379. Φ. 126. and elsewhere. See Matt. Gr. Gr. §. 487.

389. ἀσπίδος ἀμφιβρότης. The shields of the ancient Greeks were generally circular (εὐκυκλοὶ, Il. E. 453.), and of sufficient diameter to protect the whole body. Hence the Homeric epithets ἀμφίβροτος and ποδηγετής, Il. O. 646. and the description of Tyrtæus: III. 23. *Μηρούς τε, κνήμας τε κάτω, καὶ στέρνα, καὶ ὦμος, Ἀσπίδος εὐρείης γαστρὶ καλυψάμενος.* So also Virg. Æn. II. 227. *Clypeī sub orbe teguntur.* They were commonly made of hides, doubled into folds, and strengthened with brass; and were slung across the shoulder by means of a leathern thong (τελαμῶν), and not borne upon the arm as in after times. Compare Herod. I. 171.—In the latter part of this line there is a change in the construction, since καμῖται cannot refer to the shield, but to the warrior. The sense must be supplied thus: καὶ καμῖταί τις κατὰ χεῖρα περὶ ἐγγχεῖ, i. e. περικαμῖται. Il. N. 77. ἔμοι περὶ δούρατι χεῖρες ἅπτοι Μαίμῳσι.

391. ὃν δέ κ' ἐγὼν κ. τ. λ. Of this construction, see the note on v. 188.

392. νηυσὶ κορωνίσιν. See on Il. A. 170.

393. ἄρκιον. Properly, *sufficient*; from ἀρκέω, *sufficio*; and in this sense it is found in Il. K. 304. Here, however, it seems to follow ἀρκέω, in the signification which it sometimes bears of the Latin *arceo*, *to repel*, *to keep off*; and in this sense we have ἐπαρκέω, *infra* v. 873. but no where else in the Iliad. See the note on Eur. Phœn. 938. Pent. Gr. p. 358. Hence the sense will be: *Nihil erit quod prohibeat, quo minus insepuultus abjiciatur.*

394. ὥς ὅτε κύμα. Scil. ἰάχει.

396. προβλήῃ σκοπέλῳ. Heyne is right in joining these words, by apposition,

Παντοίων ἀνέμων, ὅταν ἔνθ' ἢ ἔνθα γένωνται.
 Ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 Κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 Ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰεγενετῶν, 400
 Εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 Αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Πίονα, πενταέτηρον, ὑπερμενεί Κρονίων
 Κίκλησκε δὲ γέροντας ἀριστῆας Παναχαίων,
 Νέστορα μὲν πρόωιστα, καὶ Ἴδομενῆα ἄνακτα, 405
 Αὐτὰρ ἔπειτ' Αἴαντε δῶν, καὶ Τυδέος υἷον,
 Ἔκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 Αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος.
 Ἦιδεε γὰρ κατὰ θυμὸν ἀδελφεὸν, ὥς ἐπονείτο.
 Βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλοντο. 410
 Τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων.
 Ζεῦ κύδιστε, μέγιστε, κελαινφές, αἰθέρι ναίων,
 Μὴ πρὶν ἐπ' ἡέλιον δύναι, καὶ ἐπὶ κνέφας ἐλθεῖν,
 Πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 Αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα· 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐζαι

with ἀκτῇ ἐφ' ὑψηλῇ, and placing a point at ἐλθῶν, which is wanting in other editions. Schol. προβλήτην προέχοντι εἰς τὴν θάλασσαν. So Virg. Æn. III. 699. *Projectaque saxa Pachyni*.

397. παντοίων ἀνέμων. Supply ἔνεκα.

400. ἄλλος δ' ἄλλῳ κ. τ. λ. Scil. *Dis quisque patriis*. HEYNE. Eustathius observes, that Euripides had this line in view in Hippol. 103. ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει. Of the verb ἔρεξε, see on Il. A. 147.

408. αὐτόματος. *Uninvited*. Schol. ἀνευ τοῦ κληθῆναι. His relationship removed the probability of intrusion. The cavils of the critics respecting the propriety of this conduct of Menelaus are idle in the extreme. —Of the term βοὴν ἀγαθός, see on v. 586.

409. ἦιδεε ἀδελφεὸν, ὥς ἐπονείτο. For ὥς ἐπονείτο ἀδελφεός. The subject of a proposition is frequently placed in the accusative, with the verb of the preceding sentence, instead of being construed with the verb to which it immediately refers. Compare Il. E. 85. γ. 310. The same construction is adopted also by the Attic writers. Thus Eurip. Med. 250. Λέγουσι δ' ἡμᾶς, ὥς ἀκίνδυνον βίον Ζῶμεν κατ' οἴκους. See Matt. Gr. Gr. §. 295. 3. So also in Latin. Thus Tacitus: *Sæpe eum audiivi, cum diceret*. Terence: *Scin' me, in quibus sim gaudiis*. Compare Hor. Od. I. 35. 9. IV. I. 48. Ter. And. I. 1. 20. Other examples may be

found in Kuster on Arist. Plut. 55. though he incorrectly confines the idiom to the accusative: whereas it is equally true of other cases, according to the government of the verb. See Hoogveen on Viger, p. 148. Valckenær on Eur. Phœn. p. 555.—The verb *πονείσθαι* evidently refers to the preparation of the banquet and the sacrificial rites; as *πόνος*, in v. 430. Eustath. ὅτι ἐνήργει περὶ θυσίαν.

410. οὐλοχύτας ἀνέλοντο. See on Il. A. 449.

413. μὴ πρὶν ἐπ' ἡέλιον δύναι. Eustathius: *λείπει τὸ δὸς, ἢ ποιῆσον*. In invocations of this nature, this ellipsis is very usual, particularly in Ionic writers. Thus again in Il. H. 179. and in Herod. V. 105. ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι. The sense is complete in Xenoph. Cyrop. VI. 4. 9. ἀλλ', ὦ Ζεῦ μέγιστε, δός μοι φανῆναι ἀξίῳ μὲν Πανθίας ἀνδρὶ. Compare VI. 3. 11. The ellipsis is supplied also in Hom. Il. Z. 307. 476. See Valckenær on Herod. I. c. and Bos Ellips. Gr. p. 372. A similar construction is often employed in the Attic poets; where, however, it is more usual to supply *εὐχομαι*. Eurip. Suppl. 3. Elect. 809. Æsch. Theb. 75. 239. Arist. Ran. 914. See Markland on the passage of the *Supplices*; and compare Arist. Ran. 884.

415. πυρὸς δηΐοιο. The preposition *διὰ* must be supplied; and so again Il. Z. 331. H. 410. I. 242. This use of the genitive,

Χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
Πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοίατο γαῖαν.

᾽Ως ἔφατ'· οὐ δ' ἄρα πῶ οἱ ἐπεκραίαινε Κρονίων·
Ἄλλ' ὅγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν.

Αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλοντο, 421

Αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,

Μηρούς τ' ἐξέταμον, κατὰ τε κνίσῃ ἐκάλυσαν,

Δίπτυχα ποιήσαντες· ἐπ' αὐτῶν δ' ὠμοθέτησαν·

Καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισι κατέκαιον· 425

Σπλάγχχνα δ' ἄρ' ἀμπεύραντες, ὑπείρεχον Ἡφαίστοιο.

Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχνα πάσαντο,

Μίστυλλον τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,

᾽Ωπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα, 430

Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.

Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

Τοῖς ἄρα μύθων ἦρχε Γερένιος ἱππότη Νέστωρ·

᾽Ατρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν, ᾽Αγάμεμνον,

Μηκέτι νῦν δὴθ' αὖθι λεγώμεθα, μηδὲ τι δηρὸν 435

᾽Αμβαλλώμεθα ἔργον, ὃδὲ θεὸς ἐγγυαλίζει.

Ἄλλ' ἄγε, κήρυκες μὲν ᾽Αχαιῶν χαλκοχιτώνων

Λαὸν κηρύσσουντες ἀγειρόντων κατὰ νῆας·

Ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν ᾽Αχαιῶν

᾽Ιομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν ᾽Αρηα. 440

᾽Ως ἔφατ'· οὐδ' ἀπίθῃσεν ἄναξ ἀνδρῶν ᾽Αγαμέμνων·

Αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε,

Κηρύσσειν πόλεμόνδε κάρη κομόωντας ᾽Αχαιοὺς.

Οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.

Οἳ δ' ἄμφ' ᾽Ατρεΐωνα Διοτρεφέες βασιλῆες 445

Θῦνον κρίνοντες· μετὰ δὲ, γλαυκῶπις ᾽Αθήνη,

Αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·

however, is more usual in reference to the agent, than the instrument. See Matt. Gr. Gr. §. 349. Obs. In Il. Θ. 182. 217. ἐμ-πρῆσαι is followed by πυρὶ in the dative.

418. λαζοίατο. There is here a change in the construction, somewhat similar to that noticed above on v. 122.

420. ἀμέγαρτον. Simply *magnum*: in which sense also ἄφθονος is sometimes used. Compare Od. Δ. 400. P. 219. Hesiod. Theog. 666.

421. This and the following lines are repeated from Il. A. 458.

426. ὑπείρεχον Ἡφαίστοιο. Schol. ὑπε-ράνω εἶχον τοῦ πυρός.

435. λεγώμεθα. Different interpretations

of this verb have been proposed by the critics. The Scholiast explains it by διαλεγώμεθα, and Clarke renders it by *tempus colloquendo teramus*; nor is it unnatural to suppose that the chiefs may have prolonged the banquet by conversation. If this sense, therefore, be the true one, as is probably the case, the received text is preferable to the emendation of Buttmann, who proposes to read μηκέτι νῦν δὴ ταῦτα λεγώμεθα, comparing Il. N. 292. Y. 244. Od. Γ. 240. N. 296. Some explain συναθροίζώμεθα, and others render *cubemus*; but, in the last sense, the verb always occurs in the aorist.

447. αἰγίδ' ἔχουσ' ἐρίτιμον. It is a great doubt among the learned, whether the ægis

Τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 Πάντες ἐϋπλεκέες, ἑκατόμβιοι δὲ ἕκαστος.
 Σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450
 Ὅτρύνουσι ἱέναι ἐν δὲ σθένος ὥρσεν ἑκάστῳ
 Καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἠὲ νέεσθαι
 Ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
 Ἦύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην, 455
 Οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή·
 Ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 Αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκε.
 Τῶν δ' ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
 Χηνῶν, ἥ γεράνων, ἥ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 Ἐνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,

was a breast-plate or a shield. That of Minerva, however, was certainly a shield, as is evident from the description given of it in Il. E. 738. sqq. The θύσανοι were rows of fringe, or golden tassels, attached to the edge of the shield, for the purpose of striking terror into the enemy by their dazzling motion.

449. ἑκατόμβιοι. Valued at a hundred oxen. See on v. 106.

450. παιφάσσουσα. Schol. ἐνθουσιῶσα, ὀρμῶσα. Properly, to fix the eyes eagerly upon an object.

451. ἐν δὲ σθένος κ. τ. λ. Virg. Æn. IX. 717. *animum viresque Latinis Addidit, et stimulos acres sub pectore vertit.*

455. ἦύτε πῦρ κ. τ. λ. Homer, on the sight of the march of this numerous army, gives us five similes in a breath, but all entirely different. The first regards the splendour of their armour, as a fire, &c. The second, the various movements of so many thousands before they can range themselves in battle-array, like the swans, &c. The third respects their number, as the leaves or flowers, &c. The fourth, the ardour with which they run to the combat, like the legions of insects, &c. And the fifth, the obedience and exact discipline of the troops, ranged without confusion under their leaders, as flocks under their shepherds. This fecundity and variety can never be enough admired. POPE; from Dacier. With the first of these similes we may compare Virg. Georg. II. 302. sqq.—αἰδηλον. Causing to disappear: i. e. destructive. Schol. ἀδηλοποιόν, ἀφανιστικόν.

459. τῶν δ'. Scil. Ἀχαιῶν. The genitive is here placed without any government, and repeated in v. 464. after the subject of the simile. So again in v. 474.

461. Ἀσίῳ. Ionicè for Ἀσίῳ. It appears from Strabo (XIV. p. 961. C.), that there was a meadow on the banks of the Caÿster, so called from *Asius*, a king of Lydia, from whom the Lydians suppose that Asia derived its name: Herod. IV. 45. It seems to be of little consequence, whether we read Ἀσίῳ in the genitive, or the adjective Ἀσίῳ in the dative, as it is in most editions. The latter is sanctioned by Virgil, who has beautifully imitated this simile in Æn. VII. 699. *Ceu quondam nivei liquida inter nubilæ cynci, Cum sese e pastu referunt, et longa canoros Dant per colla modos; sonat amnis et Asia longè Pulsa pulus.* So again in Georg. I. 338. *Jam varias pelagi volucres, et quæ Asia circum Dulcibus in stagnis rīmantur prata Caÿstri.* Some grammarians have thought that this adjective is derived from ἄσις, dry mud; and others would render it Asiatic; but the metre is decisive against either interpretation. There are two heroes of this name, *Asius*, mentioned in the Iliad; B. 837. II. 715. The Caÿster was a river, near Sardes, famous for the number of swans by which it was frequented. See Ovid, Met. II. 252.

462. ἀγαλλόμενα πτερύγεσσι. *Lætantes, plaudentes, alites.* HEYNE. Virg. Æn. III. 226. *magnis quantū clangoribus alas.* The vulgar reading, ἀγαλλόμεναι, may be equally correct, since it sometimes happens that an adjective agrees in gender with the latter of two substantives, and in case with the former; as in Soph. Ant. 1001. So also Aj. 168. *πτηνῶν ἀγέλαι Μέγαν αἰγύπτιον ὑποδείσαντες.* See Matt. Gr. Gr. §. 434. b. The reading of the text, however, is supported by the best authority. In the following line there is a change in the construction, which involves the passage in

Κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμών·
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 Ἐς πέδιον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν 465
 Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 Μυρίοι, ὅσσα τε φύλλα καὶ ἄνθη γίγνεται ὥρη.
 Ἥτε μινιάων ἀδινάων ἔθνεα πολλὰ,
 Αἶτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
 Ὡρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 Τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 Ἐν πεδίῳ ἴσταντο, διαρῥαῖσαι μεμαῶτες.
 Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
 Ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μίγέωσιν· 475
 Ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 Ὑσμίνηνδ' ἰέναι μετὰ δέ, κρείων Ἀγαμέμνων,

some obscurity. The connexion seems to stand thus: *σμαραγεῖ δέ τε λειμών, (αὐτῶν) κλαγγηδὸν προκαθίζοντων*, i. e. *καθίζοντων ἄλλων πρὸ ἄλλων*.

464. *νεῶν ἄπο καὶ κλισιάων*. Scaliger is greatly mistaken when he accuses this simile of impropriety, on the supposition that a number of birds, flying without order, are here compared to an army ranged in array of battle. On the contrary, Homer in this expresses the stir and tumult the troops were in before they got into order, running together from the ships and tents. But when they are placed in their ranks, he compares them to the flocks under their shepherds. POPE. It is to be observed, with regard to the syntax, that in the Ionic writers generally, and also in the Attic poets, the prepositions are frequently placed after the cases which they govern. So Theog. 34. *Ἐσθλῶν μὲν γὰρ ἅπ' ἐσθλὰ μαθήσεται*. So also in Latin: Ovid, *de Pont.* III. 3. 46. *Discipulo perii solus ab ipse meo*. Sometimes also the preposition is separated from its case by the intervening words of the sentence; as, in the next line, *ὑπὸ ποδῶν*. See Matt. Gr. Gr. §. 595. 3. Zeunè on Viger, p. 459.

465. *πέδιον Σκαμάνδριον*. See on Il. Z. 431. The beautiful accordance of the words with the sense in the following sentence, has been frequently noticed. It has been imitated by Virgil; *Æn.* VIII. 596. *Quadrupedante pedum sonitu quatit ungula campum*. A variety of instances of a similar nature are produced by Clarke on Il. Γ. 363.

468. *ὥρη*. Scil. *ἐν εἰαρινῇ*, as in v. 471.

469. *ἥτε μινιάων κ. τ. λ.* The tameness of this image, in comparison with those which precede it, would scarce be forgiven

in a poet of these times. Another follows of the same kind, in the simile of Agamemnon to a *bull*, just after he had been compared to Jove, Mars, and Neptune. This, Eustathius tells us, was blamed by some critics; but Milton, who was a close imitator of Homer, has often copied him in these humble comparisons. He has not scrupled to insert one in the midst of that pompous description of the rout of the rebel Angels, in the sixth book, where the Son of God, in all his dreadful majesty, is represented pouring his vengeance upon them: *as a herd Of goats, or timorous flocks together thronged, Drove them before him thunder-struck*. POPE. Heyne observes, that the whole of the comparison consists in the concluding words *διαρῥαῖσαι μεμαῶτες*, and is directed to the ardour and resolution of the men rushing to the combat. Schol. *πρὸς τὸ ἐπιθυμητικὸν τοῦ αἵματος*. Compare Il. II. 641. P. 570. And so, in the simile of the bull, v. 479. the similitude is confined to the strength and majestic appearance of the animal. Hor. Sat. I. 3. 110. *Viribus editor cædebat, ut in grege taurus*. It will be seen that the construction is changed in v. 472. since *τόσσοι* should properly be referred to *ἄσοι*, or *ἥτε* to *ὥς*. So again in v. 480. The verb *πέτονται*, or the like, must be understood after *μινιάων ἔθνεα*.

470. *ἡλάσκουσι*. Schol. *περὶ τὸν αὐτὸν τόπον εἰδούνηται, κύκλῳ πλανώμεναι*. Eustathius remarks upon the propriety of this epithet, as applied to *fies*. See Lowth *de Sacra Poesi Hebr.* p. 231. Of *σταθμός*, see on Il. E. 140.

473. *διαρῥαῖσαι*. Scil. *αὐτοῦς*. HEYNE.

477. *μετὰ δέ*. Supply *τούτοις*. See Bos Ellips. Gr. p. 304.

Ὅμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,

Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

Ἦύτε βούς ἀγέλῃφι μέγ' ἔζοχος ἔπλετο πάντων 480

Ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·

Τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,

Ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔζοχον ἠρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,

(Ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα, 485

Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·)

Οἵτινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.

Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνῳ,

Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,

Φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490

Εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο

Θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.

Ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

ΒΟΙΩΤΩΝ μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,

479. Ἄρει δὲ ζώνην. The ζώνη, more usually called *μίτρη* (Il. Δ. 137.), was generally of brass, lined with wool, and worn next the skin, beneath the coat of mail. It was so essential to the equipment of a warrior, that it is frequently used as a general word for the whole armour, as in this place. Hence, also, ζώννυσθαι, *to arm*, in Il. Δ. 15. Pausan. *Boeot.* IX. 17. τὸ δὲ ἐνδύσθαι τὰ ὅπλα, ἐκάλουν οἱ παλαιοὶ ζώννυσθαι. Καὶ δὴ Ὅμηρον Ἄρει τὸν Ἀγαμέμνονα ποιήσαντα εἰκάζειν τὴν ζώνην, τῶν ὀπλων τὴν σκευὴν φασιν εἰκάζειν. See Robinson's *Antiq. of Greece*, p. 360. It seems, however, from the analogy of the other parts of the comparison, that the armour is here used metaphorically, to denote the strength and prowess of the wearer. It is observed by Pope, that the character of majesty, which is here assigned to Agamemnon, is preserved throughout the Iliad. It is thus that he appears in his ship in the catalogue; in the eyes of Priam, in Il. Γ. 166; and so throughout.

480. μέγ' ἔζοχος. See on Il. A. 69. The passage is imitated in Quint. Smyrn. I. 798.

484. Ἔσπετε νῦν μοι, Μοῦσαι, κ. τ. λ. There is great tact and beauty in introducing the catalogue with an invocation to the Muses, as alone able to supply the correct materials for compiling it. See note on Il. A. 1. Virgil has opened his enumeration of the leaders with an exact imitation of it, in *Æn.* VII. 641. *Pandite nunc Heliconæ, Deæ, cantusque movete; Qui bello excitæ reges; quæ quemque secutæ Complerint cam-*

pos acies; quibus Itala jam tum Floruerit terra alma viris, quibus arserit armis. Et meministis enim, Divæ, et memorare potestis: Ad nos vix tenuis famæ perlabitur aura. Compare Val. Flac. *Argon.* VI. 33.

486. κλέος οἶον. Report alone. This signification of κλέος is found again in Il. Δ. 227. and elsewhere. So Soph. Phil. 251. Οὐδ' ὄνομ' ἄρ', οὐδὲ τῶν ἐμῶν κακῶν κλέος Ἥσθου ποτ' οὐδέν.

488. πληθὺν δ' οὐκ ἂν ἐγὼ κ. τ. λ. Virg. Georg. II. 42. *Non ego cuncta meis amplecti versibus opto: Non, mihi si linguae centum sint, oraue centum, Ferrea vox, &c.* Compare *Æn.* VI. 625. Of the Ionic subjunctive aorist, μυθήσομαι, see on Il. A. 62.

494. Βοιωτῶν. In the age of Homer, Greece was divided into a number of small states, governed by their respective princes, and totally independent of each other. In the catalogue of ships, which had acquired the title of *Βοιωτία* from its first word, the relative position and extent of these principalities is marked out with an historical exactness which, in addition to its being the most ancient specimen of early topography, has rendered it, in all ages, the most valuable, and, indeed, the only authentic source of information, respecting the geography of Greece, before the Trojan war. For the Poet does not pass, in his enumeration, from one state to another, without order or design, but every kingdom is mentioned with the strictest adherence to its relative position on the map. Beginning at Aulis, the most noted promontory of Greece, where the fleet

Ἀρκεσίλαός τε, Προθοήνωρ τε, Κλονίος τε
 Οἳ θ' Ὑρίην ἐνέμοντο, καὶ Αὐλίδα πετρήεσσαν,
 Σχοῖνόν τε, Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,

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was stationed at the outset of the expedition, we are conducted in a direct route to the Peloponnesus (v. 559.), and thence, from place to place, to Thessaly, in the order in which a traveller would naturally visit them. Strabo I. p. 47. *ἐν τῷ Καταλόγῳ τὰς μὲν πόλεις οὐκ ἐφεξῆς λέγει· οὐ γὰρ ἀναγκαῖον τὰ δὲ ἔθνη ἐφεξῆς*. In this respect, the Catalogue of Homer is considered by Macrobius (Saturn. V. 15.), as infinitely superior to that of Virgil, in *Æn.* VII. who passes from one place to another, without any regard to its relative situation. In fact, the former seems to have been intended by the Poet to furnish an exact geographical account of his country; and this will at once remove the objection which has sometimes been urged against it, with respect to its length. It should be remembered, however, that the cities in the early ages were not regularly inhabited, but consisted of detached cottages, scattered across the plains, or upon the hills, and peopled by one or more families, whom relationship, and sometimes chance, had thrown together. Hence Homer repeatedly uses *ἀμφ' ἐνέμοντο*, in reference to their population. So great was the reputed authority of this piece of history, that the number of works, which are said to have been written upon it, is almost incredible. Demetrius of Scepsis, who lived within sight of Troy, is said to have devoted sixty-three books to that part relating to the Troade; and besides the valuable remarks of Strabo, Menogenes and Apollodorus composed several volumes upon the subject, which are now lost. Indeed, so high was the respect which was paid to it, that a law was enacted in some of the states, to compel their youth to learn it by heart; and Solon is said to have appealed to it, at the time when Salamis was contested by Athens and Megara, and succeeded in establishing the claims of the former. See on v. 527. *infra*. Several instances also are collected by Eustathius, in which disputes respecting the boundaries of several states were settled upon the authority of the catalogue; the accuracy of which has been attested even by modern travellers. See Wood's Essay, p. 40. With respect to the number of the Grecian army, Plutarch, reckoning the ships at 1,200, places it at 120,000 men; and Thucydides, with much greater accuracy, at about 102,000. For the Boeotian vessels, carrying 120 men each, and those of Philoctetes and Achilles (*Il.*

Ψ. 207.) 50; if we consider these as the largest and smallest respectively, the mean will be 85 for each vessel. Upon this calculation, Thucydides obtains his aggregate (*I.* 10.); whereas Plutarch must have allowed 100 men to each ship. Still, neither estimate can be exactly correct, since the vessels in Homer's fleet amount only to 1,186. And it is curious to remark, that the number has been variously given by different authors. The Poets, in general, fix it at 1,000, most probably as a round number. Eurip. *Androm.* 106. *χιλιόναυς Ἑλλάδος ὥκδ' Ἀρης*. And so *Orest.* 352. *Iph. A.* 174. *Iph. T.* 140. *Rhes.* 260. *Elect.* 2. *Æsch. Agam.* 44. In this agree the Latin poets in a body. Virg. *Æn.* II. 197. *Quos neque Tydides, nec Larissæus Achilles, Non anni domuere decem, non mille carinæ*. Ovid, *Met.* XII. 6. *conjuratæque sequuntur Mille rates*. See also Propert. II. 26. 38. Senec. *Agam.* 40.

As to the poetic merits of the Catalogue, it should seem almost impossible that there could be any beauty in the enumeration of a list of proper names of people, princes, and countries. Dionysius of Halicarnassus, however, in his *Treatise de Structura Verborum*, is full of praise of the harmony of the versification; and the several mythological histories, and other digressions, which are interwoven with the narrative, are well calculated to relieve the tediousness of the main subject. The various repetitions of the same form of expression, with which the different divisions are introduced and closed, may fairly be attributed to the early state of the language, and the simplicity of the age. Precisely the same usage is observable in the numbering of the children of Israel in the plains of Moab, *Numb.* xxvi. and in the sealing of the twelve tribes, in *Rev.* vii. At all events, the Catalogue has been imitated by the Poets of all ages and countries. Euripides has an enumeration grounded upon it in the first choral ode of the *Iphigenia in Aulis*; and besides the Catalogue of Virgil above alluded to, Statius has almost translated part of it in *Thebaid* IV. Among the moderns, it is sufficient to notice Tasso's catalogue of Heroes, and Milton's, of the fallen Angels. See Pope's *Observations*.

497. *πολύκνημον*. Mountainous. *Infra* v. 821. *Ἰδῆς ἐν κνήμοισι*. Schol. *κνήμοι δὲ μεταφορικῶς, ἀπὸ τῶν ἀνθρωπίνων κνημῶν*. So Stat. *Theb.* VII. 266. *densamque jugis Eteonon iniquis*.

Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν·
 Οἷ τ' ἀμφ' Ἄρμ' ἐνέμοντο, καὶ Εἰλέσιον, καὶ Ἐρυθράς,
 Οἷ τ' Ἐλεῶν' εἶχον, ἥδ' Ὑλην, καὶ Πετewῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', ἐν κτίμενον ποτολίεθρον,
 Κώπας, Εὐτρησίην τε, πολυτρήρωνά τε Θίσβην·
 Οἷ τε Κορώνειαν, καὶ ποιήενθ' Ἀλῖαρον,
 Οἷ τε Πλάταιαν ἔχον, ἥδ' οἷ Γλίσσαντ' ἐνέμοντο,
 Οἷ θ' Ὑποθήβας εἶχον, ἐν κτίμενον ποτολίεθρον, 505
 Ὅγχηστόν θ' ἱερὸν, Ποσιδηϊὸν ἀγλαὸν ἄλσος·
 Οἷ τε πολυστάφυλον Ἄρνην ἔχον, οἷ τε Μίδειαν,
 Νίσαν τε Ζαθέην, Ἀθηδόνα τ' ἐσχατώσαν.
 Τῶν μὲν πεντήκοντα νέες κύν' ἐν δὲ ἐκάστη
 Κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510
 Οἷ δ' Ἀσπληδὸνα ναῖον, ἰδ' Ὀρχομενὸν Μινύειον,
 Τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νῆες Ἄρηος,
 Οὗς τέκεν Ἀστυόχη, δόμῳ Ἀκτορος Ἀζειίδαο,
 Παρθένος αἰδοίῃ, ὑπερῷον εἰσαναβάσα,
 Ἄρηι κρατερῷ· ὃ δὲ οἷ παρελέξατο λάθρη. 515
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχύνοντο.
 Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 Υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·

498. *εὐρύχορον*. The Scholiast interprets this epithet *πλατεῖαν*, *μεγάλην*, and Ernesti, after Hemsterhuis on Lucian, T. I. p. 56. supposes that Homer has shortened *χώρον* into *χόρον*. But wherever the word occurs in Homer, it is written invariably *εὐρύχορος*. Compare II. I. 474. Ψ. 299. Od. Δ. 635. Λ. 264. The other form occurs in Pind. Nem. X. 97. but there also the metre requires *εὐρύχορον* Σπάρτης. See Maltby in *voce*. Nor can we see any reasonable objection to the interpretation of Damm: *ἐνθα ἐστὶν εὐρὸν χορεύειν*. Epitheton *χώρας* *εὐδαίμονος*, *et plenæ cœtuum hilarium*. And so Heyne.

499. Ἄρμα. This place was so called from the circumstance, that the earth opened in its neighbourhood, and closed upon Amphiarus and his chariot (ἄρμα). Hence it was sometimes called *λέκτρα Ἀμφιαράου*. Strabo IX. p. 279.

502. *πολυτρήρωνα*. Stat. Theb. VII. 261. *Dionæis avibus circumsona Thisbe*.

505. Ὑποθήβας. A town not far from Thebes, as indicated by the derivation. Compare Od. Γ. 81. Thebes itself had been recently overthrown by the Epigoni; and thence, as Eustathius observes, the Thebans are not mentioned in the Catalogue. See on II. Δ. 406.

506. ἄλσος. In this place, simply an enclosure. See the note on Soph. Ant. 845.

Pent. Gr. p. 267. According to Strabo, Onchestus was situated upon a hill, and the Temple of Neptune was wholly unshaded, and without a sacred grove. Pausanias in *Boeoticis*, mentions this temple, and a statue of the god, as still in existence in his time. See also Hom. H. Apol. 250. and H. Merc. 88. 186.

508. Ἀνθηδὸνα τ' ἐσχατώσαν. Stat. Theb. VII. 834. *quæque ultima tractu, Anthedon*. Anthedon was situated at the extremity of Boeotia, towards Eubœa.

511. Ὀρχομενὸν Μινύειον. So called in contradistinction from the town of the same name in Arcadia, v. 605. Homer has separated this place and Aspledon from the rest of Boeotia, because the Minyæ were headed by their own princes. See Strabo IX. 616. Herod. IV. 145. and Valckenær in *loc.*: and on II. I. 381.

515. *παρελέξατο*. Clarke would wish to form this verb from the unused form *λέχομαι*, *accumbo*: and some have gone so far as to assert that *λέγω* never signifies *to speak*, *to say*, in Homer; but this is manifestly contradicted by v. 222. *supra*. Still, however, it not unfrequently means *to lie down*; as, for instance, in II. Δ. 131. I. 662. Ξ. 350. and elsewhere. In the present passage either interpretation will meet the sense.

Οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
Κρίσαν τε Ζαθῆν, καὶ Δαυλίδα, καὶ Πανοπηᾶ· 520
Οἳ τ' Ἀνεμώρειαν, καὶ Ὑάμπολιν ἀμφενέμοντο·
Οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον·
Οἳ τε Λίλαιαν ἔχον, πηγῆς ἐπι Κηφισοῖο.

Τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
Οἳ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες, 525
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσαντο.

Δοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,—
Μείων, οὔτι τόσος γε, ὅσος Τελαμώνιος Αἴας,
'Αλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ, 530

'Εγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·—
Οἱ Κυνόν τ' ἐνέμοντ', Ὀπέντά τε, Καλλίαρόν τε,
Βῆσάν τε, Σκάρφην τε, καὶ Αὐγειαὶς ἑρατεινάς,
Τάρφην τε, Θρόνιόν τε, Βοαγρίου ἀμφὶ ρέεθρα.

Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο
Δοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνέοντες Ἀβαντες,
Χαλκίδα τ', Εἰρέτριάν τε, πολυστάφυλόν θ' Ἰστίαν,
Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺν πτολίεθρον·
Οἳ τε Κάρυστον ἔχον, ἥδ' οἳ Στύρα ναιετάασκον·
Τῶν δ' αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἀρηος, 540
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.

519. Πυθῶνα. The region in which Delphi, which is not mentioned either by Homer or Hesiod, was afterwards situated. There was, however, a temple of Apollo in the neighbourhood, of which see on Il. I. 404.

523. πηγῆς ἐπι Κηφισοῖο. Stat. Theb. VII. 348. *propellentemque Lilæam Cephisi glaciale caput.*

528. μείων, οὔτι τόσος γε, κ. τ. λ. These lines are in a parenthesis; and it has been supposed that they are an interpolation; perhaps, however, without any sufficient reason, though they somewhat impede the connexion.

530. Πανέλληνας καὶ Ἀχαιοὺς. Properly, the Ἀχαιοὶ were the inhabitants of that narrow tract of country which extended westward along the bay of Corinth; and the Ἕλληνες of Thessaly. Sometimes, however, Homer uses the former as a general appellation; seldom, if ever, the latter. Thucyd. I. 1. "Ὁμηρος οὐδαμοῦ τοὺς ἑσπαντας ὠνόμασεν Ἕλληνας, οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλεως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἕλληνες ἦσαν. Δαναοὺς δὲ ἐν τοῖς ἔπεισι, καὶ Ἀργεῖους καὶ Ἀχαιοὺς

ἀνακαλεῖ. It appears, from v. 562, that in Homer's time Achæa included Argos, and all the north-eastern coast of the Peloponnesus.

536. μένεα πνέοντες. *Furorem*, i. e. *bellum spirantes*: "eager for war." The expression is repeatedly adopted in the Tragic writers: Soph. Elect. 610. Æsch. Eum. 838. So also *κότον πνέειν*, Æsch. Choeph. 31. *θυμὸν πνέειν*, Eurip. Bacch. 620. Rhés. 786. Ἀρην πνέειν, Æsch. Agam. 366. and again v. 1206. where Dr. Blomfield extracts the following observation of an ancient grammarian from Villosion: Anecd. Gr. II. p. 84. *ἀντὶ τοῦ εἰπεῖν μάχης ἐπιθυμεῖ, μάχην πνέει λέγουσι.* Again: *ἀντὶ τοῦ εἰπεῖν ἀγρίου καὶ ἀνήμερος, Ἀρην πνέει λέγουσι.*

540. ὄζος Ἀρηος. Properly, a branch; hence, metaphorically, an offspring of Mars. Euripides has borrowed the term in Iph. A. 201. and similarly in Hec. 122. τῷ Θησεΐδα δ', ὄζω Ἀθηνῶν. The expression is of Eastern origin, and several of a like nature are found in the Sacred Writings. Thus in Isai. xi. 1. LXX. *ἐξελεύσεται ῥάβδος ἐκ τῆς ρίζης Ἰεσσαί.* Compare Isai. iv. 2.

Τῷ δ' ἄμ' Ἀβαντες ἔποντο θοοὶ, ὅπιθεν κομόωντες,
Αἰχμηταί, μεμαῶτες ὀρεκτῆσι μελίρσι
Θώρηκας ῥήξιν δηίων ἀμφὶ στήθεσσι.

Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

545

Οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐν κτίμενον πολίεθρον,
Δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
Θρέψε, Διὸς θυγάτηρ, τέκε δὲ Ζεῖδωρος Ἄρουρα,
Κὰδ δ' ἐν Ἀθήνησ' εἶσεν ἔφ' ἐνὶ πίοι νηΐ,
Ἐνθάδε μιν ταύροισι καὶ ἄρνειοῖς ἰλάονται

550

Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν
Τῶν αὖθ' ἡγεμόνεν υἱὸς Πετῆω, Μενεσθεύς.
Τῷ δ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένητ' ἀνὴρ,

xxv. 5. Jerem. xxiii. 5. Dan. xi. 7. Hos. xi. 6. Job viii. 17. The metaphor is not always preserved in the Septuagint version.

542. ὅπιθεν κομόωντες. *A tergo comantes.* It was the custom of these people to shave the fore part of their heads, which they did that their enemies might not take the advantage of seizing them by the hair; the hinder part they let grow, as a valiant race that would never turn their backs. Plutarch tells us this in the life of Theseus, and cites, to strengthen the authority of Homer, some verses of Archilochus to the same effect. POPE. The same custom seems to have been prevalent in many early nations. Of the Arabians, we have the following account in Herod. III. 8. *κείρονται περιτρόχαλα, περιξυροῦντες τοὺς κροτάφους.* The same is confirmed by the testimony of Holy Writ: Jerem. ix. 25. Compare ch. xxv. 23, 24. xlix. 32. From the same custom, the Solymæi, a colony of Phœnicia, were called *τροχοκούραδες, Roundheads*; Joseph. in Apion. I. It should seem, however, that this was not only a warlike, but a religious practice. Herodotus informs us, that the Arabians did it in imitation of Bacchus; and from the interdiction of its use among the Israelites, in Levit. xix. 27., it was most probably a rite, by which the Heathens dedicated themselves to some of their gods. See Lowth on Jerem. ix. 25.

543. ὀρεκτῆσι μελίρσι. The principal offensive weapon of the early Greeks was the spear, the body of which was generally of ash, and the head, *αἰχμή*, of brass. This was used sometimes in close fight, though it was generally thrown from a distance; the Abantes being the only warriors, mentioned by Homer, as fighting hand to hand with the ὀρεκτῆ μελίρ, or extended spear, in a manner similar to our pike-men. Strabo, Lib. X. The usual method was to throw the javelin, and retreat immediately into

the ranks; and the great force with which the heroes are reported to have hurled these weapons, which were exceedingly weighty, seems almost incredible. Mr. Mitford, however, has produced an instance of a Persian soldier, whose exquisite skill and strength in throwing a stick substantiates the truth of Homer's descriptions. *Hist. of Greece*, vol. I. p. 162. Note.—The substantive *μελίρ* is properly an *ash-tree*; Il. N. 178. and thence easily transferred to the *spear*: διότι ἀπὸ ξύλου μελίας ἐσκενάζετο. Schol.

547. δῆμον. *Urbem*; and in the same sense *civitas* is frequently used in Latin. Aul. Gell. XVIII. 7. *Civitas dicitur et pro loco, et pro oppido, et pro jure quoque omnium, et pro hominum multitudine.* *Erectheus* is the same prince, whom Pausanias and some other writers call *Ericthonius*. See Mitford's *Hist. of Greece*, vol. I. p. 56.

548. Ζεῖδωρος. *Fruitful*: from *ζεῖα, corn, rye.* Plin. N. H. XVIII. 19. *Zea, propter quam Homerus Ζεῖδωρος Ἄρουρα dixit: non, ut aliqui arbitrantur, quoniam vitam donaret.*

549. ἐνὶ πίοι νηΐ. So Virg. *Æn.* IV. 62. *pingues spatiantur ad aras.* VII. 764. *pinguis ubi et placabilis ara Dianæ.* Schol. *πίοι* ἀντὶ τοῦ πλουσίῳ καὶ εὐδαίμονι. In allusion to the sacrifices offered there. See Il. A. 40. *Erectheus* was deified in the Temple of Minerva as a hero of the country, and one of the *αὐτόχθονες*, and a periodical festival was instituted in honour of his immortality. The following lines, however, are supposed, by Eustathius and others, to refer to the feast of the *Panathenæa*, which were celebrated every five years. They were supposed to have been instituted by Orpheus, and renewed by Theseus, and were, therefore, in existence before the Trojan war.

551. περιτελλομένων ἐνιαυτῶν. *Volventibus annis*: Virgil. See Lexicon to Pent. Gr. in ν. περιτέλλομαι.

Κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 Νέστωρ οἷος ἔριζεν, ὃ γὰρ προγενέστερος ἦεν. 555
 Τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμῖνος ἄγε δυοκαίδεκα νῆας,
 Στήσε δ' ἄγων, ἔν' Ἀθηναίων ἴσταντο φάλαγγες.
 Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροϊζῆν', Ἡϊόνας τε, καὶ ἀμπελόεντ' Ἐπίδauρον·
 Οἱ τ' ἔχον Αἰγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν·
 Τῶν δ' αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
 Καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός,
 Τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
 Μηκιστέως υἱὸς Ταλαϊονίδαο ἄνακτος.
 Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
 Τοῖσι δ' ἅμ' ὁγδώκοντα μέλαινα νῆες ἔποντο.
 Οἱ δὲ Μυκῆνας εἶχον, ἐὺ κτίμενον πτολίεθρον,
 Ἀφνειὸν τε Κόρινθον, ἐὺ κτιμένας τε Κλεωνάς, 570
 Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἑρατεινὴν,
 Καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν·
 Οἱ θ' Ὑπερησίνην τε, καὶ αἰπεινὴν Γονόεσσαν,
 Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,
 Αἰγιάλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεῖαν· 575
 Τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων,
 Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 Λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νόροπα χαλκόν,

554. κοσμήσαι. Schol. διατάξαι, καθ-
 οπλίσαι. By ἵππους we must understand
 the chariots, which make a principal figure
 in Homer's battles. Compare Il. E. 227. *et*
passim. Riding on horseback had not yet
 been generally applied to military purposes,
 though it does not appear to have been un-
 known. See on Il. K. 513. O. 679. and
 Mitford's *Hist. of Greece*, vol. I. p. 159.

555. Νέστωρ οἷος κ. τ. λ. Nestor's skill
 in charioteering may be inferred from Il. Ψ.
 306. sqq.

557. Αἴας δ' ἐκ Σαλαμῖνος κ. τ. λ. Upon
 the authority of these two lines Salamis is
 said to have been assigned to Athens, in
 the contest alluded to in the opening note
 on the Catalogue. It has been strongly
 suspected, however, that Solon substituted
 them in the place of two others which he
 had erased, and which favoured the cause
 of the Megaræans. Quintil. Inst. Orat. V.
 11. *Neque est ignobile exemplum, Megareos*
ab Atheniensibus, cum de Salamine conten-
derent, victos Homeri versu; qui tamen ipse
non in omni editione reperitur, significans

Ajacem naves suas Atheniensibus junxisse.
 See also the last chapter of Aristotle's Rhetoric, lib. I.; Laetius and Plutarch, in *Vita Solonis*; and Strabo, lib. IX. A different account of the recovery of Salamis is given by Demosthenes: *De Falsâ Legatione*, §. 72.

570. Κόρινθον. With the exception of
 this place, and Il. N. 664, Corinth is always
 mentioned in Homer under its more ancient
 name *Ephrya*: as in Il. Z. 152.

572. Ἀδ. πρῶτ' ἐμβασίλευεν. Accord-
 ing to Pausanias, Adrastus was the seven-
 teenth king of Sicyon. Hence Scaliger un-
 derstands *πρῶτα* in the sense of *πρότερον*,
 so that Adrastus will be said to have reigned
 in Sicyon before he reigned at Argos; which
 Servius asserts to have been the case, on Virg.
Æn. VI. 480. Other interpretations have been
 given, but they are all equally uncertain.

578. νόροπα χαλκόν. Macrobius (Sa-
 turn. VII. 16.) has the following translation
 of an observation of Plutarch in *Sympos.* V.
sub fine:—*Qui in metallo æris morantur, sem-*
per oculorum sanitate pollent: et quibus
ante palpebræ nudatæ fuerant, illic conves-

Κυδιῶν, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
Οὔνεκ’ ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἳ δ’ εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,
Φάριν τε, Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ’ ἐνέμοντο, καὶ Αὐγείας ἑρατεινάς·
Οἳ τ’ ἄρ’ Ἀμύκλας εἶχον, Ἔλος τ’, ἔφαλον πτολίεθρον·
Οἳ τε Λάαν εἶχον, ἥδ’ Οἰτυλον ἀμφενέμοντο· 585
Τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
Ἐξήκοντα νεῶν, ἀπάτερθε δὲ θωρήσσοντο.
Ἐν δ’ αὐτὸς κίεν ἧσι προθυμίρσι πεποιθὼς,
Ὅτρυνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
Τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἳ δὲ Πύλον τ’ ἐνέμοντο, καὶ Ἀρήνην ἑρατεινὴν,
Καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἔυκτιον Αἶπυ,
Καὶ Κυπαρισσήεντα, καὶ Ἀμφιγένειαν ἔναιον,
Καὶ Πτελεὺν, καὶ Ἔλος, καὶ Δώριον· ἔνθα τε Μοῦσαι
Ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ’ Εὐρύτου Οἰχαλίης.
Στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μοῦσαι αἰείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
Αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν

tiuntur. Aura enim quæ ex ære procedit, in oculos incidens, haurit et exsiccat quod male influit. Unde et Homerus modo εὐήνορα, modo νώροπα χαλκὸν, has causas secutus appellat. This, as Clarke observes, is perfectly ridiculous. The adjective νώροψ is simply, *dazzling*, from νῆ and ὄραω, or ὄψ. Eustath. λαμπρὸς καὶ στερίσκων τοῦ ὀρεῖν.

581. κητώεσσαν. Eustath. τὴν μεγάλην, παρὰ τὸ κῆτος, τὸ μείζον τῶν ἐνύγρων. This interpretation, though strongly contested, is adopted by Heyne, Hemsterhuis (*ad Lucian. T. I. p. 139.*), and others; and it accords with the sense of *μεγακήτης* in Il. Θ. 222. and elsewhere. Others would render it *abounding in whales*; which is not true of Lacedæmon, though it appears from Ælian (*Hist. An. XVII. 6.*) that whales are sometimes found near the coast. Others, again, adopt the reading *καιετάεσσαν, full of caverns*; from *καιετός, a cave*. This epithet occurs in Callim. frag. 224., but both here and in Od. Δ. 1. the authorities preponderate in favour of the common reading. Moreover, the grammarians seem rather to derive *καιεταίς* from *καιετά, a species of herb*. The epithet *κοίλῃν* refers to the situation of Lacedæmon in the valley between the Taygetus and mount Parthenius. So *κοῖλον Ἄργος* in Soph. Œd. C. 371.

See Strabo, VIII. p. 563. Homer seems to have distinguished Sparta as the principal city of the district.

586. The epithet *βοὴν ἀγαθὸς*, which is applied in this and other places to Menelaus, and which literally signifies *loud-voiced*, is made by the commentators to mean *valiant*, and translated *bello strenuus*. The reason given by Eustathius is, that a loud voice is a mark of strength; the usual effect of fear being to cut short the respiration. I own this seems to be forced, and rather believe it to be one of those kind of surnames, given from some distinguishing quality of the person; in the same manner as some of our kings were called *Edward Long-shanks, William Rufus, &c.* POPE. See on Il. A. 58. The fact is, that the ancients invariably joining battle with a shout, the nouns *βοή, αὐτή*, and the like, were used by degrees to denote the *battle itself*, and became synonymous with *μάχη*. Athen. IV. 26. *καλούντων τῶν παλαιῶν τὸν πόλεμον, βοήν*.

590. See on v. 356. *supra*.

595. Θάμυριν τὸν Θρήϊκα. See Prelim. Obs. Sect. I. *sub initio*.

597. στεῦτο. See on Il. Γ. 83.

599. αὐτάρ. *And then*. See on Il. A. 282.

- Θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν. 600
 Τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
 Τῷ δ' ἐνενήκοντ' ἀ γλαφυραὶ νέες ἐστιχόωντο.
 Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἴν' ἀνέρες ἀγχιμαχिताί·
 Οἱ Φένεόν τ' ἐνέμοντο, καὶ Ὀρχομενὸν πολύμηλον, 605
 Ῥίπην τε, Στρατίνην τε, καὶ ἠνεμόεσσαν Ἐνίσπην,
 Καὶ Τεγέην εἶχον, καὶ Μαντινέην ἑρατεινὴν,
 Στύμφηλόν τ' εἶχον, καὶ Παρῤῥασίην ἐνέμοντο·
 Τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
 Ἐξήκοντα νεῶν πολέες δ' ἐν νηὶ ἐκάστη 610
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν·
 Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Νῆας εὖσσέλμους, περάαν ἐπὶ οἶνοπα πόντον,
 Ἀτρείδης· ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλει.
 Οἱ δ' ἄρα Βουπράσιόν τε, καὶ Ἥλιδα διὰν ἔναιον, 615
 Ὅσσον ἔφ' Ὑρμίνην καὶ Μύρσινος ἐσχατόωσα,
 Πέτρην τ' Ὠλενίην, καὶ Ἀλείσιον ἐντὸς ἔργει·
 Τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ
 Νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγήσασθην, 620
 Υἱές, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 Τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 Τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 Υἱὸς Ἀγασθέneos Ἀνγηϊάδαο ἀνακτος.
 Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625
 Νήσων, αἱ νύιουσι πέρην ἁλὸς, Ἥλιδος ἄντα·

600. ἐκλέλαθον κιθαριστύν. The construction of *λανθάνειν* is usually with the genitive, though it is sometimes found with the accusative. Lysias, p. 231. *μὴ γὰρ οἴεσθε, ὧ ἄνδρες δικασταί, εἰ ὑμεῖς βούλεσθε τὰ τούτῳ πεποιημένα ἐπιλαθέσθαι, καὶ τοὺς θεοὺς ἐπιλήσασθαι.* So also *μέμνημαι*, which takes the genitive upon the same principle, is found with the accusative in Il. Z. 222. See Matt. Gr. Gr. §. 325. Musgrave on Eur. Alcest. 196.

604. Αἰπύτιον. Concerning *Æpytus*, see Pausan. VIII. 16.

612. αὐτὸς γάρ σφιν κ. τ. λ. The Arcadians, being an inland people, were unskilled in navigation, for which reason Agamemnon furnished them with shipping. From hence, and from the last line of the description of the sceptre, where he is said to preside over many islands, Thucydides takes occasion to observe, that the power

of Agamemnon was superior to the rest of the princes of Greece, on account of his naval forces, which had rendered him master of the sea. Thucyd. lib. I. POPE.

614. μεμήλει. Properly *μέλει* is followed by a genitive of the thing, as in Il. Φ. 360. Sometimes, however, it is preceded by the nominative; or, in the infinitive, by the accusative. Compare Il. E. 490. Od. A. 159. and see Matt. Gr. Gr. §. 326. Obs. 2.

621. Ἀκτορίωνος. Both Cteatus and Eurytus were sons of Actor. See Il. N. 185. Ψ. 638.

626. ναίονσι. *Sitæ sunt; for ναίονται.* So v. 648. *ναυεταώσας.* The same usage is common in Homer. Eustathius compares Soph. Aj. 604. Ὡ κλεινὰ Σαλαμίς, σὺ μὲν πον Νάϊει ἀλίπλαγκτος. Thus also Apoll. Rhod. I. 831. III. 1091. Herod. II. 166. where Wesseling compares Isocrates, in

Τῶν αὖθ’ ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότη Φυλεὺς,
“Ὅς ποτε Δουλίχιόνδ’ ἀπενάσσато, πατρὶ χολωθείς.
Τῷ δ’ ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἤγε Κεφαλλῆνας μεγαθύμους,
Οἳ ῥ’ Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
Καὶ Κροκύλει’ ἐνέμοντο, καὶ Αἰγίλιπα τρηχεῖαν·
Οἳ τε Ζάκυνθον ἔχον, ἡδ’ οἳ Σάμον ἀμφενέμοντο·
Οἳ τ’ Ἥπειρον ἔχον, ἡδ’ ἀντιπέραι’ ἐνέμοντο. 635

Τῶν μὲν Ὀδυσσεὺς ἤρχε, Διὶ μῆτιν ἀτάλαντος·
Τῷ δ’ ἅμα νῆες ἔποντο δυνώδεκα μυλτοπάροιοι.

Αἰτωλῶν δ’ ἡγείτο Θόας, Ἀνδραίμονος υἱός,
Οἳ Πλευρῶν’ ἐνέμοντο, καὶ Ὡλενον, ἡδὲ Πυλῆνην,
Χαλκίδα τ’ ἀγχίαλον, Καλυδῶνά τε πετρήεσαν.— 640

Οὐ γὰρ ἔτ’ Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
Οὐδ’ ἄρ’ ἔτ’ αὐτὸς ἦν, θάνε δὲ Ξανθὸς Μελέαγρος.—
Τῷ δ’ ἐπὶ πάντ’ ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·
Τῷ δ’ ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ’ Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645

Οἳ Κνωσσόν τ’ εἶχον, Γόρτυνά τε τειχιόεσαν,
Λύκτον, Μίλητόν τε, καὶ Ἀργινόεντα Λύκαστον,
Φαιστόν τε, Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,
Ἄλλοι θ’, οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
Τῶν μὲν ἄρ’ Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευε, 650

Μηριόνης τ’ ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·
Τοῖσι δ’ ἅμ’ ὀγδῶκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ’ Ἡρακλείδης, ἡὺς τε μέγας τε,

Laud. Busir. p. 214. E. τὴν πόλιν σπο-
ράδην καὶ κατὰ κώμας οἰκοῦσαν ἐς ταυτὸν
συναγαγών. Phocylides in Dion. Chrysost.
Borysthenit. p. 441. A. πόλις ἐν σκοπέλῳ,
κατὰ κόσμον οἰκεῖν σμικρὴ.

629. πατρὶ χολωθείς. On account of
the anger of his father Augeas; to whose
treachery, in refusing to give the promised
reward to Hercules, he bore witness. The
account will be seen at length in Apollod.
Biblioth. II. 5. 5.

632. Νήριτον. A mountain of Ithaca.
See Od. I. 21.

635. ἀντιπέραια. The continent opposite
to the islands above enumerated.

637. μυλτοπάροιοι. Having red cheeks;
i. e. prouds. From μίλτος, vermilion. Eu-
stath. μίλτος χρωμὰ ἐστὶν ἐρυθρόν. Herod.
III. 58. τὸ δὲ παλαιὸν ἅπασαι αἱ νῆες
ἦσαν μυλτηλιφεῖς. Hence Virg. Æn. VIII.
93. pictas innare carinas.

641. οὐ γὰρ ἔτ’ ἦσαν. Were no more;

i. e. were dead. So again Il. X. 384. “Εκ-
τορος οὐκ ἔτ’ ἰόντος. This use of the verb
εἶμι for ζάω, to live, is very common; more
especially in the Tragic writers. Compare
Eurip. Hipp. 357. 866. 1157. Supp. 1146.
et passim. So also in N. T. Matt. ii. 18.
Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς, καὶ οὐκ
ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί. The
idiom is precisely our own. This short
glance at the death of Meleager, and the
unhappy catastrophe of the family of Ceneus,
is exceedingly beautiful, and marked with
that pathetic simplicity for which Homer is
singularly remarkable. For the stories of
Tydeus and Meleager, the sons of Ceneus,
see Il. Δ. 371. sqq. I. 525. sqq.

649. ἐκατόμπολιν. In Od. T. 174. Crete
is mentioned as containing only ninety cities;
but this refers to the state of the island after
the sedition raised by Leucus against Ido-
meneus, in which ten cities were utterly
destroyed.

- 'Εκ 'Ρόδου ἐννέα νῆας ἄγε 'Ροδίων ἀγερώχων
 Οἱ 'Ρόδον ἀμφενέμοντο διὰ τρία κοσμηθέντες, 655
 Λίνδον, 'Ιήλυσσόν τε, καὶ ἀργινόεντα Κάμειρον·
 Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 "Οὐν τέκεν 'Αστυόχεια βίη 'Ηρακληίη,
 Τὴν ἄγετ' ἐξ 'Εφύρης, ποταμοῦ ἀπὸ Σελλήεντος,
 Πέρσας ἄστεα πολλὰ Διοτρεφῶν αἰζηῶν. 660
 Τληπόλεμος δ', ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
 Αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα
 'Ηδη γηράσκοντα, Δικύμνιον, ὅζον 'Αρης·
 Αἶψα δὲ νῆας ἐπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας
 Βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665
 Υἱέες, υἴωνοί τε, βίης 'Ηρακληείης·
 Αὐτὰρ ὅγ' ἐς 'Ρόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων.
 Τριχθὰ δὲ ᾤκηθεν καταφυλαδὸν, ἥδ' ἐφίληθεν
 'Εκ Διὸς, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει·
 Καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
 Νιρεὺς, 'Αγλαΐης θ' υἱὸς, Χαρόποιο τ' ἄνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ 'Ιλιον ἦλθε
 Τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλεῖωνα·
 'Αλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675
 Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε, Κάσον τε,
 Καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,
 Τῶν αὖ Φείδιπὸς τε καὶ 'Αντιφος ἡγησάσθην,
 Θεσσαλοῦ νῆε δὺν 'Ηρακλείδαο ἄνακτος.

654. ἀγερώχων. Eustathius explains this ἄγαν γέρας ἐχόντων, i. e. *illustrious, magnificent*; and in this sense it generally occurs in Homer. Compare Il. Γ. 36. E. 623. H. 343. Π. 708. Φ. 584. The Scholiast understands it to signify *proud, arrogant*; in which sense, the derivation would be from ἄγαν ἀγχεῖν. But the former interpretation seems to be generally preferable, though, in the present instance, haughtiness seems to have been particularly characteristic of the Rhodians. See Terent. Eunuch. III. 1.

655. διὰ τρία κοσμηθέντες. *Divided into three districts.* See Hom. H. Cer. 86. Callim. H. Jov. 61. Apoll. Rhod. B. 997.

658. βίη 'Ηρακληίη. See note on Eur. Phoen. 55. Pent. Gr. p. 307.

659. 'Εφύρης. Not Corinth, but a city of Corinth. There was also a town of Thesprotia, bearing the same name, which is mentioned in Od. A. 259. See Strabo VIII. p. 521. Steph. Byz. *in voce*.

662. μήτρωα κατέκτα. This appears to have been perfectly accidental. See Apollod. Bibl. II. 7. 6.

670. πλοῦτον κατέχευε Κρονίων. Compare Pind. Ol. VII. 63. 90.

671. Νιρεὺς. In the chapter of Macrobius, cited at v. 494. wherein a comparison is instituted between the respective merits of the Catalogues of Homer and Virgil, it is mentioned as a superior excellence in the former, that all the heroes, therein enumerated, appear afterwards on the field of action. There is an exception in the case of Nireus; who, being merely remarkable for the beauty of his person, and wholly deficient in courage and warlike acquirements, seems to have gained sufficient glory, as Demetrius Phalareus observes, by the threefold repetition of his name: *περὶ 'Ερμηνείας*, §. 61.

677. Εὐρυπύλοιο πόλιν. Eurypylus was the son of Neptune by Astyochea. He was killed by Hercules, who afterwards married

Τῶν δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώντο. 680

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
Οἳ τ' Ἄλουν, οἳ τ' Ἀλόπην, οἳ τε Τρηχίνα νέμοντο,
Οἳ τ' εἶχον Φθίην, ἥδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο, καὶ Ἕλληνες, καὶ Ἀχαιοί·
Τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

Ἄλλ' οἷγ' οὐ πολέμοιο δυσηχέος ἐμνώνοντο·
Οὐ γὰρ ἔην, ὅστις σφὶν ἐπὶ στίχας ἡγήσαιτο.
Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
Κούρης χωόμενος Βρισηΐδος ἠυκόμοιο,
Τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας, 690
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
Κὰδ δὲ Μύνητ' ἔβαλε καὶ Ἐπίστροφον ἐγχεσιμώρους,
Υἱέας Εὐηνοῦ Σεληπιάδαο ἄνακτος.

Τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
Οἳ δ' εἶχον Φυλάκην, καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
Ἀγχιάλὸν τ' Ἀντρῶν, ἥδὲ Πτελεὸν λεχεποῖν·
Τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευε,
Ζῶδς ἐών· τότε δ' ἦδη ἔχεν κατὰ γαῖα μέλαινα.
Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700
Καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,

his daughter Chalciope, by whom he had Thessalus, the father of Pheidippus and Antiphus. See Apollod. Bibl. II. 7. 1.

681. Πελασγικὸν Ἄργος. As distinguished from the Achaian Argos in Peloponnesus, v. 559. See also on v. 108. The name Pelasgia was, in very early times, a general name for the whole country of Greece (Herod. II. 56.); but the northern parts appear to have been overrun by the various hordes of Pelasgian wanderers, long before Apis passed into the Peninsula. See on II. A. 270. We find, however, Argos in Peloponnesus with the epithet Πελασγικόν, in Eur. Phoen. 263.

684. Μυρμιδόνες δὲ καλεῦντο. From Myrmidon, an ancient prince of the country. A fabulous origin has also been assigned to the name, founded upon its apparent derivation from the word *μύρμηκες*, signifying *ants* or *pismires*; for which, however, there seems to be no foundation. See Ovid, Met. VII. 654. The names Ἕλληνες and Ἀχαιοί, are not here applied generally, but designate properly those portions of the country to which they originally belonged. See on v. 530, *supra*.

685. τῶν αὖ κ. τ. λ. An anacoluthon. See above on v. 353. Barnes has the following examples of the same usage in Latin.

Cicero: *Diutius commorans Athenis, quoniam venti negabant solvendi facultatem, erat animus ad te scribere.* Virg. *Æn.* I. 241. *Pollicitus, quæ te, genitor, sententia vertit?*

691. *Lyrnessus* and *Thebè* were cities, one in Cilicia, and the other near it in the southern part of Troas, which was also under the dominion of the Cilicians. At the sacking of the Trojan cities by Achilles, Briseïs fell into his hands at Lyrnessus, after witnessing the slaughter of her brothers; and Chryseïs at Thebè. At the capture of this latter place also, whereat Eetion, king of the country, was killed, some valuable booty seems to have been found; among which was the lyre of Achilles, II. I. 186. his horse Pedasus, II. 133. and the discus which was given as the prize at the funeral games of Patroclus, Ψ. 827. See also II. Ζ. 395. T. 291. Υ. 92. 192.

700. ἀμφιδρυφῆς. *Laniatis genis*; from *δρύπτω*, to *flay*. II. A. 393. Τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφοί εἰσι παρειαί. See Hygin. Fab. 103. 4.

701. δόμος ἡμιτελής. Schol. ἦτοι ἄτεκνος, ἡ ἀφρημένος τοῦ ἐτέρου τῶν δεσποτῶν, ἡ ἀτελείωτος· βέλτιον δὲ εἰρήσθαι ἡμιτελῆ διὰ τὸ μὴ γεγεννηκότα παῖδας πλεῖν. It has been matter of great discussion which of these interpretations is to

- Νηὸς ἀποθρώσκοντα πολὺν πρῶτιστον Ἀχαιῶν.
 Οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν,
 Ἀλλὰ σφέας κόσμησε Ποδάρκης, ὅζος Ἀρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 Αὐτοκασίγνητος μεγαθύμου Πρωτεσίλαου,
 Ὀπλότερος γενεῇ· ὁ δ' ἄρα πρότερος καὶ ἀρείων
 Ἦρωος Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ
 Δέονθ' ἡγεμόνος, πόθεον δὲ μὲν ἐσθλὸν ἐόντα.
 Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 710
 Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,
 Βοίβην, καὶ Γλαφύρας, καὶ ἔυκτιμένην Ἰαωλκὸν,
 Τῶν ἥρχ' Ἀδμήτοιο φίλος πάϊς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δία γυναικῶν
 Ἀλκηστis, Πελῖαιο θυγατρῶν εἶδος ἀρίστη. 715
 Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
 Καὶ Μελίβοιαν ἔχον, καὶ Ὀλιζῶνα τρηχεῖαν,
 Τῶνδε Φιλοκτῆτης ἥρχε, τόξων εὖ εἰδῶς,
 Ἐπτα νέων· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
 Ἐμβέβασαν, τόξων εὖ εἰδότες, ἴφι μάχεσθαι. 720
 Ἀλλ' ὁ μὲν ἐν νήσῳ κείμεν κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθήρ, ὅθι μιν λίπον νῆες Ἀχαιῶν,

be adopted. Certain it is, that *marriage* is frequently called τέλος, and married persons οἱ τέλειοι. Eustath. τέλος ὁ γάμος, ὅθεν τελείους τοὺς γεγαμηκότας ἔλεγον. Thus Od. Y. 74. τέλος θαλεροῖο γάμοιο. Æsch. Agam. 945. ἀνδρὸς τελείου δῶμα. Hence, perhaps, ἡμιτελής may be rendered *containing only half the marriage*; viz. the husband or wife being absent or dead. Thus, in allusion to this passage of Homer, Protesilaus says in Lucian: D. M. XIX. p. 470. ἀπέθανον, ἡμιτελῆ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναικα. See Hemsterhuis in loc. and Timæi Lex. Platon. v. προτέλεια, who understand the expression δόμος ἡμιτελής to mean δόμος χήρος, unde maritus abierat ad bellum Trojanum: which coincides with the second interpretation offered by the Scholiast. So also Hesychius: ἡμιτελής· ἡμίγαμος. Thus, Eurip. Alcest. 878. στυγαὶ δ' ὄψεις χήρων μελάθρων. In the same sense Ovid, Epist. Heroid. VIII. 21. aula vidua. IX. 35. domus vidua. The Homeric expression is retained by Valer. Flaccus: conjux miseranda Caico Linquitur, et primo domus imperfecta cubili.—Eustathius supposes that Euphorbus, who is called Δάρδανος ἀνὴρ in Il. II. 807., was the Trojan who killed Protesilaus as he landed. But this is altogether uncertain. According to the Carmina Cyprica, he was killed by Hector.

His sepulchre, in the Thracian Chersonese, is mentioned in Herod. IX. 116. sqq.

703. πόθεόν γε μὲν ἀρχόν. For καίπερ ποθέοντες. So v. 726. and so, also, the Venetian MS. in v. 709. Wolf proposes δέ μιν.

707. ὀπλότερος. Properly, *armis aptior*: and thence *younger*. Eustath. ὁ νέος, ὡς ὀπλοῖς προσήκων. The superlative ὀπλοτατος occurs in Od. Γ. 465. H. 58. and elsewhere.

718. τόξων εὖ εἰδῶς. Adjectives and participles, which express an idea of relation, are usually followed by a genitive, to denote the object of such relation. Compare v. 823. Il. Z. 488. Π. 811. P. 5. X. 219. and see Matt. Gr. Gr. §. 322. Sometimes, however, an infinitive is employed, as in v. 611. κυρτα: ἐπιστάμενοι πολεμίζειν. In the same sense also εἰδῶς sometimes occurs with the accusative; as in Il. Γ. 202. H. 278. and elsewhere. In v. 720. where the same form occurs, ὥστε must be supplied before μάχεσθαι.

721. ἀλλ' ὁ μὲν ἐν νήσῳ κ. τ. λ. Sophocles seems to have had this passage before him in the opening of his Philoctetes. It has been thought that the necessity of the presence of Philoctetes in order to the destruction of Troy, is an invention subsequent to the age of Homer; and, consequently, that vv. 724, 725. are spurious.

- Ελκεῖ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
 “Ενθ’ ὅγε κείτ’ ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος. 725
 Οὐδὲ μὲν οὐδ’ οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν,
 Ἀλλὰ Μέδων κόσμησεν, Οἴλῃος νόθος υἱός,
 Τόν ρ’ ἔτεκε Ῥήνη ὑπ’ Οἴλῃι πτολιπόρθῳ.
 Οἱ δ’ εἶχον Τρίκην, καὶ Ἰθώμην κλωμακέεσσαν,
 Οἱ τ’ ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος, 730
 Τῶν αὖθ’ ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 Ἰητῆρ’ ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων.
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 Οἱ δ’ ἔχον Ὀρμένιον, οἱ τε κρήνην Ὑπέρειαν,
 Οἱ τ’ ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα, 735
 Τῶν ἥρχ’ Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 Τῷ δ’ ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οἱ δ’ Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ’ Ὀλοοσσόνα λευκὴν,
 Τῶν αὖθ’ ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 Υἱὸς Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς.
 Τόν ρ’ ὑπὸ Πειριθῳ τέκετο κλυτὸς Ἴπποδάμεια
 Ἥματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
 Τοὺς δ’ ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασεν·
 Οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς, ὄζος Ἀρηος, 745
 Υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο.
 Τοῖς δ’ ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Γουνεὺς δ’ ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
 Τῷ δ’ Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοῖ,
 Οἱ περὶ Δωδώνην δυσχείμερον οἰκί’ ἔθεντο, 750
 Οἱ τ’ ἀμφ’ ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,

723. ὀλοόφρονος. *Malignant, noxious*. It seems to bear a different signification in Od. A. 52.

729. κλωμακέεσσαν. *Craggy, mountainous*. Eustathius explains κλώμακες as being τόποι ἢ λόφοι κατὰ τοὺς παλαιοὺς ὑψηλοί.

738. Ἀργισσαν. This is *Larissa*, in Thessaly.

742. κλυτὸς Ἴπποδάμεια. Several adjectives, which have properly three terminations, are found in Homer, as well as in the Attic writers, as *common* : and, on the other hand, many adjectives which are properly *common*, are frequently declined with three endings. Thus we have ἀθανάτη in Il. A. 447. B. 447. *et passim*. This the grammarians call a *schema Atticum* ; but it appears that it is not confined to the Attic writers. See Monk on Eur. Hipp. 437. Matt. Gr.

Gr. §. 116. 6. Obs. and §. 118. 3. Of the power of the particle *ρα*, see on Il. A. 8.

743. Φῆρας. See on Il. A. 268.

751. The *Titaresius* seems to have been the same with the *Eurotas*, of which there is the following description in Pliny ; N. H. IV. 8. *Accipit autem Eurotam Peneus, nec recipit tamen ; sed olei modo supernatantem, ut dictum est Homero, brevi spatio portatum abdicat, penales aquas, Dirisque genitas, argenteis suis misceri recusans*. Heyne observes, that this river may be called an arm or branch of the Styx, from the fact that it took its rise from some spring in the bowels of the earth. It appears, however, from Herod. VI. 74. that there was a fountain named *Styx*, in Arcadia, by which the people of the country used to swear, in imitation of the great oath of the gods by the Tarta-

- "Ος ρ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ,
 Οὐδ' ὅγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
 Ἀλλά γέ μιν καθύπερθεν ἐπιρρέει, ἥντ' ἔλαιον
 "Ορκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755
 Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνοιο υἱός,
 Οἷ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 Ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευε·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 Τίς τ' ἂρ τῶν ὅχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
 Αὐτῶν, ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο ;
 Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 Τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὤς,
 "Οτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἴσας· 765
 Τὰς ἐν Πιερίῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 Ἀμφω θηλείας, Φόβον Ἄρηος φορεούσας.
 Ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 "Οφρ' Ἀχιλεὺς μήνιν· ὃ γὰρ πολὺ φέρτατος ἦεν,
 Ἴπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 Ἀλλ' ὃ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισι
 Κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 Δίσκοισι τέρποντο καὶ αἰγανέησιν, ἰέντες,
 Τόξοισί θ' ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775
 Λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,

rean lake. Near this fountain, which discharged itself into a basin, the Titaresius probably had its source; and the words ὅρκου δεινοῦ, which are in apposition with Στυγὸς, in v. 755. will relate to the oath of the Arcadians. See also Strabo, Lib. VIII. Pausan. VIII. 19. The epithet ἱμερτὸν refers to the country through which the river flows.

761. ὅχ' ἄριστος. In v. 769. πολὺ φέρτατος. See on Il. A. 69.

765. ὀτριχας, οἰέτεας. For ὁμοῖοτριχας, ὁμοῖτεας. Having their manes of the same colour, and being of the same age.—σταφύλη, accented on the penultima, is a plumb-line, a perpendicular rule. The Scholiast thus explains the passage: οὕτως ἴσας καὶ ἀναλόγους τοῖς νώτοις, ὥσπερ στάθμη. Of the adjective ἴσας, see on Il. A. 306. 468.

768. Τελαμώνιος Αἴας. Hence Soph. Aj. 1340. "Εν' ἀνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλεύς.

772. ἀπομηνίσας. This compound is generally understood merely in the sense of the simple verb; but Ernesti supposes the preposition to imply continuance or duration.

On the general usages of ἀπό in composition, see Zeunè on Viger, p. 467.

774. There is nothing in this line upon which ἰέντες immediately depends, so that it must be taken absolutely, referring the words δίσκοισι καὶ αἰγανέησι τόξοισί τε to τέρποντο. They amused themselves with the coits, &c. hurling them. Milton has imitated this passage in his description of the diversions of the angels during the absence of Satan: P. L. II. 526. Part on the plain, or in the air sublime, Upon the wing, or in swift race contend; Part curb their fiery steeds, or shun the goal With rapid wheels, or pointed brigades form. Others with vast Typhæan rage, &c.

775. ἵπποι δὲ κ. τ. λ. It frequently happens that ἕκαστος is found not only with a verb in the plural; but, as in this instance, in apposition with a noun in the plural, in order to make a fuller definition. Compare Il. E. 878. H. 175. 185. Σ. 496. Sometimes the verb is found in the singular, though the noun is in the plural. In the same way πᾶς is used in Il. II. 265. and so also quisque in Latin.

Ἔστασαν ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
Ἐν κλισίῃς· οἱ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες
Φοίτῳ ἐνθα καὶ ἐνθα κατὰ στρατὸν, οὐδὲ μάχοντο.

Οἱ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο 780

Γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραυνῷ
Χωμένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἰμάσσῃ
Εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνὰς·
Ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
Ἐρχομένων· μάλα δ' ὥκα διέπρησσον πεδίοιο.

785

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴννemos ὡκέα Ἴρις
Πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
Οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
Πάντες ὁμηγερέες, ἡμὲν νέοι, ἡδὲ γέροντες·
Ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὡκέα Ἴρις,
Εἶσατο δὲ φθογγὴν νῆϊ Πριάμοιο Πολίτῃ,
Ὅς Τρώων σκοπὸς ἴζε, ποδωκέησι πεποιθὼς,
Τύμβῳ ἔπ' ἀκροτάτῳ Αἰσυνήτῳ γέροντος,
Δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
Τῷ μιν ἐισαμένη μετέφη πόδας ὡκέα Ἴρις·

790

795

ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
Ὡς ποτ' ἐπ' εἰρήνης πόλεμος δ' ἀλίαςτος ὄρωρεν.

782. γαῖαν ἰμάσσῃ. i. e. πλήσσῃ. *Fulmine percutiat*. Hesiod. Theog. 856. ἐπεὶ μιν δάμασε πληγῇσιν ἰμάσσας. HEYNE. It appears from Strabo, Josephus, and others, as well as the more modern traveller Bouchart (Geog. Sac. II. 5.), that the Ἀριμοι, among whom Homer has fixed the scene of the defeat and imprisonment of the Giant Typhon, are the same as the Syrians. Hence it is conjectured by Mr. Wood, in his Essay on Homer, that the story is a mythological invention, built upon the fate of the cities of Sodom and Gomorrha; and he is confirmed in his opinion by the striking similitude in the Greek and Jewish accounts of the impiety which drew down the divine vengeance. See note on Il. A. 403. Virgil, and after him the generality of Latin poets, have removed the scene of the fable to the vicinity of Naples, though their mythology is formed upon this passage of Homer. Virg. Æn. IX. 715. *Tum sonitu Prochyta alta tremi, durumque cubile Inarime Jovis imperiis imposta Typhæo*. *Inarime* is formed from the two words εἰν Ἀρίμοις of the Greek poet; somewhat in the same manner, says Clarke, as the Latin *cæteri* from χᾶτεροι. The *durum cubile* of Virgil evidently corresponds with Τυφώεος εὐνὰς of Homer. Compare Il. Ω. 615. And it should seem that Virgil affixed the name to the little island Pithecusa, near Naples. See the Scholiast on Apoll. Rhod. II. 1215.

Pliny (III. 6.) even asserts that the same island is intended by Homer. On the fabulous History of Typhon, see Blomfield's Gloss. on Æsch. Prom. 359. and the authorities there cited.

785. διέπρησσον πεδίοιο. There is an ellipse of ὁδὸν or πορείαν. So again Il. Γ. 14. See on Il. A. 481.

788. ἀγορὰς ἀγόρευον. On this and similar pleonasm, see Pent. Gr. p. 247. note on Soph. Ant. 551. and on Eur. Phœn. 65. p. 308.

793. τύμβῳ Αἰσυνήτῳ. On the tombs of the ancients, see the note on Soph. Ant. 848. Pent. Gr. p. 267. and on Il. II. 457. From that of Æsytetes, there seems to have been an extensive view of the Grecian fleet, and of the plain between the two rivers, Scamander and Simois. Of the same nature was the hill *Batiea*, which had originally been the tomb of the Amazon Myrina: vv. 813, 814. Strabo (XIII. p. 409.) gives an account of several tombs of the heroes who fought at Troy, which were still to be seen, on the shore of the Hellespont, in his time. Besides those of Patroclus and Archilochus, he mentions particularly that of Achilles near the Ægean, and of Ajax near the Rhætæan, promontory.

796. μῦθοι ἄκριτοι. See above, on v. 246.

- 'Η μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 'Αλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὅπωπα
 Λίην γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοισιν 800
 'Ερχονται πεδίοιο, μαχησόμενοι περὶ ἄστν.
 "Εκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι· ὧδε δὲ ῥέξαι·
 Πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 "Αλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 Τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
 Τῶν δ' ἐξηγείσθω, κοσμησάμενος πολίτας.
 "Ως ἔφαθ'· "Εκτωρ δ' οὔτι θεᾶς ἔπος ἡγνοίησεν,
 Αἶψα δὲ λῦσ' ἀγορήν· ἐπὶ τεύχεα δ' ἔσσεύοντο.
 Πᾶσαι δ' ὠτόγυνντο πύλαι, ἐκ δ' ἔσσυτο λαὸς,
 Πεζοὶ θ', ἱππῆές τε· πολλὸς δ' ὀρυμαγδὸς ὀρώρει. 810
 "Εστι δὲ τις προπάροιθε πόλεος αἰπεῖα κολώνη,
 'Εν πεδίῳ ἀπάνευθε, περιδρόμος ἔνθα καὶ ἔνθα·
 Τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
 'Αθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης.
 "Ενθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι. 815
 Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος "Εκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺν πλεῖστοι καὶ ἄριστοι
 Λαοὶ θωρήσσοντο, μεμαότες ἐγχείρησι.
 Δαρδανίων αὐτ' ἦρχεν ἐὺς πάϊς 'Αγχίσαιο,
 Αἰνεΐας, τὸν ὑπ' 'Αγχίσῃ τέκε δι' 'Αφροδίτῃ, 820
 'Ιδῆς ἐν κνημοῖσι, θεὰ βροτῶ ἐννηθεῖσα·
 Οὐκ οἶος, ἅμα τῷ γε δύνω 'Αντήνορος υἱε,
 'Αρχίλοχός τ', 'Ακάμας τε, μάχης εὖ εἰδότε πάσης.
 Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον "Ιδης,
 'Αφνειοὶ, πίνοντες ὕδωρ μέλαν Αἰσῆποιο, 825
 Τρῳῆς, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱὸς,
 Πάνδαρος, ᾧ καὶ τόξον 'Απόλλων αὐτὸς ἔδωκεν.
 Οἱ δ' ἄρ' 'Αδρήστεϊάν τ' εἶχον καὶ δῆμον 'Απαισοῦ,
 Καὶ Πιτύειαν ἔχον, καὶ Τηρείης ὄρος αἰπὺν,

803. The particle γὰρ refers to a suppressed clause, which is thus supplied by Clarke: *Cave ne qua oriatur confusio; nam multi, &c.* See on Il. A. 123.

809. πᾶσαι πύλαι. See on Il. Γ. 145.

813. τὴν ἦτοι ἄνδρες κ. τ. λ. See on Il. A. 403.

814. πολυσκάρθμοιο. Schol. πολυκινήτον, ταχίας· σκαρθμός γὰρ ἡ τῶν ποδῶν κίνησις. From σκαίρω, *salio*. According to the Scholiast, Myrina was one of the Amazons; of whom, see on Il. Γ. 189.

816. κορυθαίολος. *Swift*, *active*. Porphyry. Quæst. Hom. 3. ὁ συνεχῶς κινῶν τὴν

κόρυθα. This seems to be the real meaning of the epithet, which is continually applied to Hector; and it is thus explained by the Scholiast: *διὰ τὰς ἐν πολέμῳ συνεχεῖς καὶ σφοδρὰς ἐνεργείας*. Others refer it simply to the variegated plume of the helmet. But see on Il. Δ. 186. For an account of the several places mentioned in the ensuing enumeration of the Trojans and their allies, the student is referred to Wood's *Comparative View of the ancient and present State of the Troade*.

819. Δαρδανίων. See Heyne's VI. Excursus on Virg. *Æn.* III.

Τῶν ἥρχ' Ἀδρηστος τε καὶ Ἀμφιος λινωθωρῆξ,
Υἱε δὴ Μέροπος Περκωσίου, ὃς περὶ πάντων
Ἦδε μαντοσύνας, οὐδὲ οὐκ παῖδας ἔασκε
Στείχειν ἐς πόλεμον φθισήνορα· τῷ δὲ οἱ οὐ τι
Πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
Καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον, καὶ διὰν Ἀρίσβην,
Τῶν αὖθ' Ὑρτακίδης ἥρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,
Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
Αἰθωνες, μεγάλοι, ποταμοῦ ἀπὸ Σελλήεντος.

Ἰππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων,
Τῶν, οἳ Λάρισσαν ἐριβόλακα ναιετάσκον·
Τῶν ἥρχ' Ἰππόθοός τε, Πύλαιός τ', ὄζος Ἀρης,
Υἱε δὴ Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρηϊκάς ἦγ' Ἀκάμας, καὶ Πείροος ἥρως,
Ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
Υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
Τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶψα.

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ,

833. τῷ δὲ οἱ οὐ τι II. 1 Sam. ii. 25. LXX. καὶ οὐκ ἤκουνον τῆς φωνῆς τοῦ πατρὸς αὐτῶν, ὅτι βουλόμενος ἐβούλετο Κύριος διαφθεῖραι αὐτούς.

834. κῆρες θανάτοιο. See above, on v. 302.

836. Ἀβυδὸν. Abydus, famed for the bridge of Xerxes, and the loves of Hero and Leander.

845. ἀγάρροος. *Swift-flowing, rapid.* Schol. ἄγαν ῥωοδῆ, ὃ ἐστι σφοδρὰ ρεύματα ἔχοντα. This adjective seems to imply, that Homer considered the Hellespont merely as a river, and so it is actually called by Herodotus; for, though really a sea, it is narrower than many rivers. Hence, Eustathius and others have endeavoured to explain away the epithet πλατὺς, *broad*, which is applied to the Hellespont in II. H. 86. and elsewhere. But it should seem that the scenery and the surrounding objects conveying the idea of a fine river, rather than a sea, its breadth is estimated in reference to this circumstance; and, though a narrow and confined sea, it may still be considered as a broad and rapid river. See Wood's *Description of the Troade*.

846. Κικόνων. See Herod. VII. 59.

848. ἀγκυλοτόξους. *Having crooked bows.*

Thus we have ἀγκύλα τόξα, in II. E. 209. Z. 322. Some derive it from ἀγκύλη, a string or thong, which was fixed to the middle of the shaft, in order to draw it back again: in which case, the dart was called μεσάγκυλον, Eur. Phœn. 1157. But this is less probable. Similar compounds, ἀγκυλομήτης and ἀγκυλοχείλης, occur in II. B. 205. II. 428. Of the *Pæonians*, see Herod. V. 13.

850. Ἀξιοῦ, οὗ κάλλιστον κ. τ. λ. According to this reading, the verse should be translated, *Axius, that diffuses its beautiful waters over the land.* But we are assured by Strabo, that Axius was a muddy river, and that the ancients understood it thus: *Axius, that receives into it several beautiful rivers.* The criticism lies in the last word of the verse, αἶψα, which Strabo reads Αἶψα, and interprets of the river *Æa*, whose waters were poured into the Axius. However, Homer describes this river agreeably to the vulgar reading in II. Φ. 158. Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν. POPE. This line, however, does not appear in some MSS.

851. Πυλαιμένεος λάσιον κῆρ. This is a pleonasm similar to that noticed in v. 658. Of *Pylæmenes*, see II. E. 576. sqq.

Ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
 Οἳ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
 Ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
 Κρῶμνάν τ', Αἰγιάλόν τε, καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
 Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε, καὶ Ἐννομος οἰωνιστής·
 Ἄλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,
 Ἄλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
 Ἐν ποταμῷ, ὅθι περ Τρῶας κεραΐζει καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,
 Τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγήσασθην,
 Υἱε Ταλαιμένεος, τῷ Γυνγαίῃ τέκε λίμνη, 865
 Οἳ καὶ Μήρονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
 Οἳ Μίλητον ἔχον, Φθιρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ροὰς, Μυκάλης τ' αἰπεινὰ κάρηνα·
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγήσασθην, 870
 Νάστης, Ἀμφίμαχος τε, Νομίονος ἀγλαὰ τέκνα·
 Ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἵεν, ἥντε κούρη,

852. ἐξ Ἐνετῶν, ὅθεν κ. τ. λ. These people were the first inhabitants of Paphlagonia. After the Trojan war they passed, with Antenor, into Italy, and built the city, now called Venice, upon the Adriatic Gulf. See Virg. *Æn.* I. 242. Liv. I. 1. In Homer's time, they seem to have been remarkable for a breed of mules; and in after times the Venetian horses were the most celebrated in the Grecian games. Hesych. Ἐνετίδας· πῶλους στεφανηφόρους, ἀπὸ τῆς περὶ Ἀδρίαν Ἐνετίδος· διαφέρουσι γὰρ ἐκεῖ.

857. ἐξ Ἀλύβης, ὅθεν ἀργύρου κ. τ. λ. These people are the same with the Chalybes, on the Euxine Sea. The silver mines had failed in the time of Strabo; but he mentions that iron mines had then been opened, for which the country was afterwards celebrated.

859. ἀλλ' οὐκ οἰωνοῖσι κ. τ. λ. Apoll. Rhod. II. 818. ἀλλά μιν οὐτι Μαντόσυναι ἐσάωσαν. Virg. *Æn.* IX. 328. *Sed non augurio potuit depellere pestem.*

861. The verb κεραΐζω seems to be nothing more than a poetic form of κείρω, *vasto*. Damm and others, however, follow the Scholiast in deriving it from κέρας, *cornu*; ἀπὸ τῶν τοῖς κεράτοις μαχομένων ζώων. In this case, therefore, it will properly signify *cornibus dejicere*; and thence

generally, *to destroy*. Suidas: κεραΐζει· πορθεῖ, ἀναρεῖ, διαρπάζει. The reference is to Il. Φ. *sub init.*

865. Γυνγαίῃ λίμνη. See Herod. I. 93.

867. Καρῶν βαρβαροφώνων. The custom of calling all nations, except themselves, *Barbarians*, did not yet prevail among the Greeks in the time of Homer. Thucyd. I. 3. Οὐ μὲν οὐδὲ Βαρβάρους εἶρηκεν (Ὁμηρος), διὰ τὸ μηδὲ Ἕλληνας πῶ, ὥς ἐμοὶ δοκεῖ, ἀντίπαλον εἰς ἓν ὄνομα ἀποκεκρίσθαι. In respect to the epithet which is here given to the Carians, Strabo, Lib. XIV. though he does not entirely agree with Thucydides, observes, that it applies not to the people, but to their language: which, from their being continually engaged in commerce with Greece, had been corrupted into a mixture of *Carian* and Greek. Apollonius thinks that it is intended as a sarcasm upon the Carians, against whom the Ionians, who were the countrymen of the poet, seem to have entertained a powerful enmity.

872. ἥντε κούρη. This at once fixes the poet's meaning; which is, to mark the effeminacy and vanity of Amphinachus; since it was not unusual for the armour of the heroes to be inlaid with gold, as that of Glaucus for instance; Il. Ζ. 236. The same custom seems also to have been con-

Νήπιος, οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρόν ὄλεθρον,
'Αλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

Ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδὼν δ' ἤρχε Λυκίων, καὶ Γλαῦκος ἀμύμων,
Τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπὸ δινήεντος.

tinued in later times. Hence the exhortation of the consul Papirius, in Liv. X. 39. *Non cristas vulnera facere : et per picta atque aurata scuta transire Romanum pilum, et candore tunicarum fulgentem aciem, ubi res ferro geratur, cruentari.* To the same effect is the speech of Calgacus to the Britons in Tacit. Vit. Agric. 32. *Ne terreat vanus aspectus, et auri fulgor atque argenti,*

quod neque tegit, neque vulnerat. With respect to the comparison, there is one precisely similar to it in the Apocryphal Letter of Jeremiah ; ver. 9. LXX. Καὶ ὥσπερ παρθένῳ φιλοκόσμῳ λαμβάνοντες χρυσίον, κατασκευάζουσι στεφάνους ἐπὶ τὰς κεφαλὰς τῶν θεῶν αὐτῶν.

873. ἐπήρκεσε. See above on v. 393. With the sentiment compare Prov. xi. 14.

THEΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Γ’.

Ἐπιγραφαί.

‘ΟΡΚΟΙ. ΜΟΝΟΜΑΧΙΑ ‘ΑΛΕΞΑΝΔΡΟΥ καὶ ΜΕΝΕΛΑΟΥ.

Ἄλλως.

Γάμμα δ’ ἄρ’ ἀμφ’ Ἑλένης οἷοις μόθος ἐστὶν ἀκοίταις.

THE ARGUMENT.

THE DUEL OF MENELAUS AND PARIS.

The armies being ready to engage, a single combat is agreed upon between Menelaus and Paris, by the intervention of Hector, for the determination of the war. Iris is sent to call Helena to behold the fight. She leads her to the walls of Troy, where Priam sate with his counsellors, observing the Grecian leaders on the plain below; and Helen gives an account of the chief of them. The Kings on either part take the solemn oath for the conditions of the combat. The duel ensues, wherein Paris being overcome, is snatched away in a cloud by Venus, and transported to his apartment. She then calls Helen from the walls, and brings the lovers together. Agamemnon, on the part of the Grecians, demands the restoration of Helen, and the performance of the articles.

The three and twentieth day still continues throughout this Book. The Scene is sometimes in the Fields before Troy, and sometimes in Troy itself.

‘ΑΥΤΑΡ ἐπεὶ κόσμηθεν ἄμ’ ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ’, ἐνοπῇ τ’ ἴσαν, ὄρνιθες ὥς·
Ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι προῖ,

2. κλαγγῇ τ’, ἐνοπῇ τ’ ἴσαν. There is an ellipsis of the preposition σὺν, which frequently takes place with the ablative, used adverbially: as in Il. B. 149. 209. and elsewhere. So also σιγῇ, in v. 8. which corresponds with the similar use of the Latin *silentio*. See Bos Ellipsis. Gr. p. 463. Of the monosyllabic ending of the line, see Prelim. Obs. Sect. V. §. 2.

3. ἥύτε περ κλαγγῇ κ. τ. λ. In this simile, the likeness consists in two points, the *noise*, and the *order*: the latter is so observable, as to have given some of the

ancients occasion to imagine, the embattling of an army was first learned from the close manner of flight of these birds. But this part of the simile, not being directly expressed by the author, has been overlooked by some of the commentators. It may be remarked, that Homer has generally a wonderful closeness in all the particulars of his comparisons, notwithstanding he takes a liberty in his expression of them. He seems so secure of the main likeness, that he makes no scruple to play with the circumstances; sometimes by transposing the order of them,

Αἴτ’, ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
Κλαγγῇ ταίγε πέτονται ἐπ’ Ὠκεανοῖο ῥοάων, 5
Ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι
Ἡέραι δ’ ἄρα ταίγε κακὴν ξρίδα προφέρονται.
Οἱ δ’ ἄρ’ ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὗτ’ ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
Ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
Τόσπον τίς τ’ ἐπιλεύσει, ὅσον τ’ ἐπὶ λαῶν ἦσιν.
Ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ’ ἀελλῆς
Ἐρχομένων μάλα δ’ ὦκα διέπρησσαν πεδίοιο.

Οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν, ἐπ’ ἀλλήλοισιν ἰόντες, 15
Τρωσὶν μὲν προμάχизεν Ἀλέξανδρος θεοειδής,
Παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα,
Καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
Πάλλων, Ἀργείων προκαλίζετο πάντας ἀρίστους,
Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῇτι. 20

Τὸν δ’ ὥς οὖν ἐνόησεν ἀρηίφίλος Μενέλαος
Ἐρχόμενον προπάρειθεν ὀμίλου, μακρὰ βιβῶντα,
Ὡστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

sometimes by superadding them, and sometimes, as in this place, by neglecting them in such a manner, as to leave the reader to supply them himself. For the present comparison, it has been taken by Virg. *Æn.* X. 264. and applied to the clamours of soldiers in the same manner. *Quales sub nubibus atris Strymonia dant signa grues, atque æthera tranant Cum sonitu, fugiuntque Notos clamore secundo.* POPE. It should be observed, however, that it does not refer to the general shout, with which Greeks as well as Trojans rushed to the onset; but merely to the tumultuous movement of the latter. See on Il. B. 586. The reason of this disorder is explained at the close of a similar passage in Il. Δ. 437. *Οὐ γὰρ πάντων ἦεν ὁμός θρόος, οὐδ’ ἴα γῆρυς, Ἀλλὰ γλώσσα μέμικτο, πολύκλητοι δ’ ἔσαν ἄνδρες.* In the syntax, *ἥντε* is for *ἔτε*, in which sense *εὔτε* more generally occurs: and the relative is repeated in v. 5. So also Od. B. 327. Θ. 488. A similar usage is also found in Latin. Compare Virg. Georg. II. 435. Hor. Od. I. 9. 15. See also on v. 409. *infra*.

6. ἀνδράσι Πυγμαίοισι. It is very uncertain, and perhaps not very important to discover, what people are meant by this name. They are placed by Aristotle and Strabo on the banks of the Nile, and the Scholiast describes them as a diminutive race of men in Upper Egypt, who assemble

in their fields for the purpose of scaring the cranes from their corn, at the time of their periodical passage to the warmer climate of the south. The derivation of the name from *πυγμή*, a *span*, and the fabulous notion founded thereon, that they did not exceed a cubit in stature, cannot be inferred from Homer. It may be observed, however, as a matter of curiosity, that the *Gammadim*, a people of Phœnicia, mentioned in Ezek. xxvii. 7., from the circumstance that the Hebrew *Gammad* signifies a cubit, are called *Pygmæi* in the Latin Vulgate.

10. εὗτ’ ὄρεος κ. τ. λ. Eur. Iph. T. 995. *Κλεπτῶν γὰρ ἡ νύξ, τῆς δ’ ἀληθείας τὸ φῶς.* Maxim. Tyr. Diss. IX. *Φεύγων ἥλιον, διώκων νύκτα καὶ ὀμίχλην, ποιμέσιν οὔτι φίλην, κλέπτῃ δ’ ἀγαθὴν.* Ὁ μὲν ποιμὴν ἔοικεν, ὁ δὲ κλέπτῃ ἔοικεν, καὶ γὰρ λαυθά- νειν εὐχεται. Hence Horat. Epist. I. 16. 62. *Noctem peccatis, et fraudibus objice nubem.* Homer represents a mist as more convenient to the thief, because the sheep are then dispersed abroad, and not folded as in the night.—κατέχευεν. *Offundere solet*: see Il. A. 37. B. 147. and of the particle *εὔτε* on Il. A. 242.

14. διέπρησσαν πεδίοιο. See on Il. B. 785.

23. Ὡστε λέων ἐχάρη κ. τ. λ. Virg. *Æn.* X. 723. *Impastus stabula alta leo cœu sæpe peragrans* (*Suadet enim vesana fames*),

- Εὐρώων ἢ ἔλαφον κεραὸν, ἢ ἄγριον αἶγα,
 Πεινάων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν 25
 Σεύωνται ταχέες τε κύνες, θαλεροὶ τ' αἰζηοί·
 'Ὡς ἐχάρη Μενέλαος, 'Αλέξανδρον θεοειδέα
 'Οφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε.
 Τὸν δ' ὥς οὖν ἐνόησεν 'Αλέξανδρος θεοειδῆς 30
 'Εν προμάχοισι φανέντα, κατεπλήγη φίλον ἥτορ·
 'Αψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, κῆρ' ἀλείων.
 'Ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινόροσος ἀπέστη
 Οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 'Αψ τ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς· 35
 'Ὡς αὖτις καθ' ὅμιλον ἔδν Τρώων ἀγερώχων,
 Δείσας 'Ατρέος υἱὸν, 'Αλέξανδρος θεοειδῆς.
 Τὸν δ' ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι·
 Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἥπεροπεντά,
 Αἰθ' ὄφελος ἄγονός τ' ἔμναι, ἄγαμός τ' ἀπολύσθαι. 40

si forte fugacem Conspexit capream, aut surgentem in cornua cervum, Gaudet hians immane, &c. Compare Il. Σ. 161. Hesiod. Scut. H. 425. Eustathius observes on this passage, that the quick measure, and the omission of the copulatives, admirably expresses the swiftness with which the lion seizes and devours his prey. A similar rapidity in the numbers is observable in v. 46. The grammarians have observed that Homer always uses *σῶμα* for the *dead*, and *δέμας* for the *living*, body, to which the Scholiast objects that the lion seldom touches the dead carcase. Be it observed, however, that *πεινάων* is probably added to mark the rarity of the occurrence.

33. ὥς δ' ὅτε τίς τε δράκοντα κ. τ. λ. Virg. Æn. II. 379. *Improvissum aspris veluti qui sentibus anguem Pressit humi nitens, trepidusque repente refugit Attolentem iras, et cæcula colla tumentem: Haud secus, &c.*—παλινόροσος. *Starting back*: from ὄρω, *suscito*. Etym. Mag. p. 648, 27. Hence also the word παλινόρμενος, in Il. A. 326. as it is generally read, though it is separated by Heyne. The compound ἀφορός is more frequently met with: e. g. *infra* v. 313. Il. A. 152. H. 413. Φ. 456. and elsewhere.

36. ὡς αὖτις κ. τ. λ. The retreat of Paris is not here represented as purely the effect of fear; but it proceeded from his sense of guilt with respect to the particular person of Menelaus. He appeared at the head of the army to challenge the boldest of the enemy; nor is his character elsewhere in the Iliad by any means that

of a coward. Hector, at the end of the Sixth Book, confesses that no man could justly reproach him as such: nor is he so represented by Ovid, who copied Homer very closely, in the end of his Epistle to Helen. The moral of Homer is much finer. A brave mind, however blinded with passion, is sensible of remorse as soon as the injured object presents itself: and Paris never behaves himself ill in war, but when his spirits are depressed by the consciousness of an injustice. POPE. Heyne also observes, that Paris, though engaged among the πρόμαχοι, who were always heavily armed, was himself not so; which, though it might deter him from meeting Menelaus, was no proof of personal cowardice.

39. Δύσπαρι. *Unhappy Paris*. A similar compound is αἰνόπαρις, in Eur. Hec. 932. The Venetian Scholiast has preserved the following fragment of the Poet Alcman: Δύσπαρις, αἰνόπαρις, κακὸν Ἑλλάδι βωτιανείρῳ. Thus also in Eur. Orest. 1383. δυσέλειας. Of the same class is κακοῖλιον, in Od. T. 260. Ψ. 19. also several nouns common, as δυσπατήρ, δυσμήτηρ, and the like: but more particularly adjectives, as δύσποτος, δυσπαθής, &c. See Pent. Gr. Lex. v. αἰνόμορος.

40. αἰθ' ὄφελος κ. τ. λ. See on Il. A. 415. In this place, ἄγονος signifies *unborn*, as in Soph. Œd. T. 27. Eur. Phœn. 1614. Eustath. ὁ μὴ γεννηθείς. It is more usually the same with ἀτεκος, *childless*. The line is somewhat varied in Sueton. Aug. 65. in a wish expressed by the Emperor respecting himself.

Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
 *Ἡ οὐτῶ λώβην τ’ ἔμεναι καὶ ὑπόψιον ἄλλων.
 *Ἡ πον καγχαλώσῃ κάρη κομόωντες Ἀχαιοί,
 Φάντες ἀριστεῖα πρόμον ἔμμεναι, οὐνεκα καλὸν
 Εἶδος ἔπ’· ἀλλ’ οὐκ ἔστι βίη φρεσὶν, οὐδὲ τις ἀλκή. 45
 *Ἡ τοιοῦσδε ἐὼν ἐν ποντοπόροισι νέεσσι
 Πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 Μιχθεὶς ἀλλοδαποῖσι, γυναικ’ εὐεῖδ’ ἀνῆγες
 *Ἐξ Ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν—
 Πατρί τε σῶ μέγα πῆμα, πόλῃ τέ, παντί τε δήμῳ, 50
 Δυσμενέσι μὲν χάσμα, κατηφείην δέ σοι αὐτῷ;
 Οὐκ ἂν δὴ μείνειας ἀρητίφιλον Μενέλαον;
 Γνοίης χ’, οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 Οὐκ ἂν τοι χραίσμῃ κίθαρις, τά τε δῶρ’ Ἀφροδίτης,
 *Ἡ τε κόμη, τό τε εἶδος, ὅτ’ ἐν κονίρῃσι μιγείης. 55
 *Ἀλλὰ μάλα Τρῶες δεידήμονες· ἦ τέ κεν ἤδη
 Λαῖνον ἔσσο χιτῶνα, κακῶν ἔνεχ’, ὅσσα ἔοργας.

41. καί κε τὸ βουλοίμην. Supply μάλλον, as in Il. A. 117.

42. λώβην. A disgrace: *Res pro persona*. The old reading, ἐπόψιον, is equivalent to *conspiciendus*, which as Ernesti observes, is sometimes used in a bad sense in Latin. But ὑπόψιον is supported by the best authorities, and is preferred by Heyne, who renders it *invisus*, rather than *suspectus*. Eustathius: ὁ δὲ ὑπόψιος ἢ τὸν ἐπονείδιστον δηλοῖ καὶ ὑποπτον, ὅν τινες ὑποβλέπονται ὑποδρα διὰ τὸ μῖσος, ἢ τὸν τοῦς ἄλλους ὑποβλεπόμενον διὰ δειλίαν.

47. ἐρίηρας. *Strongly attached, closely connected*: from the intensive particle ἔρι, and ἄρω, *conjungo*. Damm regards the plural ἐρίηρες either as a metaplasm for ἐρίηροι, since the nominative is ἐρίηρος, Il. Δ. 266. or as syncopated from ἐρίηρεις, from the form ἐρίηρης. But as ἐρίηρος occurs but in this one place, and ἐρίηρες frequently, this assumption seems to be somewhat arbitrary. The Etym. M. recognises another nominative ἐρίηρ. Schol. ἐρίηρας· ἄγαν εὐαρμόστους.

49. ἔξ Ἀπίης γαίης. See on Il. A. 270.
 51. κατηφείην. Some read κατηφείην in the nominative, and so Heyne; supposing the reference more suitable to Paris than Helen. The fact is, that neither are intended, but there is an apposition, which is equivalent to ὅ ἐστι πατρί κ. τ. λ. and embracing the whole preceding sentence. Compare Il. Ω. 735. See note on Soph. CEd. T. 603. Pent. Gr. p. 46. Matt. Gr. Gr. §. 432. 4.

52. οὐκ ἂν δὴ μείνειας ἄ. M.; *Could'st thou not withstand him?* The optative is thus used with ἂν or κε in a negative inter-

rogation, so as to imply a more gentle imperative. Compare Il. K. 204. 303. In the following line, the sense must be supplied thus: *If thou did'st so, thou would'st then perceive, &c.* The conditional proposition with εἰ is frequently omitted in similar constructions, as in Il. I. 245. 303. instead of which the genitive absolute is used in Il. K. 246. See Matt. Gr. Gr. §. 514. and 525. note.

54. οὐκ ἂν τοι χραίσμῃ κ. τ. λ. It is remarked by Dacier, that Homer, who celebrates the Greeks for their long hair (κάρη κομόωντας Ἀχαιοὺς), and Achilles for his skill on the harp, makes Hector, in this place, object them both to Paris. The Greeks nourished their hair to appear more dreadful to the enemy, and Paris to please the eyes of women. Achilles sang to his harp the acts of heroes, and Paris the amours of lovers. The same reason which makes Hector here displeased at them, made Alexander afterward refuse to see this lyre of Paris, when offered to be shown to him, as Plutarch relates the story in his oration of the fortune of Alexander. POPE. See Il. I. 189. Hence Horat. Od. I. 15. 13. *Nequicquam, Veneris præsidio ferox, Pectus cæsariem, grataque feminis Imbelli cithara carmina divides*;—*tamen, heu! serus adulteros Crines pulvere collines.*

57. Λαῖνον ἔσσο χιτῶνα. *You would have put on a coat of stone*: a poetical expression, which implies *stoning to death*. The Scholiast, however, and others, understand it simply to mean, *sepultus esses*, i. e. *you would have been laid in a sepulchre of stone*. Upon what authority Pope asserts that stoning was not the punishment of adultery

- Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν·
 Αἰεὶ τοι κραδίη, πέλεκυς ὤς, ἐστὶν ἀτειρής,
 "Ὅς τ' εἰσι διὰ δουρὸς ὑπ' ἀνέρος, ὅς ρά τε τέχνη
 Νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 "Ὡς τοι ἐνὶ στήθεσσι νάταρ βητος νόος ἐστί.
 Μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 Οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
 "Ὅσσα κεν αὐτοὶ δώσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 Νῦν δ' αὖτ', εἴ μ' ἐθέλεις πολέμιζεν ἠδὲ μάχεσθαι,
 "Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 Αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον
 Συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·
 "Ὀππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
 Κτήμαθ' ἐλὼν εὖ πάντα, γυναικὰ τε, οἴκαδ' ἀγέσθω·
 Οἱ δ' ἄλλοι, φιλότῃ καὶ ὄρκια πιστὰ ταμόντες,
 Ναίοιτε Τροίην ἐριβόλακα· τοὶ δὲ νεέσθων
 "Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.
 "Ὡς ἔφαθ'· Ἐκτωρ δ' αὖτ' ἐχάρη μέγα, μῦθον ἀκούσας,
 Καί ρ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 Μέσσον δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 Τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
 "Ἰοῖσί τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
 Αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·

among the Trojans, it does not appear: and that it was resorted to in common with other Eastern nations is far from improbable. This was certainly the penalty of the Jewish law. John viii. 5. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετειλάτο τὰς τοιαύτας λιθοβολεῖσθαι. Compare Levit. xx. 10. Deut. xxii. 22.

59. Ἐκτορ, ἐπεὶ με κ. τ. λ. See on Il. A. 416. The conclusion to be drawn from this concession of Paris is omitted; but the sense is manifest. *Since you blame me justly, I acquiesce, I submit.* Similar omissions after the particle ἐπεὶ, which were, most probably, readily inferred from the gesture of the speaker, are frequently met with. Compare Il. N. 68. 775. Σ. 101. Od. Γ. 103. Δ. 204. Θ. 236. In Il. Z. 334. the apodosis is supplied by the words τούνεκά σοι ἐρέω. Somewhat similar is the construction noticed on Il. A. 135.—κατ' αἶσαν. Schol. κατὰ τὸ προσήκον. So κατὰ μοῖραν. Il. A. 286.

61. εἰσι. See on Il. A. 29.

64. πρόφερε. Schol. ὀνειδίζε. And so it is also explained by Suidas and Hesychius.

Heyne confines this meaning of the verb to this passage in Homer. It occurs, however, in the same sense in Æsch. Agam. 194.

65. οὗτοι ἀπόβλητ' ἐστὶ κ. τ. λ. Hence Eur. Hipp. 106. τιμαῖσιν, ὃ παῖ, δαμόνων χρῆσθαι χρεῶν. Lucian in Timon: οὗτοι ἀπόβλητά ἐστι δῶρα παρὰ τοῦ Διός. Arrian in Epictet. II. 23. Ἀσεβοῦς μὲν, ὅτι τὰς παρὰ θεοῦ χάριτας ἀτιμάζει. Ovid, Met. XIII. 139. bona nec sua quisque recuset. The word ἀπόβλητον is used in a similar passage in 1 Tim. iv. 4. In the next line, ἐκὼν is not to be taken in its usual acceptance of *lubens*; it signifies *suo arbitrio*.

72. εὖ πάντα. *Omnia omnino.* ERNESTI. It appears that Paris had carried off with Helen her treasures also. See Il. Z. 291. N. 626. X. 114. sqq.

73. ὄρκια πιστὰ ταμόντες. See on Il. B. 124.

78. μέσσω δουρὸς ἐλὼν. Either to indicate a pacific intention, and that he was not about to hurl it; or, for the purpose of making the Trojans fall back into their ranks.

81. ὁ. See on Il. A. 11.

Στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.

ᾯΩς ἔφαθ’· οἱ δ’ ἔσχοντο μάχης, ἀνέψ’ τ’ ἐγένοντο
Ἑσσυμένως· Ἐκτωρ δὲ μετ’ ἀμφοτέροισιν ἔειπε· 85

Κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοὶ,
Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν.
Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
Τεύχεα κάλ’ ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ·
Αὐτὸν δ’ ἐν μέσσω καὶ ἀρηΐφιλον Μενέλαον 90

Οἴους ἀμφ’ Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·
Ὅππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
Κτήμαθ’ ἐλὼν εὖ πάντα, γυναικὰ τε, οἶκαδ’ ἀγέσθω·
Οἱ δ’ ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.

ᾯΩς ἔφαθ’· οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
Θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
Εἵνεκ’ ἐμῆς ἔριδος, καὶ Ἀλεξάνδρου ἔνεκ’ ἀρχῆς. 100

Ἡμέων δ’ ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
Τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
Οἴσετε δ’ ἄρν’, ἕτερον λευκὸν, ἑτέρον δὲ μέλαιναν,

83. στεῦται. From στεῦμαι, syncopated from στεύομαι, to affirm, also to determine. Schol. Venet. κατὰ δάνοιαν ὀρίζεται. The word is purely Homeric, and is used in several significations, all of which, however, denote an eager desire, or determination of the mind. Compare Il. B. 597. E. 832. I. 241. Σ. 191. Φ. 455.

86. κέκλυτέ μεν, Τρῶες κ. τ. λ. It has been asked how the different nations could understand one another in these conferences, since we have no mention in Homer of any interpreter between them. Some reason may be offered that they both spoke the same language; for the Trojans, as may be seen in Dion. Halic. Lib. I. were of Grecian extraction originally. Dardanus, the first of their kings, was born in Arcadia; and even their names were generally Greek; as Hector, Anchises, Andromache, Astyanax, &c. Of the last of these, in particular, Homer gives us a derivation which is purely Greek, in Il. Z. 403. But however it be, this is no more than the just privilege of poetry. Æneas and Turnus understand each other in Virgil, and the language of the Poet is supposed to be universally intelligible. POPE. Homer has only made the Greeks and Trojans use the same language; the allies differed in speech, both from them, and from each other. See on Il. B. 867.

95. ἀκὴν ἐγένοντο. See on Il. A. 34. The construction is similar with such as πλησίον ἦν, σίγα ἔστω, and the like.

97. κέκλυτε νῦν καὶ ἐμεῖο. We may observe what care Homer takes to give every one his proper character; and how this speech of Menelaus is suited to the Laconic. POPE. Infra v. 213. Ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε, Παῦρα μὲν, ἀλλὰ μάλα λιγύως, ἐπεὶ οὐ πολὺμυθος, οὐδ’ ἀφαιμαρτοεπής.

98. φρονέω. Schol. ἐλπίζω.

99. πέποσθε. Eustathius explains this, by syncope, for πεπόνησθε, and others, with the Scholiast, for πεπόνθατε. But it is more probably put for πεπόσχατε, from πέποσχα, perfect of πάσχω, which is found in Epicharm. ap. Etym. M. p. 602. 11. and Stesichor. ap. Phot. Lex. The word occurs again in Od. K. 465. Ψ. 53. See Matt. Gr. Gr. §. 245. At all events, the derivation from πάσχω is the correct one. Compare Il. B. 667. E. 886.

100. ἔνεκ’ ἀρχῆς. Scil. τῆς ἔριδος. HEYNE. Or we may understand ἀρχή, with Clarke, in the sense of the Latin *inceptum*.

103. οἴσετε δ’ ἄρν’, κ. τ. λ. The Trojans, says the old Scholiast, were required to sacrifice two lambs; one male, of white colour, to the sun; and one female, of black, to the earth; as the sun is the father of

- Γῆ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105
 Αὐτὸς, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 Μὴ τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.
 Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 Οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 Λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110
 Ὡς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳεῖς τε,
 Ἐλπόμενοι παύσεσθαι οὔζυροῦ πολέμοιο.
 Καί ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ,
 Τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 Πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115
 Ἐκτωρ δὲ προτὶ ἄστν δύνω κήρυκας ἔπεμπε
 Καρπαλίμως, ἄρνας τε φέρειν, Πριάμόν τε καλέσσαι·
 Αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων,
 Νῆας ἔπι γλαφυρὰς ἰέναι, ἡδ' ἄρ' ἐκέλευεν
 Οἰσέμεναι· ὃ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίω. 120
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 Εἰδομένη γαλόψ, Ἀντηνορίδαο δάμαρτι,
 Τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 Τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινε, 125
 Δίπλακα, πορφύρεν· πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἱπποδάμων, καὶ Ἀχαιῶν χαλκοχιτώνων,
 Οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἀρηος παλαμάτων.
 Ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·
 Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἱπποδάμων, καὶ Ἀχαιῶν χαλκοχιτώνων,

light; and the earth, the mother and nurse of men. The Greeks were to offer a third to Jupiter, perhaps to Jupiter Xenius, because the Trojans had broken the laws of hospitality. POPE. The two victims were furnished by the Trojans, because the war was in their country. The verb οἴσετε is the future indicative, instead of the imperative, and not a real imperative from the future form, mentioned on v. 35. See on Il. K. 88. The idiom is the same in English. Thus we should say: *You will bring two lambs, and we will bring a third.*

105. Πριάμοιο βίην. Compare Il. B. 658.

106. ὑπερφίαλοι. It does not appear that this adjective necessarily conveys reproach, though it is generally used in a bad sense. In Od. A. 227. Σ. 71. the adverb ὑπερφιάλως simply means *exceedingly*. Compare also Od. Φ. 289.

108. ἡερέθονται. *Are light as air; i. e. unstable.* Fragm. incert. ap. Stob. "Ἡβη καὶ νεότης ἐπικουφίζει νόον ἀνδρός. Theognis: Τὸ νέον ἄπαν ὑψηλὸν ἐστί καὶ θρασύ. Horat. Art. P. 165. *Imberbis juvenis, tandem custode remoto, Sublimis cupidusque, et amata relinquere pernix.* Compare also Il. Ψ. 589. and the parallels there cited.

109. οἷς. For εἰ τισι. See on Il. Ξ. 81.

115. ἀμφίς. See on Il. B. 13.

124. Of Laodice, see Il. Z. 251.

125. ἰστὸν ὕφαινε. See on Il. A. 31.

126. δίπλακα. Eustath. λέιπει ὕφην, ἡ τι τοιοῦτον· τινὲς δὲ τὸ χλαῖναν λέιπεν φησίν. See Bos Ellips. Gr. p. 330. The commentators explain it by διμῖτον χλαῖναν. See Blomfield's Gloss. on Æsch. Pers. 282. That the word is properly an adjective, is clear from Il. Ψ. 243.—ἐνέπασσεν. Schol. ἐνεποίκιλεν.

130. θέσκελα ἔργα. See on Il. B. 367.

Οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
 Ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο.
 Οἱ δὲ νῦν ἔαται σιγῇ, πόλεμος δὲ πέπαυται,
 Ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 Αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
 Μακρῆς ἐγχείρσι μαχέσονται περὶ σεῖο.
 Τῷ δέ κε νικήσαντι φίλην κεκλήσῃ ἄκοιτις.
 Ὡς εἰποῦσα, θεὰ γλυκὺν ἱμερον ἔμβαλε θυμῷ
 Ἀνδρός τε προτέραιο, καὶ ἄστεος, ἥδ' ἐ τοκῆων. 140
 Αὐτίκα δ' ἄργεννῆσι καλυψαμένη ὀθόνῃσιν,
 Ὡρμαῖ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
 Οὐκ οἷη, ἅμα τῇγε καὶ ἀμφίπολοι δὺ ἔποντο,
 Αἴθρη, Πιθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
 Αἴψα δ' ἔπειθ' ἵκανον, ὅθι Σκαιαὶ πύλαι ἦσαν. 145
 Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἥδ' ἐ θυμοίτην,
 Λάμπον τε, Κλυτίον θ', Ἰκετάονά τ', ὄζον Ἄρηος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 Εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι,
 Γῆραϊ δὲ πολέμοιο πεπαυμένοι· ἀλλ' ἀγορηταὶ 150
 Ἑσθλοὶ, τεττίγεσσιν ἐοικότες, οἷτε καθ' ὕλην
 Δενδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσι·

135. ἀσπίσι κεκλιμένοι. Supply ἐν or ἐπί. And so again in Il. A. 371. Φ. 549. Virg. Æn. IX. 229. *Stant longis annixi hastis, et scuta tenentes*. XII. 130. *Defigunt tellure hastas, et scuta reclinant*.

138. κεκλήσῃ. See on Il. B. 260.

141. καλυψαμένη. *Having covered herself*; according to the strict and primary usage of the middle verb. So again Il. Ε. 184.

143. ἀμφίπολοι. See on Il. A. 321.

144. The Scholiast informs us, that when Helen, who had been carried off by Theseus, was delivered by the Dioscuri, they brought away Æthra, to whose care she was consigned at Aphidnæ. Others, however, suppose that this cannot be Æthra, the mother of Theseus, as she could never have been an attendant of Helen. But there can be no cause to suspect the genuineness of the verse upon that account, since the custom of the time, which reduced Hecuba and Andromache to this situation, would account for a similar usage in the present instance. See the Hecuba of Euripides, and compare Il. Z. 454. sqq. On the mythology, see Hygin. Fab. 79. Schol. Lycoph. Cass. 503. and compare Herod. IX. 73. Pausan. X. 25.

145. Σκαιαὶ πύλαι. The Scæan gates only are expressly mentioned by Homer, and on this ground Heyne denies the ex-

istence of any other. Dares Phrygius, on the contrary, tells us, that Troy had seven gates. Whether this was, or was not, the case, it is evident from Il. B. 809. where the Trojans are said to issue from *all the gates*, that there were, at least, more than one: since it is not satisfactory to understand *πᾶσαι*, with Heyne, in the sense of ὅλαι.

146. οἱ δ' ἀμφὶ Πρίαμον κ. τ. λ. That is, Priam, Panthus, &c. with their companions, or attendants: in which sense the article is frequently used with the prepositions ἀμφί, or περὶ, and a proper name. Compare Il. Z. 435. Sometimes, however, the phrase merely implies the person himself, whom the proper name expresses; as in Herod. III. 76.; but Matthiæ is certainly wrong in affirming that such is the case here, and that we cannot suppose any companions of Priam and the rest (Gr. Gr. §. 271. 2.)

152. ὅπα λειριόεσσαν. Schol. ἐπιθυμητήν, ἡδέϊαν. Others render it *weak, slender*; and so Hesychius: λειριόεις· ἀπαλός. But the former interpretation is more agreeable to the derivation of the word from λειρίον, a lily: and the grasshopper seems to have been generally considered by the ancients as a musical creature. Virgil, indeed, applies the epithet *raucæ* to *cicadæ*; but Anacreon praises its melody in Od. 43.

- Τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 Οἱ δ' ὥς οὖν εἶδον Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 Ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
 Οὐ νέμεσις, Τρῶας καὶ ἔυκνήμιδας Ἀχαιοὺς
 Τοιγῷδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 Αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
 Ἀλλὰ καὶ ὥς, τοίῃ περ ἐοῦσ', ἐν νηυσὶ νέεσθω,
 Μηδ' ἡμῖν τεκέεσσὶ τ' ὀπίσσω πῆμα λίποιτο. 160
 Ὡς ἄρ' ἔφαν· Πρίαμος δ' Ἑλένην ἐκαλέσματο φωνῇ·
 Δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
 Ὅφρα ἴδῃ πρότερόν τε πόσιν, πηοὺς τε, φίλους τε·
 (Οὔτι μοι αἰτὶν ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 Οἳ μοι ἐφώρμησαν πόλεμον πολύδακρον Ἀχαιῶν) 165
 Ὡς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,

and so also Theocr. Id. II. 148. τέττιγος ἐπεὶ τὴν γὰ φέρτερον ἄδεις. Of the sweetness of the voice in old age, Nestor is a celebrated example. It should seem, however, that this does not embrace the whole of the comparison, which may extend also to the infirmities of age. Thus Solomon compares an old man to a grasshopper in Eccles. xii. 5. in which he seems to allude to the projecting limbs, and shrivelled appearance of the insect. And hence, perhaps, arose the fable of Tithonus, from which Homer is supposed by Eustathius to have derived his simile; who, after living to an extreme old age, was turned at last into a grasshopper.

156. οὐ νέμεσις. Scil. ἔστι. *It is not blameworthy*. Schol. οὐ μέμψις. Compare Il. Ξ. 80. So also Virg. Æn. IV. 349. *Quæ tandem Ausonia Teucros considerare terra Invidia est?* The expression is equivalent to *Nec mirum*. Upon this passage Quintilian has the following remarks in Instit. Orat. VIII. 4. 21. *Non putant indignum Trojanæ principes, Graios Trojanosque propter Helenæ speciem tot mala, tanto temporis spatio, sustinere. Quænam igitur illa forma credenda est? Non enim hoc dicit Paris, qui rapuit; non aliquis juvenis, non unus e vulgo; sed senes, et prudentissimi, et Priamo assidentes. Verum et ipse rex, decenni bello exhaustus, amissis tot liberis, imminente summo discrimine, cui faciem illam, ex qua tot lacrimarum origo fluxisset, invisam atque abominandam esse oportebat, et audit hæc, et eam filiam appellans juxta se locat, et excusat etiam, atque sibi esse malorum causam negat.* Hence also Lucian in Dial. Mort. *Menip.* Merc. Men. Εἶτα αἱ χίλιναι νῆες διὰ τοῦτο ἐπληρώθησαν ἐξ ἀπάσης τῆς Ἑλλάδος, καὶ τοσοῦτοι ἔπεισον Ἕλληνές τε καὶ βάρβαροι, καὶ τοσαῦτα πόλεις ἀνάστατοι γεγόνασιν;

Merc. Ἄλλ' οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναικα· ἔφησ γὰρ ἂν καὶ σὺ ἀνέμεσητον εἶναι, Τοιγῷδ' ἀμφὶ γυναικί κ. τ. λ.

157. ἀμφὶ γυναικί. The preposition ἀμφὶ with a dative signifies *propter*; and its use in this sense, though rare, is not confined to Homer, as some have thought. See Matt. Gr. Gr. §. 583. b.

158. αἰνῶς. Schol. λίαν, πάγν. So also in Apoll. Rhod. III. 15. ὑπερφίαλος πέλει αἰνῶς. 480. ἀλλὰ μάλ' αἰνῶς Δεῖδω. Herod. IV. 61. αἰνῶς ἀξύνου.—εἰς ὧπα. *With respect to.* In similar constructions the preposition is more usually omitted. Od. A. 208. αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας Κεῖνῳ See on Il. A. 115.

164. οὔτι μοι αἰτὶν ἐσσί, κ. τ. λ. Virg. Æn. II. 601. *Non tibi Tyndaridis facies invisæ Lacenæ, Culpatusve Paris; Divûm inclementia, Divûm, Has evertit opes, sternitque a culmine Trojam.*

166. ὥς μοι καὶ τόνδ' ἄνδρα κ. τ. λ. This view of the Grecian leaders from the walls of Troy, is justly looked upon as an episode of great beauty, as well as a masterpiece of conduct in Homer; who by this means acquaints the readers with the figure and qualifications of each hero, in a more lively and agreeable manner. Several great poets have been engaged by the beauty of this passage to an imitation of it. In Stat. Theb. VII. Phorbas standing with Antigone on the tower of Thebes shows her the forces as they were drawn up, and describes their commanders, who were neighbouring princes of Bœotia. It is also imitated by Tasso in his Third Book, where Erminia, from the walls of Jerusalem, points out the chief warriors to the king. POPE. It should be observed, however, that the description of Statius is not taken immediately from Homer, but through the in-

“Οστις ὄδ’ ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε·

Ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἕασι,

Καλὸν δ’ οὕτω ἐγὼν οὐπω ἴδον ὀφθαλμοῖσιν,

Οὐδ’ οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε. 170

Τὸν δ’ Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν

Αἰδοῖός τέ μοι ἐσσι, φίλε ἔκυρῆ, δεινός τε·

Ὡς ὅφελε θάνατός μοι ἄδεῖν κακός, ὅππότε δεῦρο

Υἱεὶ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα,

Παῖδά τε τηλυγέτην, καὶ ὁμηλικίην ἑρατεινήν. 175

Ἀλλὰ τά γ’ οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.

Τοῦτο δέ τοι ἔρέω, ὃ μ’ ἀνείρεαι, ἡδὲ μεταλλᾶς.

Οὗτός γ’ Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,

Ἀμφότερον βασιλεύς τ’ ἀγαθός, κρατερός τ’ αἰχμητής·

Δαῆρ αὐτ’ ἐμός ἐσκε κυνώπιδος, εἴ ποτ’ ἔην γε. 180

Ὡς φάτο· τὸν δ’ ὁ γέρων ἠγάσσατο, φώνησέν τε·

Ὡ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,

tervention of Euripides, who has introduced an aged attendant for the purpose of giving a precisely similar description to Antigone (Phœniss. 86.). To an old objection, which has been repeated by Scaliger, that it appears strange, how Priam should be unacquainted with the persons of the Grecian leaders in the tenth year of the war, and particularly with Ulysses, who had been on an embassy to Troy; it is fairly answered, that the Greeks do not appear, on any former occasion, to have advanced so near the walls of Troy; and Priam may be supposed to have forgotten the features of Ulysses, since the time of his departure.

173. ἀδεῖν. *Had been preferred.* Schol. ἀρέσαι.

175. παῖδά τε τηλυγέτην. Properly, a child born in old age: Il. E. 153. Schol. κυρίως τηλύγετοι καλοῦνται οἱ τηλοῦ τῆς γονῆς ὄντες παῖδες, ὃ ἐστὶν ἐν γεροντικῇ ἡλικίᾳ σπαρέντες. In this acceptance, however, it cannot possibly apply to Hermione, the daughter of Menelaus and Helen. Since in old age, therefore, there is less likelihood of many children, the word is generally taken in a secondary signification; in which some understand it to mean *an only*, others a *beloved*, and others a *delicate, child*. (Il. N. 470.) The former seems the more probable interpretation; since Homer says expressly in Od. Δ. 14. sqq. that Hermione was an only child, although others have maintained a contrary opinion. See Heyne on Apollod. Bibl. III. II. 1. Compare Il. I. 143. 478. Mosch. Idyl. IV. 79.

176. ἀλλὰ τά γ’ οὐκ ἐγένοντο. *Quod optaverim, quodque factum oportebat, non evenit.* CLARKE.

179. ἀμφότερον βασιλεύς κ. τ. λ. This was the verse which Alexander the Great preferred to all others in Homer; and which he proposes as the pattern of his own actions, as including whatever can be desired in a prince. Plut. Orat. de fort. Alex. I. POPE. Xenoph. Mem. III. 2. 2. Ἦ τί δὴ ποτε οὕτως ἐπῆνεσε τὸν Ἀγαμέμνονα, εἰπών· Ἀμφότερον βασιλεύς κ. τ. λ.; Ἀρά γε ὅτι αἰχμητής τε καὶ κρατερός ἂν εἴη, οὐκ εἰ μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ’ εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη; καὶ βασιλεὺς ἀγαθός, οὐκ εἰ μόνον τοῦ ἐαυτοῦ βίου καλῶς προσεσθήκοι, ἀλλ’ εἰ καὶ ὧν βασιλεῖοι, τούτοις εὐδαιμονίας αἴτιος εἴη; Auson. Epitaph. Her. VII. *Consilio, belloque bonus, quæ copula rara est.* Sall. B. C. *Strenui militis et boni imperatoris officium simul exequabatur.* B. J. *Quod difficillimum imprimis est, et prælio strenuus erat, et bonus consilio.*

180. εἴ ποτ’ ἔην γε. The meaning of these words is not very apparent. Eustath. πρᾶνναι τὸν ἐπὶ τῇ μνείᾳ τοῦ ἀνδρός λυπούμενον ἴσως κατ’ αὐτῆς οἰονεὶ λέγονσα, ὥς οὐ νῦν ἐστὶν, ἀλλὰ ποτε ἦν. Heyne would understand εἴ ποτε to be used instead of ὅποτε, thus; *quando ille erat socer meus.* It seems to be a formula expressive of regret for a lost possession;—*He was mine once: would he were yet!* Compare Il. A. 762. Q. 426. Od. O. 268. T. 315. On the construction of the former part of the line, see the note on Soph. (Ed. C. 332. Pent. Gr. p. 126.

182. μοιρηγενές. Schol. ἀγαθῇ μοίρᾳ γεγεννημένε. And so Eustathius, Hesychius, and others.

- Ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 Ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 Ἐνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους, 185
 Λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέιοι,
 Οἳ ῥά τότ' ἐστρατόωντο παρ' ὄχθας Σαγαγαρίοι·
 Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 Ἥματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 Ἀλλ' οὐδ' οἳ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί. 190
 Δεύτερον αὐτ', Ὀδυσῆα ἰδὼν, ἐρέειν' ὁ γεραίός·
 Εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστί·
 Μείων μὲν κεφαλὴν Ἀγαμέμνονος Ἀτρεΐδαο,
 Εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 Τεύχεα μὲν οἳ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 Αὐτὸς δὲ, κτίλος ὥς, ἐπιπωλεῖται στίχας ἀνδρῶν.
 Ἀρνεῖω μιν ἔγωγε ἔϊσκω πηγεσιμάλλῳ,
 Ὅστ' οἴων μέγα πῶϋ διέρχεται ἀργεννῶν.
 Τὸν δ' ἡμείβετ' ἐπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα
 Οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεὺς, 200

183. *δεδμήατο*. *Imperio tuo parebant*; i. e. *are wont to obey*. The use of the perfect would have been more regular. See on II. A. 37. Barnes, indeed, reads *δεδμήαται νῆες Ἀχαιῶν*, but without the authority of a single MS.

185. *αἰολοπώλους*. See on II. Δ. 186.

187. *παρ' ὄχθας*. *Along the banks*. Eustath. οἳ δὲ μεθ' Ὀμήρον *παρ' ὄχθαις φασίν*. This, however, is not altogether true, since *παρ' ὄχθαις* signifies, *near the banks*; as in Æsch. Theb. 388. Soph. Phil. 726. The accusative occurs in the sense of this passage in Æsch. Prom. 835. See Blomfield *in loc.* Compare II. Δ. 487.

189. *Ἀμαζόνες ἀντιάνειραι*. According to Diodorus Siculus, the Amazons were a tribe of warlike women, who had settled in Africa sometime before the Trojan war. They afterwards appear to have established themselves in Cappadocia, and, by degrees, to have overrun a great part of Asia Minor, extending their possessions along the Euxine, as far as the Caspian Sea. Various accounts are given of them by Herodotus, Justin, Q. Curtius, and Plutarch *in Vit. Thesei*: but for the most part so involved in fable, that many have been induced to doubt their existence; and Strabo considers their history as a proof of the credulity of mankind: Lib. XI. p. 347. Plutarch also says of their wonderful exploits, *περιφανῶς ἔοικε μύθῳ καὶ πλάσματι*. Q. Smyrnæus relates in his *Post-Homerica*, that they assisted Priam in the Trojan war; and Virgil describes their appearance, and celebrates

their achievements, under their Queen Penthesilea, in Æn. I. 490. *Ducit Amazonidum lunatis agmina peltis Penthesilea furens, mediusque in millibus ardet, Aurea subnectens exerta cingula mammæ Bellatrix, audetque viris concurrere virgo*. Homer mentions them once again in II. Z. 186. and with the same epithet. Schol. *ἀντιάνειραι αἱ ἴσαι κατὰ δύναμιν ἀνδράσιν, ἢ αἱ ἐναντιοῦνται ἀνδράσιν, ἐξ οὗ πολεμικαί*.—Virgil has fully and beautifully expressed the idea of the epithet in the passage cited above. For a full account of these heroines, and the opinions respecting them, see Bryant's *Heathen Mythology*, I. 32. V. 110.

197. *πηγεσιμάλλῳ*. *Denso vellere prædito*. This is doubtless the true meaning, as it is properly explained by Apollonius; *εὐπαγεῖς μαλλοῦς, τουτέστιν εὐτραφεῖς, ἔχοντι*. From *πήγνυμι, figo, compingo*. See on II. I. 124. This simile is considered very beautiful and natural; as the ram was generally considered a symbol of authority, from being trained to lead and conduct the flock. Arist. Hist. Anim. VI. 19. *ἐν ἐκάστῃ γὰρ ποίμνῃ κατασκευάζουσιν ἡγεμόνα τῶν ἀρρένων, ὃς ὅταν δνόματι κληθῇ ὑπὸ τοῦ ποιμένου, προηγείται*. Hence, the king of Persia is represented under the figure of a ram in Dan. viii. 3. 20. In Exod. xv. 15. where the Hebrew word signifies a *ram*, the LXX. have *ἄρχοντες*; and in Ezek. xvii. 13. *ἡγεμόνας*. The Latin Vulgate, however, in both instances, gives *arietes*. Compare Jerem. I. 8. Zech. x. 3.

‘Ος τράφη ἐν δῆμῳ Ἰθάκης, κραναῆς περ ἐούσης,
Εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ’ αὖτ’ Ἀντήνωρ πεπνυμένος ἀντίον ἦδ’ αὖ

‘Ω γύναι, ἣ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.

‘Ἦδη γὰρ καὶ δευρό ποτ’ ἤλυθε δῖος Ὀδυσσεὺς 205

Σεῦ ἔνεκ’ ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ·

Τοὺς δ’ ἐγὼ ἐξείνισσα, καὶ ἐν μεγάροισι φίλησα,

Ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.

Ἀλλ’ ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,

Στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210

Ἀμφω δ’ ἐζομένῳ, γεραρώτερος ἦεν Ὀδυσσεύς.

Ἀλλ’ ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,

Ἡ τοὶ μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,

Παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος,

Οὐδ’ ἀφαμαρτοεπῆς, εἰ καὶ γένει ὕστερος ἦεν· 215

201. κραναῆς. *Craggy, mountainous.* Schol. *τρηχέας.* Virg. *Æn.* III. 272. *Scopulos Ithacæ.* Hence Cicero *Orat.* I. 44. *Cujus rei (scil. amoris Patriæ) tanta est vis et tanta natura, ut Ithacam illam, in asperrimis saxulis tanquam nidulum affixam, sapientissimus vir immortalitati anteponeret.* Cf. *Odys.* E. 208. sqq.—Of δῆμος, in the sense of πόλις, see on Il. B. 547.

202. εἰδὼς παντοίους κ. τ. λ. See on Il. B. 718.

203. τὴν δ’ αὖτ’ Ἀντήνωρ κ. τ. λ. In this view of the leaders of the army, it had been an oversight in Homer to have taken no notice of Menelaus, who was not only one of the principal of them, but was immediately to engage the attention of the reader in the single combat. On the other hand, it had been a high indecorum to have made Helen speak of him. He has, therefore, put his praises into the mouth of Antenor; which was also a more artful way than to have presented him to the eye of Priam in the same manner with the rest. POPE.

206. σεῦ ἔνεκ’ ἀγγελίης. That is, *περὶ σοῦ.* So Thucyd. VIII. 15. ἀγγελία τῆς Χίου, i. e. *concerning Chios.* 39. ἀγγελίαν τοῦ ξυμπαροκομισθῆναι, i. e. *respecting the conveyance.* Compare I. 100. 140. This use of the genitive is very common, particularly after verbs of hearing, enquiring, and the like. See Pent. Gr. p. 287. on Soph. Ant. 1182. Matt. Gr. Gr. §. 320.—This embassy of Ulysses and Menelaus is mentioned in Herod. II. 117. That of Ulysses in Od. Δ. 242. 199. was performed on a different occasion.

210. ὑπείρεχεν. See on Il. B. 426. and on v. 353. of the change of construction in the following line.

212. ἀλλ’ ὅτε δὴ μύθους κ. τ. λ. This

passage concerning the different eloquence of Menelaus and Ulysses is inexpressibly just and beautiful. The close laconic conciseness of the one, is finely opposed to the copious, vehement, and penetrating oratory of the other; which is so exquisitely described in the simile of the snow falling fast, and sinking deep. For it is in this the beauty of the comparison consists, according to Quintilian, *Inst. Orat.* XII. 10. 64. *In Ulysse facundiam et magnitudinem junxit, cui orationem nivibus hybernis, et copia verborum atque impetu, parem, tribuit.* POPE. *Aul. Gell.* VII. 14. *Sed ea ipsa genera dicendi, jam antiquitus tradita ab Homero, sunt tria in tribus; Magnificum in Ulysse et ubertum; Subtile in Menelao et cohibitum; Mixtum moderatumque in Nestore.*

213. ἐπιτροχάδην. Summarily, briefly, rapidly. Eustath. ἀντὶ τοῦ κεφαλαϊωδῶς, ταχέως, ἐσπευσμένως, ἐν τῷ ἐπιτρέχειν τὰ πολλά. Quintil. *Inst. Orat.* XII. ubi supra. *Homerus brevem quidem cum animi jucunditate, et propriam,—id enim est non errare verbis,—et carentem supervacuis eloquentiam Menelao dedit.* Hence the epithet ἀφαμαρτοεπῆς, (v. 215.), *digressive, discursive, wandering from the point.* Schol. ἀποτρυγάνων τοῦ σκοποῦ τῶν λόγων. Od. Δ. 510. Αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων. The contrary is said of Ajax in Il. N. 824.

214. λιγέως. *Clara voce.* This is the more general acceptation of the word, as in Il. T. 5. Ψ. 218. and elsewhere; but the ancients seem to have understood it in the sense of *suaviter.* Cicero de *Clar. Orat.* *Menelaum ipsum, dulcem illum quidem tradit Homerus, sed pauca loquentem.*

215. γένει. *In age.* Schol. τῇ ἡλικίᾳ νεώτερος ἦν.

- 'Αλλ' ὅτε δὴ πολύμητις ἀναΐξειεν 'Οδυσσεύς,
 Στάσκειν, ὑπαὶ δὲ ἴδεσκε, κατὰ χθονὸς ὄμματα πήξας,
 Σκῆπτρον δ' οὐτ' ὀπίσω, οὔτε προπρηνές, ἐνώμα,
 'Αλλ' ἄστεμφές ἔχεσκειν, αἰδρεῖ φωτὶ ἐοικώς·
 Φαίης κε ζάκοτόν τέ τιν' ἔμμεναι, ἄφρονά θ' αὐτῶς. 220
 'Αλλ' ὅτε δὴ ῥ' ὅπα τε μέγαν ἐκ στήθεος ἔει,
 Καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 Οὐκ ἂν ἔπειτ' 'Οδυσηΐ γ' ἐρίσσειε βροτὸς ἄλλος·
 Οὐ τότε γ' ὦδ' 'Οδυσηὸς ἀγασσάμεθ' εἶδος ἰδόντες.
 Τὸ τρίτον αὐτ', Αἴαντα ἰδὼν, ἐρέειν ὁ γεραῖός· 225
 Τίς τ' ἄρ' ὅδ' ἄλλος 'Αχαιοὺς ἀνὴρ ἡὺς τε μέγας τε,
 *Εξοχος 'Αργείων κεφαλὴν τε καὶ εὐρέας ὦμους ;
 Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν·
 Οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος 'Αχαιῶν·
 'Ιδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὥς, 230
 *Εσθηκ' ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 Πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
 Οἴκῳ ἐν ἡμετέρῳ, ὅποτέ Κρήτηθεν ἔκοιτο.
 Νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας 'Αχαιοὺς,
 Οὔς κεν ἐὺ γνοίην, καὶ τοῦνομα μυθησαίμην· 235
 Δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον, καὶ πῦξ ἀγαθὸν Πολυδεύκεα,
 Αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.
 *Ἡ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 *Ἡ δεῦρο μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι, 240
 Νῦν δ' αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 Αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοὶ ἐστίν ;
 *Ὡς φάτο· τοὺς δ' ἤδη κάτεχε φυσίζοος αἶα
 *Ἐν Λακεδαίμονι αὖθι, φίλῃ ἐνὶ πατρίδι γαίῃ.

216. ἀλλ' ὅτε δὴ κ. τ. λ. See on Il. A. 610. and compare infra v. 232. Δ. 334. 344. I. 191. and elsewhere.

217. στάσκειν, ὑπαὶ δὲ κ. τ. λ. Quintil. Instit. Orat. XI. 3. 158. *Mire enim auditurum dicturi cura delectat, et iudex se ipse componit. Hoc praecepit Homerus Ulixis exemplo, quem stetit oculis in terram defixis, immotoque sceptro, priusquam illam eloquentiae procellam effunderet, dicit.*—Hence Ovid. Met. XIII. 125. *Adstitit, atque oculos paulum tellure moratus Sustulit ad procures.*

222. νιφάδεσσιν ἐοικότα χειμερίησιν. Senec. 40. *Itaque oratio illa Ulyssis apud Homerum concitata, et sine intermissione in morem nivis superveniens, oratori data est.* See also the passage from Quintilian, cited

on v. 212. and Plin. Epist. I. 20. Schol. λόγοι πολλοὶ καὶ πυκνοί. We meet with a comparison very similar in Deut xxxii. 2. LXX. Προσοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου, καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου, ὡσεὶ ὄμβρος ἐπ' ἀγρωστίν, καὶ ὡσεὶ νιφετὸς ἐπὶ χόρτον.

229. ἕρκος 'Αχαιῶν. See on Il. A. 284. 235. καὶ τοῦνομα. Supply ὦν. See on Il. A. 79.

244. πατρίδι γαίῃ. That is, at *Therapnae*: Pind. Pyth. XI. 95. Nem. X. 106. See Heyne on Apoll. III. 2. 2. Mr. P. Knight, in his *Prolegomena*, objects to Helen's ignorance of the death of her brothers as an improbable circumstance: but her long absence from her country will readily solve the difficulty.

Κήρυκες δ' ἀνὰ ἄστῳ θεῶν φέρον ὕρκια πιστὰ, 245
 "Ἀρνε δύω, καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 'Ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 Κήρυξ Ἰδαῖος ἡδὲ χρύσεια κύπελλα,
 "Ὡτρυνε δὲ γέροντα παριστάμενος ἐπέεσσιν·
 "Ὀρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 'Ες πεδῖον καταβῆναι, ἵν' ὕρκια πιστὰ τάμῃαι.
 Αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
 Μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί·
 Τῷ δέ κε νικήσαντι γυνή καὶ κτήμαθ' ἔπιτο· 255
 Οἱ δ' ἄλλοι, φιλότῃτα καὶ ὕρκια πιστὰ ταμόντες,
 Ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
 "Ἀργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.
 "Ὡς φάτο· ῥίγησε δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
 "Ἴππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 'Ἀν δ' ἄρ' ἔβη Πριάμος, κατὰ δ' ἡνία τείνεν ὀπίσσω,
 Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσατο δίφρον.
 Τῷ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκείας ἵππους.
 'Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 'Εξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν, 265
 'Ες μέσσον Τρώων καὶ Ἀχαιῶν ἔστιχόνοντο.
 "Ὡρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 'Ἀν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 "Ὀρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 Μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχεον. 270
 'Ἀτρεΐδης δὲ, ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 "Ἡ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 'Ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 Κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 Τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο, χεῖρας ἀνασχών· 275
 Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,
 'Ἡελίος θ', ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις,

247. κρητῆρα. Of this, and the κύπελλον, mentioned in the following line, see on Il. A. 470. 584.

257. νέονται. Present for future. See the note on Soph. Ant. 33. Pent. Gr. p. 215.

263. ἀν δ' Ὀδυσσεύς. That is, ἀνῶρνυτο.

269. κρητῆρι δὲ οἶνον Μίσγον. See on Il. B. 341.

271. μάχαιραν. See on Il. A. 220.

273. ἀρνῶν ἐκ κεφαλῶν κ. τ. λ. Compare Virg. Aen. VI. 245. The ceremony of striking a covenant, of which Homer has here given a minute description, commenced

with cutting a portion of hair from the forehead of the victim, and distributing it among the contracting parties, that all might share in the oath. Virgil has imitated this description of the ceremony in Aen. XII. 161. sqq. and has given the adjuration with peculiar grandeur and effect in v. 176. *Esto nunc sol testis, et hæc mihi terra vocanti, Quam propter tantos potui perferre labores, Et pater omnipotens, &c.*

277. Ἡελίος θ'. The nominative for the vocative. See on Eur. Phæn. 796. Pent. Gr. p. 350.

Καὶ Ποταμοὶ, καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
 Ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόςσῃ·
 Ὑμεῖς μάρτυροί ἐστε, φυλάσσετε δ' ὄρκια πιστά. 280

Εἰ μὲν κε Μενέλαον Ἀλέξανδρος καταπέφνη,
 Αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 Ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 Τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἦντιν' ἔοικεν,

Ἡ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 Εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες
 Τίειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
 Αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς, 290
 Αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.

Ἡ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·
 Καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 Θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 Οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295

Ἐκχεον, ἡδ' εὐχοντο θεοῖς αἰειγενέτησιν.

Ὡδὲ δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

279. *τίνυσθον*. Since this is in the dual, the reference must be to Pluto and Proserpine. See on Il. A. 567. Of the construction of the relative *ὅτις* in the singular, with the antecedent in the plural, see Pent. Gr. p. 257. note on Soph. Ant. 707.

281. *εἰ μὲν κε* M. On this construction, which is repeated in vv. 284. 288. see on Il. A. 137.

285. *ἀποδοῦναι*. For *ἀποδόντων*. The infinitive for the imperative. See on Il. A. 20. This usage, however, is less frequent, when the third person imperative is to be understood. Compare Il. Z. 92. H. 79. 375. and see Porson on Eur. Hec. 876.

287. *ἦ τε καὶ ἐσσομένοισι κ. τ. λ.* This Madame Dacier renders, *The tribute shall be paid to the posterity of the Greeks for ever*. I think she is single in that explication; the majority of the interpreters taking it to signify, that the victory of the Greeks and this pecuniary acknowledgment, *should be recorded to all posterity*. If it means more than this, at least it cannot come up to the sense Madame Dacier gives it; for a nation put under perpetual tribute is rather enslaved, than received to friendship and alliance, which are the terms of Agamemnon's speech. It seems rather to be a fine, demanded as a recompence for the expenses of the war, which being made over to the Greeks, should *remain to their posterity for ever*; that is to say, which they should

never be molested for, or which should never be redemanded in any age as a case of injury. The phrase is the same we use at this day, when any purchase or grant is at once made over to a man *and his heirs for ever*. With this will agree the Scholiast's note, which tells us the mulct was reported to have been half the goods then in the besieged city. POPE. Of the signification of *τιμὴ* in the preceding and following lines, which is equivalent with *ποινὴ* in v. 290., see on Il. A. 159.

292. *ἦ, καὶ ἀπὸ στομάχους κ. τ. λ.* Virg. Æn. XII. 212. *Talibus inter se firmabant fœdera dictis, Conspectu in medio procerum; tum rite sacratas In flammam jugulant pecudes*. Eustath. οὐ λαμβάνει τὸν στόμαχον κατὰ τὴν νῦν συνήθειαν, ἀλλὰ κατὰ τὴν τότε· στόμαχοι γὰρ φησι, τὰ κάτω μέρη τοῦ λαίμου.

293. *ἀσπαίροντας*. *Panting, struggling*. Odys. Θ. 526. Ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδούσα. This is the Homeric form, which is used also in Herod. I. 3. VIII. 5. See Valckenær on the latter passage. The same commentator has also illustrated this and similar words,—such as *ἀλαπάζω*, *ἀβληχρός*, and the like, which in later writers omit the initial *α*,—in his note on Theocrit. Adonias. p. 220. The form *σπαίρω* occurs in Apoll. Rhod. IV. 874. *παῖδα φίλον σπαίροντα διὰ φλογός*.

297. *τις*. For *ἕκαστος*, as in Il. B. 355.

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὅππότεροι πρότεροι ὑπὲρ ὄρκια πημῆνιαν,
 Ὡδὲ σφ' ἐγκέφαλος χαμάδις ῥέει, ὥς ὕδε οἶνος, 300
 Αὐτῶν, καὶ τεκέων, ἄλοχοι δ' ἄλλοισι μιγεῖεν.

Ὡς ἔφαν' οὐδ' ἄρα πῶ σφιν ἐπεκραίαινε Κρονίων.
 Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 ἥτοι ἐγὼν εἴμι προτὶ Ἴλιον ἠνεμόεσσαν 305

Ἄψ, ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι
 Μαρνάμενον φίλον υἱὸν ἀρῆϊφίλῳ Μενελάῳ.

Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἥ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσότηος φῶς· 310
 Ἄν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἠνία τείνεν ὀπίσσω,

Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τῷ μὲν ἄρ' ἄφορρόι προτὶ Ἴλιον ἀπονέοντο.

Ἐκτωρ δὲ, Πρίαμοιο πάϊς, καὶ δῖος Ὀδυσσεὺς
 Χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315

Κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 Ὅππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.

Λαοὶ δ' ἠρήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον,
 Ὡδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε, μέγιστε, 320
 Ὅππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,

Τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀἰδὸς εἴσω,
 Ἥμῃν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφαν' πάλλε δὲ μέγας κορυθαίολος Ἐκτωρ,
 Ἄψ ὀρώων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325

299. ὑπὲρ ὄρκια πημῆνιαν. *Præter jussurandum.* This use of the preposition ὑπὲρ is Homeric. So again Il. Δ. 67. 236. The preposition is omitted *supra* v. 107. In the same sense we have in Il. Η. 351. ὄρκια πιστὰ ψεύδεσθαι.

306. ἐν ὀφθαλμοῖσιν. See on Il. Α. 587.

310. ἐς δίφρον ἄρνας θέτο. Hence it appears, that in sacrifices of this nature, in which a curse is invoked in case of a breach of the oath, the victims were not eaten, as upon other occasions; but carried away, and destroyed, by the contracting parties. It should seem from Il. Τ. 267. that they were cast into the sea. Schol. ἔθος ἦν τὰ ἐπὶ τοῖς ὄρκοις γιγνόμενα ἱερεῖα τοὺς μὲν ἐγχωρίους γῇ περιστέλλειν, τοὺς δὲ ἐπ' ἡλύδας εἰς τὴν θάλασσαν ῥίπτειν.

316. κλήρους ἐν κυνέῃ κ. τ. λ. See Pent. Gr. p. 440. note on Æsch. Theb. 454.

318. The old reading is λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χ. ἄ. But the construction in verbs which, signifying *to pray*, are followed by a dative, is much improved by the reading and punctuation of the text, which is sanctioned by MSS. authority. So also in Il. Η. 177. Compare v. 296. *supra*.

321. τάδε ἔργα ἔθηκε. *Harum rerum, i. e. hujus pugnae, auctor est.* This use of τίθημι is not unusual, particularly in the Tragedians. Eur. Suppl. 960. τί κτᾶσθε λόγχα, καὶ κατ' ἀλλήλων φόνους τίθεσθε; Iph. Α. 1334. Ἴω, ἰώ, μεγάλα πάθαι, μεγάλα δ' ἄχαια τοῖς Δαναΐδαϊς τιθεῖσα Τυνδαρίς κόρα. 1418. μάχα, Ἀνδρῶν τιθεῖσα καὶ φόνους. So again in Il. Δ. 83. φιλότητα μετ' ἀμφοτέροισι τίθησι Ζεὺς. In the same sense βάλλω is also used in Il. Δ. 16.

Οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἐκάστω
 Ἴπποι ἀερίποδες, καὶ ποικίλα τεύχεα κείτο.
 Αὐτὰρ ὃγ' ἄμφ' ὤμοισιν ἐδύσατο τεύχεα καλὰ
 Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠκόμοιο.
 Κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 330
 Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 Δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 Οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ·
 Ἀμφὶ δ' ἄρ' ὤμοισι βάλετο ξίφος ἀργυρόηλον,
 Χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335
 Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυχτον ἔθηκεν
 Ἴππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
 Εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃσιν ἀρήρει.
 Ὡς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἐδυνεν.
 Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340
 Ἔς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο,
 Δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας,

326. ἐκάστω. Some MSS. have ἐκάστων. Either will do; but the received text is supported by Il. A. 607. E. 195. K. 413. and elsewhere.

327. Ἴπποι ἀερίποδες. Schol. Villosion: τὸ ἔκειτο οὐκ ἐστὶ κοῖνον ἐπὶ τῶν ἵππων, ἀλλὰ προσυπακούμεν τὸ ἔστασαν. See on Il. A. 532.

330. κνημίδας. Greaves, of brass, or sometimes of tin, for the defence of the legs, and fastened about the ankles with buttons, which were sometimes of gold or silver. It should seem from the expression *εὐκνήμιδες Ἀχαιοί*, which so frequently occurs in Homer, that this piece of armour was in more general use among the Greeks, and, though worn by Paris, not universally adopted by the Trojans. See Robinson's *Archæol. Græc.* p. 362.

335. It appears from this passage, compared with v. 356. that the *σάκος* and *ἀσπίς*, according to Homer, were the same. In fact, however, the *σάκος* was a barbaric shield, entirely distinct from the Grecian *ἀσπίς*. See on Il. B. 389. and compare Eur. Phœn. 138, 139.

337. δεινὸν δὲ λόφος καθύπερθεν ἔνευεν. The most remarkable part of the helmet was the *λόφος*, or *crest*, which was fixed into the *φάλος*, or *cone*; whence the helmet is sometimes called *αὐλῶπις*, as in Il. E. 182. from the orifice, *αὐλὸς*, into which the crest was inserted. These crests were generally of horsehair, whence the helmet is frequently distinguished by the epithets *ἵππουρις*, *ἵπποχαίτης*, *ἵπποδάσεια*, and the like. Eustath. *ἵππουρις· ἡ ἄνω ἔχουσα περὶ τὸν λόφον τρίχας ἐξ ἵππων οὐράς· ὅπερ ἐγίνετο*

διὰ τὸ φοβερότερον. Hence Virg. *Æn.* X. 869. *Ære caput fulgens, cristaque hirsutus equina.* Compare Theocr. *Idyl.* XVI. 81. XXII. 186. Sometimes three or more of these plumes were united, and the helmet was accordingly *τρίλοφος*, *τετράφαλος*, *ἀμφίλοφος*; but the former seems to have been most in use. See Pent. Gr. p. 435. note on *Æsch. Theb.* 380. Hence the *τρυφαλείη*, v. 372. is generally explained by the grammarians, *ἡ τρεῖς φάλους ἔχουσα*. The nodding of the crest was supposed to render its appearance more terrific. Lucret. II. 632. *Terrificas capitum quatientes numine cristas.* Compare Il. X. 132. It appears from the above passage, that the defensive armour of the ancients consisted of a helmet, a breast-plate, and greaves, all of brass. The breast-plate appears to have met the belt, which was a considerable defence to the lower parts of the body, with an appendant skirt to protect the thighs, so that the forepart of the soldier was entirely covered from the throat to the ankle; exclusive of the additional protection of the shield. See Mitford's *Hist. of Greece*, vol. i. p. 158. Their offensive weapons, or at least the chief of them, were the spear, the sword, the bow, and the sling: with darts, *ἀκόντια*, of various descriptions.

342. δεινὸν δερκόμενοι. *Looking terribly.* The use of a neuter adjective, instead of an adverb, after the verbs *δέρκεσθαι* and *βλέπειν*, is very usual in Homer: and it has been imitated also by the Latin poets. Thus Virg. *Æn.* VI. 467. *torva tuentem.* Lucret. V. 34. *acerba tuens.* Somewhat similar is the use of the accusative, put

- Τρωάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιούς.
Καί ρ' ἐγγύς στήτην διαμετρητῷ ἐνὶ χώρῳ,
Σείοντ' ἐγχείας, ἀλλήλοισι κοτέοντε. 345
- Πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
Καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσῃν,
Οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
Ἀσπὶδ' ἐνὶ κρατερῇ· ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί· 350
- Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργε,
Δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον·
Ὅφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων,
Ξεινοδόκον κακὰ ρέξαι, ὃ κε φιλότῃ παρὰσχῃ.
- Ἦ ρά, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355
Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσῃν.
Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
Καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο.
Ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
Ἐγχος· ὁ δ' ἐκλίνθη, καὶ ἀλεύατο κῆρα μέλαιναν. 360
- Ἀτρεΐδης δὲ, ἐρυσσάμενος ξίφος ἀργυρόηλον,
Πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῇ
Τριχθὰ τε καὶ τετραχθὰ διαρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ὦμωξεν, ἰδὼν εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, οὐτίς σείο θεῶν ὀλοώτερος ἄλλος. 365

adverbially, after the same verbs. See Pent. Gr. p. 413. on Æsch. Theb. 53.

347. πάντοσ' εἴσῃν. That is, εὐκυκλον. See on Il. A. 506. 468. B. 389.

348. χαλκόν. Heyne, with some MSS., reads χαλκός, in the nominative: and so again in Il. P. 44. but in Il. H. 259. χαλκόν. It should seem that the reading would at least be uniform; and, as the verb ῥήξαι is usually followed by the accusative, that case is probably the true one. Il. Φ. 165. Καί ρ' ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸς Ῥῆξε σάκος. Compare Il. E. 307. N. 439. 507. Ψ. 673. In Il. M. 341. 411. O. 617. the accusative is clearly understood.

350. ἐπευξάμενος Διὶ πατρί. Homer puts a prayer in the mouth of Menelaus, but none in Paris'. Menelaus is the person injured and innocent, and may therefore apply to the god for justice; but Paris, who is the criminal, remains silent. POPE; from Spondanus.

359. ἀντικρὺ. Properly, *E regione*; "over against, opposite." *Sæpe est et pro diólon, διαπερὲς, omnino; sæpe et φανερώς. Damm:* who derives it by syncope from ἀντικαρὺν, i. e. ἀντιπρόσωπον, after Eustathius and the Etym. M. p. 114, 28.

In this place it should be rendered *διαπερὲς, right through*; and so in Il. Δ. 481. E. 67. 100. H. 253. A. 253. and elsewhere. In Il. H. 362. it signifies, *plainly, decidedly*. See Viger de Idiom. p. 303. There seems, however, to be no room for the distinction which the grammarians have placed between *ἀντικρὺς* and *ἀντικρὺν*, which were probably used indifferently; precisely as we meet with *εὐθὺς* and *εὐθὺν*, *ἰθὺς* and *ἰθὺν*, *μεσσηγὺς* and *μεσσηγύ*. See Monk on Eurip. Hippol. 1192. It may be remarked, that *ἀντικρὺς*, which never occurs in Homer, seems to have been adopted by later writers.

362. ἀνασχόμενος. Scil. τὸ ξίφος.

363. τριχθὰ τε καὶ τετραχθὰ κ. τ. λ. Eustathius points out the beautiful onomatopoeia in this passage, observing, that we hear, in imagination, the sound of the breaking sword in that of the words. This is a beauty frequent in Homer: and upon a similar principle Clarke accounts for the use of the Tribach in the beginning of v. 357. But see Prelim. Obs. Sect. V. §. 2.

365. οὐτίς σείο κ. τ. λ. Il. X. 15. Ἐκάεργε, θεῶν ὀλοώτατε πάντων. Compare Herod. III. 40. Liv. V. 21. X. 13.

Ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος.

Νῦν δέ μοι ἐν χεῖρεσσ' ἔαγῃ ξίφος· ἐκ δέ μοι ἔγχοσ
Ἦ' ἔχθη παλάμῃφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,

Ἔλκε δ' ἐπιστρέψας μετ' ἑκκνήμιδας Ἀχαιοῦς·

370

Ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρὴν,

Ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

Καὶ νῦ κεν εἵρυσσέ τε, καὶ ἄσπετον ἦρατο κῦδος,

Εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,

Ἦ οἱ ῥῆξεν ἱμάντα βοὸς ἴφι κταμένοιο·

375

Κεινὴ δέ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.

Τὴν μὲν ἔπειθ' ἦρωσ μετ' ἑκκνήμιδας Ἀχαιοῦς

Ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἐταῖροι.

Αὐτὰρ ὁ ἄψ ἐπόρουσε κατακτάμεναι μενεαίνων

Ἐγχεῖ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη

380

Ῥεῖα μάλ', ὥστε θεός· ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,

Καδ' δ' εἶς ἐν θαλάμῳ εὐώδεϊ, κῶνεντι.

Αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔε· τὴν δ' ἐκίχανε

Πύργῳ ἔφ' ὑψηλῷ· περὶ δὲ Τρῳαὶ ἄλις ἦσαν.

Χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα·

385

Γρηῖ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,

Εἰροκόμῳ, ἣ οἱ Λακεδαῖμονι ναιεταώσῃ

Ἦσκειν εἶρια καλὰ, μάλιστα δέ μιν φιλέεσκε.

Τῇ μιν ἑισαμένη προσεφώνεε δι' Ἀφροδίτη·

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι·

390

Κεῖνος ὅγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,

366. κακότητος. We must supply *ἐνεκα*. See Matt. Gr. Gr. §. 345. 5 a.

372. ὀχεύς. The same with *ἱμᾶς* in the preceding line; i. e. *the thong*, by which the helmet was fastened under the chin.—*τρυφαλείης*. See above on v. 337.

375. βοὸς ἴφι κταμένοιο. Plutarch. Sympos. II. 9. Τῶν γὰρ μὴ νόσφ' μὴδὲ γῆρα διαλυομένων, ἀλλ' ὑπὸ σφαγῆς, εὐτόνον τὸ δέσμα καὶ στρυφνὸν γενέσθαι· τὰ δὲ ὑπὸ θηρίων δηχθέντα, τοῖς δέσμασι φλιδαῖν καὶ ῥακοῦσθαι.

380. ἔγχεϊ χαλκείῳ. See on II. A. 236.

382. κῶνεντι. *Perfumed*. Eustath. παρὰ τὸ κῆαι, ἡγουν, καῖσαι καὶ θυμιάσαι.

385. The word *ἑανός*, *peplum*, which occurs as a substantive repeatedly in Homer, differs not only in quantity from the adjective *ἑανός*, which is found with the penultima long, as in II. E. 734. and elsewhere, but also in its derivation from *ἔω*, *induo*. The adjective *ἑανός*, which Heyne supposes

should rather be written *ἑαννός*, is more generally derived from *ῥέω*, *fluo*, and signifies *fluens*, *ductilis*. Stephens, however, considers them both as the same word; and that it never occurs as a substantive, except by virtue of *πέπλος* understood; but though garments may be said metaphorically *to flow*, the difference of quantity, which always marks the different use of the word, seems plainly to authorize a different etymology. See Maltby *in voce*.—Of the construction, see on II. A. 197.

388. ἦσκειν. Imperf. 3. sing. from *ἀσκέω*. This is the only example of the *ν* paragogic in this tense; but similar instances of its use with the pluperfect occur in II. Ψ. 691. Od. Σ. 342. See Dawes Misc. Crit. p. 411. ed. Kidd. Valckenær ad Eur. Hipp. 405.—μιν. Schol. Vet. τὴν γραῦν. The construction rather points to *Helen*.

391. κεῖνος ὅγ'. So in Latin, *Hic iste*. Compare Æn. VII. 255. Cic. Quæst. Acad. I. 1.

Κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
Ἀνδρὶ μαχεσσάμενον τόνγ’ ἐλθεῖν, ἀλλὰ χορόνδε
Ἔρχεσθ’, ἥε χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο· τῇ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε. 395

Καί ρ’ ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν,
Στήθεά θ’ ἱμερόεντα, καὶ ὄμματα μαρμαίροντα,
Θάμβησέ τ’ ἄρ’ ἔπειτα, ἔπος τ’ ἔφατ’, ἔκ τ’ ὀνόμαζε·

Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν ;

Ἡ πῆ με προτέρω πολίων εὖ ναιομενάων 400

Ἀξεις, ἥ Φρυγίης, ἥ Μηονίης ἑρατεινῆς,
Εἴ τις τοῖ καὶ κείθι φίλος μερόπων ἀνθρώπων ;

Οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
Νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ’ ἄγεσθαι,
Τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405

Ἡσο παρ’ αὐτὸν ἰοῦσα, θεῶν δ’ ἀποίειπε κελεύθους·
Μηδ’ ἔτι σοῖσι πόδεςσιν ὑποστρέψειας Ὀλυμπον,
Ἀλλ’ αἰεὶ περὶ κεῖνον ὀΐζυε, καί ἐ φύλασσε,
Εἰσόκε σ’ ἢ ἄλοχον ποιήσεται, ἢ ὄγε δούλην.

Κεῖσε δ’ ἐγὼν οὐκ εἶμι, (νεμεσσητὸν δέ κεν εἶη,) 410

Κείνου πορσανέουσα λέχος· Τρωαὶ δέ μ’ ὀπίσσω
Πᾶσαι μωμήσονται· ἔχω δ’ ἄχε’ ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι’ Ἀφροδίτη·
Μὴ μ’ ἔρεθε, σχετλίη· μὴ χωσαμένη σε μεθείω,
Τὼς δέ σ’ ἀπεχθήρω, ὥς νῦν ἔκπαγλα φίλησα· 415

Μέσσω δ’ ἀμφοτέρων μητίσμαι ἔχθεα λυγρὰ,
Τρώων καὶ Δαναῶν· σὺ δέ κεν κακὸν οἶτον ὀληαι.

392. κάλλει στίλβων. Athen. I. 16. μύροις ἀλειφόμενος. There seems to be no necessity for this interpretation. In Od. Σ. 191. we meet with the expression κάλλει χρίσθαι, where κάλλος is generally understood to signify, metaphorically, *essence*, or *cosmetic*. Hesych. κάλλει· τῷ μύρῳ τῷ τῆς Ἀφροδίτης. But the proper sense will equally suit the present passage ; though the other is somewhat countenanced by Virg. *Æn.* IV. 215. *Et nunc ille Paris cum semiviro comitatu, Mæonia mentum mitra crinemque madentem Subnexus, rapto potitur.*

406. κελεύθους. *The ways*, i. e. *the abodes*. See on Il. A. 312.

409. ἢ ὄγε δούλην. Clarke, after Bentley (on Horat. Od. I. 9. 15.), observes, that the repetition of the pronoun in the second clause is not redundant, but introduced for the purpose of emphasis. The following are instances of a similar usage. Od. B. 326. Ἡ τινὰς ἐκ Πύλου ἄξει ἀμύντορας ἡμαθέντος, Ἡ ὄγε καὶ Σπάρτηθεν. He-

siod. Op. D. 221. Ἡ τῶνγε στρατὸν εὐρὺν ἀπώλεσεν, ἢ ὄγε τείχος. In Latin, Virg. *Æn.* V. 447. *Nunc dextra ingeminans ictus, nunc ille sinistra.* Ovid. Fast. II. 271. *Et seu vomeribus, seu tu pulsabere rastris.* Compare also v. 5. *supra* ; and see Wolf on Hesiod. l. c. This is the only place in which δούλος is found in Homer, either in the masculine or feminine. See Il. A. 321.

411. πορσανέουσα λέχος. The vulgar reading is πορσανένουσα, which does not affect the sense. But as the phrase πορσαίνειν λέχος, *lectum parare*, or *participare*, recurs constantly in Apollonius Rhodius, Heyne has properly admitted it into the text. On the construction of εἶμι with a participle, see Matt. Gr. Gr. §. 459. c.

412. ἄκριτα. See on Il. B. 246.

414. σχετλίη. See on Il. B. 112.

415. τῷς. See on Il. B. 330.

416. μέσσω δ’ ἀμφοτέρων κ. τ. λ. The sense is still continued through these words ; *μητίσμαι* being the Ionic form of the subjunctive. See on Il. A. 62.

- "Ως ἔφατ'· ἔδδειςε δ' Ἑλένη, Διὸς ἐκγεγαυῖα·
 Βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,
 Σιγῇ· πάσας δὲ Τρωὰς λάθην· ἦρχε δὲ δαίμων. 420
 Αἰ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 Ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 Ἡ δ' εἰς ὑπόροφον θάλαμον κίε δια γυναικῶν.
 Τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη,
 Ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα. 425
 "Ενθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 "Οσσε πάλιν κλίνασα· πόσιν δ' ἠνίπαπε μύθῳ·
 "Ηλυθες ἐκ πολέμου· ὡς ὠφελες αὐτόθι' ὀλέσθαι,
 Ἀνδρὶ δαμείς κρατερῷ, ὅς ἐμὸς πρότερος πόσις ἦεν.
 Ἡ μὲν δὴ πρίν γ' εὐχε' ἀρηϊφίλου Μενελάου 430
 Σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρῃ φέρτερος εἶναι.
 Ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 Ἐξαῦτις μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἔγωγε
 Παύσασθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 Ἀντίβιον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι 435
 Ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης.
 Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
 Μῆ με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε.
 Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ·
 Κεῖνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 Ἀλλ' ἄγε δὴ, φιλότῃτι τραπέομεν εὐνηθέντε·
 Οὐ γάρ πώ ποτέ μ' ὥδε ἔρωε φρένας ἀμφεκάλυψεν,
 Οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 Ἐπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,
 Νήσῳ δ' ἐν Κρανάρῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445

424. *δίφρον*. A stool, or chair. It will not suit this passage, to understand it of a seat for *mentals*, to which sense it is sometimes restricted; though *κλισμοὶ* and *θρόνοι* are mentioned in *Od. A. 145.* as used by more honourable personages.

427. *ὅσσε πάλιν κλίνασα*. *Æsch. Agam. 751.* *παλιντρόποισιν ὄμμασιν*. Compare *Virg. Æn. IV. 462.*

432. *ἀλλ' ἴθι νῦν κ. τ. λ.* This is ironical.

434. *κέλομαι*. I advise, i.e. seriously.

438. *ἐνίπτε*. *Objurga*; or, rather, *laccera*; from *ἵπτω*, *lædo*; not, with the *Etym. M. p. 342.* for *ἐνέπω*. *Hesych. ἐνίπτειν κακοῦν, ψέγειν, λοιδορεῖν*.—Before *θυμὸν* there is an ellipse of the preposition *κατά*.

440. *κεῖνον δ' αὖτις ἐγὼ*. *Scil. νικήσαιμι ἄν*.—*παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν*. Compare *Il. A. 174.* Hence there appears to have existed a belief among the ancients,

that each individual was the peculiar care of some protecting deity. Thus also in *Eur. Suppl. 602.* *ἐγὼ γὰρ δαίμονος τοῦμοῦ μέτα Στρατηλατήσω κλεινὸς ἐν κλεινῷ δορί*. The idea, though in a very inferior degree, is allied to, and was, perhaps, originally derived from, the Scripture doctrine of Guardian Angels (*Matt. xviii. 10.*). See also on *Il. A. 423. K. 278.*

441. *τραπέομεν*. It should seem the more ready way to take this verb, by *syn-tote*, for *τραπῶμεν*, from *τρέπω*, *to turn*. But since the expression *ἐν φιλότῃτι εὐνηθῆναι* occurs in *Il. E. 331. 360.* it is more usual to form it by transposition for *ταρπῶμεν*, from *τέρπω*, *delecto*. Compare *Od. E. 227.*

445. *νήσῳ ἐν Κρανάρῃ*. There is great doubt respecting the name and situation of this island. According to *Strabo, IX. p. 275.* it is the same which was afterwards

"Ως σεο νῦν ἔραμαι, καί με γλυκὺς ἡμερος αἰρεῖ.

Ἦ ῥα, καὶ ἦρχε λέχουσδε κιῶν, ἅμα δ' εἶπετ' ἄκοιτις.
Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα, θηρὶ ἐοικώς,
Εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450

Ἄλλ' οὐτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
Δεῖξαι Ἀλέξανδρον τότ' ἀρηϊφίλῳ Μενελάῳ·
Οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·
Ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455

Κέκλυτέ μεν, Τρῶες, καὶ Δάρδανοι, ἧδ' ἐπίκουροι,
Νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·

Ἵμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ

Ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' ἔοικεν,

Ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460

Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

called *Helena*, opposite to the promontory of *Sunium*, and near the coast of Attica.

453. ἐκεύθανον. This poetic form occurs only in this place. Heyne would read ἔκευθον ἂν, which the construction seems to require.

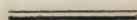
457. νίκη φαίνεται. For φανερά ἐστι. In this sense, φαίνεσθαι is frequent in Homer. Eustathius compares Od. Δ. 695.

459. τιμὴν ἀποτινέμεν. A change from the imperative to the infinitive, in the same sense. See on Il. A. 20. and supra v. 285.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Δ’.

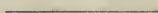


Ἐπιγραφαί.

‘ΟΡΚΙΩΝ ΣΥΓΧΥΣΙΣ. ἘΠΙΠΩΛΗΣΙΣ ἈΓΑΜΕΜΝΟΝΟΣ.

Ἄλλως.

Δέλτα, θεῶν ἀγορὴ, ὅρκων χύσις, ἄρεος ἀρχή.



THE ARGUMENT.

THE BREACH OF THE TRUCE AND THE FIRST BATTLE.

The Gods deliberate in council concerning the Trojan war; they agree upon the continuance of it, and Jupiter sends down Minerva to break the truce. She persuades Pandarus to aim an arrow at Menelaus, who is wounded, but cured by Machaon. In the mean time, some of the Trojan troops attack the Greeks. Agamemnon is distinguished in all the parts of a good general; he reviews the troops, and exhorts the leaders, some by praises, and others by reproofs. Nestor is particularly celebrated for his military discipline. The battle joins, and great numbers are slain on both sides.

The same day continues through this, as through the last book; as it does also through the two following, and almost to the end of the seventh book. The Scene is wholly in the field before Troy.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
Χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφίσι πότνια Ἥβη

1. It was from the beginning of this book that Virgil has taken that of his tenth Æneid, as the whole tenour of the story in this and the last book is followed in his twelfth. The truce and the solemn oath, the breach of it by a dart thrown by Tolumnius, Juturna's inciting the Latines to renew the war, the wound of Æneas, his speedy cure, and the battle ensuing,—all these are manifestly copied from hence. The solemnity, surprise, and variety of these cir-

cumstances seemed to him of importance enough, to build the whole of his work upon them; though in Homer they are but openings to the general action, and such as, in their warmth, are still exceeded by all that follow them. They are chosen, we grant, by Virgil, with great judgment, and conclude his poem with a becoming majesty; yet the finishing his scheme with that which is but the coolest part of Homer's action, tends, in some degree, to show the disparity

Νέκταρ ἐφνοχόει, τοὶ δὲ χρυσέοις δεπάεσσι
Δειδέχατ’ ἀλλήλους, Τρώων πόλιν εἰσορώοντες.

Αὐτίκ’ ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἥρην,
Κερτομίοις ἐπέεσσι παραβλήδην ἀγορεύων·

5

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρῃ τ’ Ἀργεῖῃ, καὶ Ἀλαλκομενηῖς Ἀθήνῃ·
Ἄλλ’ ἦτοι ταῖ, νόσφι καθήμεναι, εἰσορώουσαι
Τέρεπεςθον· τῷ δ’ αὖτε φιλομμειδῆς Ἀφροδίτῃ
Αἰὲ παρμέμβλωκε, καὶ αὐτοῦ κῆρας ἀμύνει·
Καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.

10

Ἄλλ’ ἦτοι νίκη μὲν ἀρηϊφίλου Μενέλαου·

Ἡμεῖς δὲ φραζώμεθ’, ὅπως ἔσται τάδε ἔργα·

Ἥ ρ’ αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν

15

Ὅρσομεν, ἢ φιλότητα μετ’ ἀμφοτέροισι βάλωμεν.

Εἰ δ’ αὖτως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο·

Ἥτοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος,

Αὖτις δ’ Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.

Ὡς ἔφαθ’· αἱ δ’ ἐπέμνυζαν Ἀθηναίῃ τε καὶ Ἥρῃ·

20

of poetical fire in these two authors. POPE. ἡγορόωντο. This verb does not always bear its strict signification in Homer; i. e. *to sit in council*: but frequently implies, as in this place, *to converse*. So also in Il. B. 787. οἱ δ’ ἀγοράς ἀγόρευον ἐπὶ Πριάμοιο πύλῃσι.

3. νέκταρ ἐφνοχόει. At the heroic entertainments, the οἶνοχοοί, *cup-bearers*, were young men, generally of high birth. See on Il. A. 470. Sometimes also virgins performed this office, which among the gods is assigned to Hebe, the goddess of youth; for the purpose of showing, as Madame Dacier observes, that the immortals enjoy eternal youth, and that their life is spent in endless felicity.

4. δειδέχατ’ ἀλλήλους. *Received the cup one from the other*. Athen. I. 11. ἦτοι ἐδεξιούοντο, προπίνοντες ἑαυτοῖς, ταῖς δεξίαις. See on Il. A. 471.

6. παραβλήδην. Heyne translates this adverb, *dolose*, or rather, *simulate*; observing that Jupiter did not speak his real sentiments. This corresponds with ἐξαπατητικῶς, which is the exposition of Apollonius; and to the same purpose Suidas explains παραβαλέσθαι by ἐξαπατηῖσθαι. Hesychius, however, renders it by ἐρεθιστικῶς, *contentiously*; and in this sense it is understood by Musgrave on Eurip. Androm. 289. who cites in illustration Apoll. Rhod. II. 60. ὡς ἔφατ’· αὐτὰρ ὕγ’ οὐτι παραβλήδην ἐρίδον. But the word occurs several times in this poet, and always in the sense of *vicissim*. Thus in v. 623. of the same book :

μελιχίοις ἐπέεσσι παραβλήδην προσέειπεν. There is no reason why it should not be taken in the same signification here, in reference to the former attack of Juno upon Jupiter, in Il. A. 539.

8. Ἀλαλκομενηῖς. This epithet should not be derived, with the commentators and grammarians, from ἀλάλκειν, *auxiliari*; but from Alalcomenos, a district of Boeotia, where the goddess was worshipped. Strabo IX. p. 233. ed. Casaub. This is evident from its being found in connexion with another Gentile adjective Ἀργεῖῃ.

10. τῷ. Scil. *Paridi*.

11. παρμέμβλωκε. This form is Homeric; from παραμεμβλώω, for παραμολέω, *auxilior, adsum*. Heyne, however, thinks it the same as μέμβλωμαι, which occurs in Il. T. 343. Φ. 516. Od. X. 12. But this latter is formed from μέλω, *cure sum*. Compare Matt. Gr. Gr. §. 133. 6. and §. 242.

12. οἰόμενον θανέεσθαι. *Expectantem, metuentem*. Il. O. 728. ἀλλ’ ἀνεχάζετο τυτθὸν διόμενος θανέεσθαι. HEYNE. The preservation of Paris gave the Trojans no ill pretence for breaking the treaty; and it has been disputed whether the articles were binding upon them or not, since the controversy was to be determined by the death of one of the combatants. See Plato *de Repub.* Plutarch. Sympos. IX. 13.

16. βάλωμεν. See on Il. Γ. 321.

20. ἐπέμνυζαν. *They murmured*. Schol. μεμυκόσι τοῖς χεῖδεσιν ἐπεστέναζαν. It has been doubted whether this verb is expressive of contempt or indignation. Er-

Πλησίαι αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 Ἦτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπε,
 Σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἦρει.
 Ἦρῃ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξείπεις ;

25

Πῶς ἐθέλεις ἄλιον θεῖναι πόνον, ἡδ' ἀτέλεστον,
 Ἴδρῳ θ', ὃν ἴδρωσα μόγη ; καμέτην δέ μοι ἵπποι
 Λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ, τοῖό τε παισίν.
 Ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἅλλοι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

30

Δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 Τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχές μενεαίνεις
 Ἴλίου ἐξαλαπάξαι ἐκτίμενον πτολίεθρον ;

Εἰ δὲ σύ γ', εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ,
 Ὡμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας,
 Ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.

35

Ἔρξον, ὅπως ἐθέλεις, μὴ τοῦτό γε νεῖκος ὀπίσσω
 Σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

Ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

Ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι

40

Τὴν ἐθέλω, ὅθι τοὶ φίλοι ἀνέρες ἐγγεγάσι,

Μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἔασαι·

Καὶ γὰρ ἐγὼ σοι δῶκα ἐκὼν ἀέκοντί γε θυμῷ.

nesti observes, that it may express either. The latter is evidently the signification here: and again Il. Θ. 457. See Hemsterhuis on Lucian, p. 253.

22. Ἀθηναίη ἀκέων ἦν. See on Il. A. 34.

27. ἰδρῳ θ'. Vulgo ἰδρῶθ'. The accusative ἰδρῶ occurs in Il. K. 572. 574. See also on Il. E. 416. and the other form is more recent than Homer. It occurs, however, in Hesiod. Op. D. 289.

28. Πριάμῳ κακὰ. This refers to λαὸν ἀγειρούσῃ, and it frequently happens that the apposition contains, not so much an exposition of the word or sentence with which it is connected, as the design of it. So again in v. 155. *infra*. See Matt. Gr. Gr. §. 433. Obs. 2. and the note on Eur. Phœn. 1372. Pent. Gr. p. 351.—The Scholiast notices the change in the construction, which, in order to proceed regularly, would require κάματον τῶν ἵππων.

32. ἀσπερχές. Hesych. ἀδιαλείπτως. Of the verb, μενεαίνειν, see on Il. Π. 491. Homer's knowledge of the cause of Juno's anger against Paris, has been doubted. See on Il. Ω. 28.

35. ὦμὸν βεβρώθοις. We find in Persius' Satires the name of Labæo, as an ill

poet, who made a miserable translation of the Iliad; one of whose verses is still preserved, and happens to be that of this place: *Crudum manduces Priamum, Priamique pisinnos*. I. 50. POPE. Hence Xenoph. Anab. IV. 3. 14. *τούτους, ἦν πως δυνώμεθα, καὶ ὦμονς δεῖ καταφαγεῖν*. Hellen. III. 3. 6. *τὸ μὴ οὐχ ἡδέως ἂν καὶ ὦμων ἐσθίειν αὐτῶν*. Compare also Il. Ω. 212.

41. τὴν ἐθέλω. Clarke translates thus: *Siquando et ego vehementer urbem excindere istam, scil. aliquam istarum, voluero*. In this case, as Ernesti remarks, it would be more simple to understand τὴν for τινὰ indefinitely. Pope believes that Homer has put into the mouth of Jupiter, a prophecy respecting the destruction of Mycenæ. This, however, did not take place till after the return of the Heraclidæ, and Homer most probably wrote some time previous to that event. See Prelim. Obs. Sect. I. Still it is more usual to use the article for the relative, so that Argos may, perhaps, be intended, which began to decline some time before the subversion of Mycenæ.

42. μὴ τι διατρίβειν. Infinitive for imperative; as frequently before.

43. In this place δῶκα must either be

- Αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 Ναιετάουσι πόλῃης ἐπιχθονίων ἀνθρώπων, 45
 Τάων μοι περὶ κῆρι τίσκετο Ἴλιος ἰρή,
 Καὶ Πρίαμος, καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 Οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔϊσης,
 Λοιβῆς τε, κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ· 50
 Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃης,
 Ἄργος τε, Σπάρτη τε, καὶ εὐρυάγυια Μυκῆνῃ·
 Τὰς διαπέρσαι, ὅταν τοι ἀπέχθωνται πέρι κῆρι·
 Τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι, οὐδὲ μεγαίρω.
 Εἴπερ γὰρ φθονέω τε, καὶ οὐκ εἰῶ διαπέρσαι, 55
 Οὐκ ἀνὺ φθονέουσ'· ἐπειὴ πολὺ φέρερός ἐσσι.
 Ἄλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
 Καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δέ μοι ἔνθεν, ὅθεν σοί·
 Καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 Ἀμφότερον, γενεῇ τε, καὶ οὐνεκα σὴ παράκοιτις 60
 Κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 Ἄλλ' ἦτοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισι,
 Σοὶ μὲν ἐγὼ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι
 Ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτείλαι,
 Ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 Πειρᾶν θ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 Ἀρξῶσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.
 Ὡς ἔφατ'· οὐδ' ἀπίθησέ πατὴρ ἀνδρῶν τε θεῶν τε.
 Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 Αἶψα μάλ' ἐς στρατὸν ἔλθῃ μετὰ Τρῳᾶς καὶ Ἀχαιοὺς, 70

taken absolutely, *I have yielded* (and so Eustathius; ἀντὶ τοῦ παρεχώρησα); or we must supply ἔρδειν ὅπως ἰθέλεις, from v. 37. The expression ἐκὼν ἀέκοντί γε θυμῷ, which afterwards passed into a proverb, is explained in the readiness of Jove to permit the fate of Troy, as fixed in the divine counsels; and his regret, at the same time, at the necessity of bringing evil upon those, who had never failed in their allegiance to him.

45. ναιετάουσι. See on II. B. 626.

46. περὶ κῆρι τίσκετο. A Tmesis for περιτίσκετο, i. e. *particularly honoured*; which is the force of the preposition περὶ in composition: or we may understand περὶ adverbially, in the sense of *περισσῶς*. Before κῆρι, which is contracted from κῆαρ, *the heart*, not from κῆρ, *fate*, the preposition ἐν must be supplied. There is precisely the same construction in v. 53.

48. δαιτὸς ἔϊσης. See on II. A. 468.

59. ἀγκυλομήτης. See on II. B. 205. πρεσβυτάτην. Eustath. τιμωτάτην. See Wolf's Proleg. p. 40.

60. ἀμφότερον. There is an ellipsis of the preposition κατά. And so above in II. Γ. 179. ἀμφότερον βασιλεὺς τ' ἀγαθός, κρατερός τ' αἰχμητής. Compare *infra* v. 145. H. 418. N. 166. Σ. 365. *et passim*.

61. κέκλημαι. See on II. B. 260.

62. ἀλλ' ἦτοι κ. τ. λ. Hor. A. P. 11. Scimus; et hanc veniam petimusque damusque vicissim. Compare Eccles. x. 4.

66. ὑπερκύδαντας. This is taken by some to be synocopated from the participle ὑπερκυνδάναντας from κυδαίνω. But it seems preferable to consider it as contracted for ὑπερκυνδάναντας, from the adjective κυδάεις.

67. ὑπὲρ ὄρκια δηλήσασθαι. See on II. Γ. 299.

70. μετὰ Τρῳᾶς. See on II. A. 48. and compare *supra* v. 65.

Πειρᾶν θ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
Ἄρξωσι πρότεροι ὑπὲρ ἕρκια δηλήσασθαι.

Ὡς εἰπὼν, ὠτρυνε, πάρος μεμανίαν, Ἀθήνην.

Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴξασα.

Οἶον δ' ἀστέρ' ἔηκε Κρόνου πάϊς ἀγκυλομήτεω,

75

Ἡ ναύτησι τέρας, ἥε στρατῶ εὐρέϊ λαῶν,

Λαμπρὸν, τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔενται·

Τῷ εἰκνὶ ἥϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,

Κὰδ' δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας

Τρῳάς θ' ἱπποδάμους, καὶ ἑκνήμιδας Ἀχαιοῦς.

80

Ὡδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

Ἡ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ

Ἔσσεται, ἥ φιλότητα μετ' ἀμφοτέροισι τίθησι

Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

Ὡς ἄρα τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.

85

Ἡ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὅμιλον,

Λαοδόκῃ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,

Πάνδαρον ἀντίθεον διζημένην, εἴ που ἐφεύροι.

Εὖρε Λυκάονος υἱὸν ἀμύμονά τε, κρατερόν τε,

Ἔσταότ'· ἀμφὶ δέ μιν κρατερὰί στίχες ἀσπιστῶν

90

Λαῶν, οἳ οἳ ἔποντο ἀπ' Αἰσῆποιο ρόαων.

Ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

Ἡ ρά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;

Τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν;

Πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο;

95

Ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.

Τοῦ κεν δὴ πάμπρωτα πᾶρ' ἀγλαὰ δῶρα φέροιο,

75. ἀστέρα. *A meteor; and not a comet,* with the Scholiast, who is followed by Claudian in his imitation of this passage; Pros. I. 230. *Divino semita gressu Claruit. Augurium qualis laturus iniquum Præcepit sanguineo delabitur igne cometes Prodigiæ latus; non illum navita tuto, Non impune vident populi; sed crine minaci Nunciat aut ratibus ventos, aut urbibus hostes.*

81. ἰδὼν ἐς πλησίον ἄλλον. So Æsch. Supp. 109. ἰδίσθω εἰς ὕβριν. Soph. Elect. 893. εἰς τί βλέψασα. Eur. Phœn. 1456. πρὸς κασιγνήτην ἰδὼν. See Markland on Eur. Suppl. 689.

82. ἥ ῥ' αὖτις κ. τ. λ. Bentley would read this passage interrogatively, as expressive of doubt respecting the intent of the prodigy. Others understand ἥ for μᾶλλον ἢ. Clarke's interpretation, however, is sufficiently explicit, who thus understands the soldiers to remark: *Rem non amplius in incerto fore, quippe signum dedisse Jovem, ali-*

quid jam apud se statutum atque decretum: statim intellecturos, Paxne futura sit an bellum.

83. τίθησι. See on Il. Γ. 321.

88. Πάνδαρον ἀντίθεον διζημένην. Plutarch. de Pyth. Orac. ἥ γὰρ οὐχ ὁρᾷς τὴν Ἀθήναν, ὅτε πείσῃ βούλεται τοὺς Ἀχαιοὺς, τὸν Ὀδυσσεῖα παρακαλοῦσαν; ὅτε συγχέαι τὰ ἕρκια, τὸν Πάνδαρον ζητοῦσαν; ὅτε τρέψασθαι τοὺς Τρῶας, ἐπὶ τὸν Διομήδην βαδίζονσαν; Ὅ μὲν γάρ, εὐρωστος καὶ μάχιμος· ὁ δὲ, τοξικὸς καὶ ἀνόητος· ὁ δὲ, δεινὸς εἰπεῖν καὶ φρόνιμος. The Scholiast observes, that the notorious perfidy of the Lycians rendered Pandarus a fit agent for effecting a breach of the truce. Virgil alludes to this incident in Æn. V. 496. *Pandare, qui quondam, jussus confundere fœdus, In medios telum torsisti primus Achivos.*

93. πίθοιο. Optative for future indicative. See on Il. B. 339. In the following line the particle κε is added.

Αἶ κεν ἴδῃ Μενέλαον ἀρήϊον, Ἀτρεΐος υἷον,
Σὼ βέλει δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.

Ἄλλ' ἄγ', οἷστευσον Μενελάου κυδαλίμοιο·

100

Εὐχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ,
Ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην,

Οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.

Ὡς φάτ' Ἀθηναίη· τῷ δὲ φρένας ἄφροσι πείθεν.

Αὐτίκ' ἐσύλα τόξον εὖξοον, ἱξάλου αἰγός

105

Ἀγρίου, ὃν ῥά ποτ' αὐτὸς, ὑπὸ στέρνοιο τυχήσας,

Πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῇσι,

Βεβλήκει πρὸς στῆθος, ὃ δ' ὕπτιος ἔμπεσε πέτρῃ.

Τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει,

Καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,

110

Πᾶν δ' εὖ λειήνας, χρυσέην ἐπέθηκε κορώνην.

Καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, προτὶ γαίῃ

100. Μενελάου. Subaud. κατὰ.

101. Macrob. Saturnal. I. 17. *Prisci Græcorum primam lucem, quæ præcedit Solis exortus, λύκην appollaverunt. Hinc ἀμφι-λύκη νύξ, et Ἀπόλλωνι λυκηγενεῖ, quod significat τῷ γεννώντι τὴν λύκην.* This is the most probable interpretation. The passage quoted by Clarke from Ælian, *de Animal.* X. 26. seems to refer to another of Apollo's titles, *Λύκειος*. See the note on Æsch. Theb. 133. Pent. Gr. p. 419.

105. ἐσύλα. *Eduxit e theca, quæ appellabatur γωνυτός.* Od. θ. 54. CLARKE. Schol. ἐσύλα· ἐγύμνου, ἱξέβαλε τῆς θήκης. The origin of the epithet ἱξάλος, (which implies *bounding, leaping, nimble,*) is uncertain. Schol. ἱξάλου αἰγός· πηδητικοῦ καὶ ὀρμητικοῦ, παρὰ τοῦ ἱκνεῖσθαι. In this derivation there is the Æolic change of accent, and in Heyne's, from αἶξ and ἄλλομαι, *salio*, there is something like tautology in the addition of αἰγός. Perhaps, therefore, it is preferable to deduce it, with Damm, from ἱξός, *lumbus*, and ἄλλεσθαι.

106. The construction is: ὃν ῥά βεβλήκει πρὸς στῆθος, τυχήσας (αὐτοῦ) κ. τ. λ. Compare II. M. 189.

109. ἐκκαϊδεκάδωρα. *Sixteen palms*; i. e. about *two feet and a half*. It is not necessary, however, to suppose that the bow itself was therefore five feet in length; so that Pope's objection to its size, as extravagant and unmanageable, has no weight.

111. κορώνην. Schol. τὸ ἐπικαμπές ἄκρον τοῦ τόξου, ὅθεν ἀπήρτηται ἡ νευρά. The extremity to which the string was fixed, and which was generally of gold, completed the bow. Hence Eustathius derives the proverbial expression ἐπιθεῖναι κορώνην, in reference to the successful event of any

undertaking. Lucian, *de Mort. Peregr.* χρυσῷ βίῳ χρυσὴν κορώνην ἐπιθεῖναι. And, doubtless, hence also the Latin proverb: *Finis coronat opus.*

112. καὶ τὸ μὲν εὖ κ. τ. λ. The poet having held us, through the foregoing book, in expectation of a peace, makes the conditions be here broken, after such a manner as should oblige the Greeks to act through the war with that irreconcilable fury, which affords him the opportunity of exerting the full fire of his own genius. The shot of Pandarus being, therefore, of such consequence—and, as he calls it, the ἔρμα δδυνάων, *the foundation of future woes*,—it was thought fit not to pass it over in a few words, like the flight of every common arrow, but to give it a description some way correspondent to its importance. For this, he surrounds us with a train of circumstances: the history of the bow, the bending it, the covering Pandarus with shields, the choice of the arrow, the prayer and posture of the shooter, the sound of the string, and flight of the shaft,—all most beautifully and lively painted. It may be observed, too, how proper a time it was to expatiate on these particulars, when, the armies being unemployed, and only one man acting, the poet and his readers had leisure to be the spectators of a single and deliberate action. I think it will be allowed that the little circumstances, which are sometimes thought too redundant in Homer, have a wonderful beauty in this place. Virgil has not failed to copy it, and with the greatest happiness imaginable: *Æn.* XI. 858. *Dixit, et aurata volucrum Thræissa sagittam Deprompsit pharetra, cornuque infensa tetendit, Et duxit longè, donec curvata*

- 'Αγκλίνας' πρόσθε δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
 Μὴ πρὶν ἀναΐξειαν ἀρήϊοι νῆες 'Αχαιῶν,
 Πρὶν βλῆσθαι Μενέλαον ἀρήϊον, ἀρχὸν 'Αχαιῶν. 115
 Αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 'Αβλήτα, πτερόεντα, μελαινῶν ἔρμ' ὀδυνάων·
 Αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἶστον,
 Εὔχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ,
 'Αρνῶν πρωτογόνων ῥέξιν κλειτὴν ἐκατόμβην, 120
 Οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεῖης.
 "Ελκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
 Νευρὴν μὲν μαζῷ πέλασε, τόξῳ δὲ σίδηρον.
 Αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
 Λίγξε βιὸς, νευρὴ δὲ μέγ' ἵαχεν, ἄλτο δ' οἶστος 125
 'Οξυβελῆς, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.
 Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 'Αθάνατοι, πρώτη δὲ Διὸς θυγάτηρ 'Αγελείη,
 "Η τοι πρόσθε στᾶσα, βέλος ἐχεπευκὲς ἄμυνεν.
 "Η δὲ τόσον μὲν ἔεργεν ἀπὸ χροῦς, ὥς ὅτε μήτηρ 130

coirent Inter se capita, et manibus jam tangeret æquis, Læva aciem ferri, dextra nervoque papillam. Extemplo teli stridorem aurisque sonantes Audiit una Aruns, hæsitque in corpore ferrum. POPE. See Macrob. Saturn. V. 3. The use of *τίθημι* with the adverb *εὖ*, has been noticed on II. B. 381.

113. ἀγκλίνας. Scil. τὸ τόξον.

122. νεῦρα βόεια. The bowstrings were usually of leather, cut into slips. The γλυφίς was a notch cut in the extremity of the arrow, for the purpose of fixing it steadily in the string. There is a various reading, γλυφίδ' αὐτε λαβῶν, but compare Od. Φ. 419. Apoll. Rhod. IV. 282.

124. κυκλοτερὲς ἔτεινε. Schol. ἀντὶ τοῦ, τείνας κυκλοτερὲς ἐποίησε.

125. The verb *λίγγω*, to sound shrilly, is evidently formed from the association of ideas in regard to sound. Eustath. τὸ δὲ λίγξε καὶ τὸ ἵαχεν ὀνοματοποιήνται· τέθειται δὲ τὸ μὲν λειώτερον, οἰκείως ἐπὶ τοῦ τόξου· τὸ δὲ τραχύτερον, ἐπὶ τῆς νευρᾶς. Hence Quintil. Inst. Orat. I. 5. *Minime nobis concessa est 'Ονοματοποιία. Quis enim ferat, siquid simile illis merito laudatis, λίγξε βιὸς et σίζει ὀφθαλμός, fingere audeamus?* Od. I. 394. See also Dionys. Halicarn. de Homeri Poesi, §. 6. Dio Chrysost. Orat. 12. who instance δοῦπος, ἄραβος, βόμβος, ῥόχθει, ἀνέβρυχε, κτύπος, καναχή, &c. as words of a similar formation. The words ἐπιπτέσθαι μενεαίνων, which are applied in the next line to an inanimate object, are intended to represent the rapidity of the arrow with greater

emphasis. See Aristot. Rhetor. III. 11. and compare II. A. 573.

128. 'Αγελείη. *Prædatrix*: from ἄγω and λεία. The old reading ἀγελαίη has no meaning. It frequently happens that a verb of an opposite sense is to be supplied, from one which has immediately preceded; and here it should seem that μέμνητο σέθεν is understood after 'Αγελείη. Plat. Apol. p. 36. B. ἀμελήσας ὧνπερ οἱ πολλοὶ, scil. ἐπιμελοῦνται. This, however, more commonly belongs to a construction with an infinitive; as in II. E. 821. τήνγ' οὐτάμεν, scil. ἐκέλευες, from οὐκ εἰας in v. 819. See on Soph. Ant. 241. Pent. Gr. p. 24. Compare also I Cor. xiv. 34.

129. βέλος ἐχεπευκὲς. See on II. A. 51.

130. ὥς ὅτε μήτηρ κ. τ. λ. This is one of those humble comparisons which Homer sometimes uses to diversify his subject; but a very exact one in its kind, and corresponding in all its parts. The care of the goddess, the unsuspecting security of Menelaus, the ease with which she diverts the danger, and the danger itself, are all included in this short compass. To which it may be added, that if the providence of heavenly powers to their creatures is expressed by the love of a mother to her child,—if men in regard to them are but as heedless sleeping infants—and if those dangers which may seem great to us are by them as easily warded off as the simile implies; there will seem something sublime in this conception, however little or low the image may be thought at first sight in respect to a hero. A higher

- Παιδὸς ἔργει μῦτιαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ.
 Αὐτὴ δ' αὖτ' ἴθυνεν, ὅθι ζωστῆρος ὀχῆες
 Χρύσειοι σύνεχον, καὶ διπλόος ἦν τε το θώρηξ.
 Ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς οἰστός.
 Διὰ μὲν ἄρ' ζωστῆρος ἐλήλατο δαιδαλέοιο, 135
 Καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο,
 Μίτρης θ', ἣν ἐφόρει, ἔρυμα χροὸς, ἔρκος ἀκόντων,
 Ἡ οἱ πλεῖστον ἔρυτο, διὰ πρὸ δὲ εἷσατο καὶ τῆς.
 Ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χρῶα φωτός.
 Αὐτίκα δ' ἔρρεεν αἷμα κελαϊνεφές ἐξ ὠτειλῆς. 140
 Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μῆνη
 Μηρόνις, ἥ ἐ Κάειρα, παρήϊον ἔμμεναι ἵππων.
 Κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρόσαντο
 Ἴππῆες φορέειν, βασιλῆϊ δὲ κεῖται ἄγαλμα,
 Ἀμφοτέρων, κόσμος θ' ἵππῳ, ἐλατῆρι τε κῦδος. 145
 Τοιοῖ τοι, Μενέλαε, μίανθην αἵματι μηροῖ
 Εὐφυέες, κνῆμαί τ', ἡδὲ σφυρὰ κάλ' ὑπένερθε.
 Ῥίγησε δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Ὡς εἶδε μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.
 Ῥίγησε δὲ καὶ αὐτὸς ἀρήφιλος Μενέλαος. 150
 Ὡς δὲ ἶδε νεῦρόν τε καὶ ὄγκους ἐκτὸς ἰόντας,

comparison would but have tended to lessen the disparity between the gods and man; and the justness of the simile had been lost, as well as the grandeur of the sentiment. POPE. The construction is here changed as in II. B. 469. 481. since *τόσον*, i. e. *ἐπὶ τόσον*, is followed by *ὥς*, which should have been preceded by *ἥτε*.

131. *λέξεται*. For the present *λέγεται*. See on II. B. 147. Also on v. 515.

133. *σύνεχον*. Scil. *ἐαυτούς*. II. Y. 478. *ἵνα ξυνέχουσιν τένοντες ἀγκῶνος*.

137. *μίτρης θ'*. Hence it appears that Minerva turned aside the arrow, so as to fall upon that part of the body which was most defended; viz. where the breastplate met the *ζωστήρ*, or belt. See on II. F. 337. The *ζωστήρ* and *ζώνη* were distinct, and not synonymous, as Heyne supposes; the latter being the same with the *μίτρη*. See on II. B. 479. Schol. *μίτρα δὲ ἐλέγετο τὸ ἐσώτερον τῆς λάγονος εἶλημα ἑρεῶν, χαλκῷ ἔξωθεν περιελημένον*.—*ἔρκος ἀκόντων*. That is, *against javelins*. See Matt. Gr. Gr. §. 313.

139. *ἐπέγραψε*. Catullo, *conscribillavit*. CLARKE. Schol. *τὴν ἐπιφάνειαν τοῦ σώματος ἐπέξεσεν*. Anglicè *Grazed*. See on II. Z. 168.

141. *ὥς δ' ὅτε τίς κ. τ. λ.* Eustathius extols this passage for the variety it presents, and the learning it includes. We learn from

hence, that the Lydians and Carians were famous in the first times for their staining in purple, and that the women excelled in works of ivory; as also, that there were certain ornaments, which only kings and princes were privileged to wear. POPE. The verb *μαίνειν*, is here used simply in the sense of *βάπτειν*, *to dye*, *to stain*; as the Latins use *adulterare*, and Virgil, *violare*, in his imitation of this simile in *Æn. XII. 67. Indum sanguineo veluti violaverit ostro Siquis ebur*, &c. See Macrobi. Saturn. V. 12.

144. *ἵππῆς*. *Charioteers*; in the same meaning with *ἐλατῆρι*, in the next line. See on II. B. 554. The noun *ἄγαλμα* is not synonymous with *κόσμος*, but must be taken in its primitive acceptance. See the note on Soph. Ant. 704. Pent. Gr. p. 257. Be it remarked, also, that the Homeric senses of *κόσμος* are *order*, *regularity*, or *ornamental attire*. Its philosophical application to denote the *system of the universe*, or the *world*, is of much more recent date. See Bentleii Opusc. Philol. pp. 347. 445. Of *ἀμφοτέρων*, see above on v. 60.

146. *τοιοῖ*. For *τοιῶς*, since *ὥς* preceded. Schol. *τοιοῖ τοι οὕτως σοι*. The same Scholiast informs us that *μίανθην* is synecopated from the dual *μιανθήτην*. Others take it for *μίανθεν*, instead of *ἐμιάνθησαν*. Compare, however, II. B. 731.

151. *νεῦρόν τε καὶ ὄγκους*. The *νεῦρον*

Ἀφορρόν οἱ θυμὸς ἐνὶ στήθεσιν ἀγέρθη.
Τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
Χειρὸς ἔχων Μενέλαον· ἔπεστενάχοντο δ' ἑταῖροι.

Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
Οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
Ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
Οὐ μὲν πως ἄλιον πέλει ὄρκιον, αἵμά τε ἀρνῶν,
Σπονδαὶ τ' ἄκρητοι, καὶ δεξιαί, ἧς ἐπέπιθμεν.
Εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, 160
Ἐκ τε καὶ ὄψε τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
Σὺν σφῆσι κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν.
Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,
Ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,
Καὶ Πριάμος, καὶ λαὸς ἑυμμελίῳ Πριάμοιο· 165
Ζεὺς δέ σφιν Κρονίδης, ὑψίζυγος, αἰθέρι ναίων,
Αὐτὸς ἐπισσεύησιν ἑρεμνὴν αἰγίδα πᾶσι,

is the string by which the head of the weapon was fixed to the shaft; and ὄγκος, properly a swelling, a projection, is used in the plural to denote the barbed head itself. Schol. νεῦρον μὲν, ἐν ᾧ δέδεται τὸ σιδήρον τοῦ βέλους πρὸς τὸν κάλαμον· ὄγκους δὲ, τὰς ἀκίδας καὶ ἑξοχὰς τοῦ βέλους, ἐξῶθεν τοῦ βέλους ὀρωμένας.

155. θάνατόν νύ τοι ὄρκι' ἔταμνον. That is, a treaty, which is the cause of thy death. See on v. 28. supra. Compare also Il. Γ. 51.

157. καταπάτησαν. Have trodden under foot; i. e. have treated with contempt. Eustath. πολλὴν δηλοῖ καταφρόνησιν τὸ πατήσαι. Suidas: πατεῖν· ὑβρίζειν. So Epicet. I. 8. οὐχὶ δὲ πάντα τοὺς λόγους τούτους καταπατήσας, ἐπηρμένος ἡμῖν καὶ πεφυσμένος περιπατεῖ; Compare Isai. xxviii. 3.; lxiii. 3. Dan. viii. 10. LXX. Heb. x. 29.

159. σπονδαὶ τ' ἄκρητοι. See on Il. B. 341.

160. εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος κ. τ. λ. Hence Aristid. Orat. II. ὥσπερ καὶ ἐπιτορκήσασιν Ὅμηρος ἔφη συμβαίνειν, σὺν πολλοῖς καὶ μεγάλοις ὕστερον ἐκτίνειν τὰς δίκας. Eurip. Ion. 1615. χρόνια μὲν τὰ τῶν θεῶν πως, εἰς τέλος δ' οὐκ ἀσθενῇ. The sentiment is frequently introduced by the tragic poets. So Horat. Od. III. 2. 31. *Raro antecedentem scelestum Deseruit pede Pœna claudo*. Tibull. El. I. 9. 4. *Sera tamen tacitis pœna venit pedibus*. Stat. Theb. V. 688. *Aud videt hoc, videt ille Deum regnator, et aedis, Sera quidem, manet ira tamen*. Cæsar, B. G. I. *Consuêsse enim Deos immortales, quo gravius homines ex commutatione rerum doleant, quos pro scelere eorum ulcisci velint, his secundiores interdum res, et diuturniorem impunitatem concedere*. Valer.

Maxim. I. 11. *Lento gradu ad vindictam sui divina procedit ira, tarditatemque supplicii gravitate compensat*.

161. ἀπέτισαν. The use of the aorist ind. instead of the future, by means of a change of tense similar to that in v. 131. is very rare. It may here, however, be understood in the sense of the Latin future perfect, by which the certain consequence of an event is expressed as though it had already happened. But we are rather inclined to consider the present instance as a union of two propositions, for *ἐκ τε καὶ ὄψε τελεῖ, Τρῶες τε ἀποτίσουσι ἀπέτισαν* (*vere solent*) γάρ οἱ παραβαίνοντες τὰ ὄρκια. See Herman de Emend. Gr. Gr. p. 190. Matt. Gr. Gr. §. 506. 2. Bos supplies *ποινὴν* or *τιμὴν* after ἀπέτισαν, as in Il. Γ. 286. and τόκῳ with σὺν μεγάλῳ. Schol. σὺν μεγάλῳ χόλῳ, ἢ τόκῳ ἦτοι ποινῇ προστίμῳ. Thus also the Latins use *magno* and *magno cum fœnore*.

163. εὖ γὰρ ἐγὼ κ. τ. λ. So Hector in Il. Z. 447.

164. ὅτ' ἂν. So Heyne reads in Il. Z. 448. though he here has ὅταν. See Porson on Eur. Med. 191.

166. ὑψίζυγος. Enthroned on high. Schol. ὃ ἐπὶ ὑψηλοῦ θρόνου καθεζόμενος· ἡ μεταφορά ἀπὸ τῶν ἐν ναυσὶ ζυγῶν, ἐφ' ὧν καθέζονται οἱ ἐρέσσοντες. Eurip. Phœn. 72. ἐπὶ ζυγοῖς καθέζετ' ἀρχῆς. See note Pent. Gr. p. 308.

167. αὐτὸς ἐπισσεύησιν ἑρεμνὴν αἰγίδα. Hence Virg. Æn. VIII. 355. *Credunt se vidisse Jovem, cum sæpe nigram Ægida conculceret dextra*. This noble passage seems to decide in favour of the Ægis being a shield. See on Il. B. 447.

Τῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα.

Ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,

Αἶ κε θάνης, καὶ μοῖραν ἀναπλήσῃς βιότοιο·

170

Καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην.

Αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης,

Κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποισιν

Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα

Κειμένου ἐν Τροίῃ, ἀτελευτήτῳ ἐπὶ ἔργῳ·

175

Καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορεύων,

Τύμβῳ ἐπιθρώσκων Μενέλαον κυδαλίμοιο·

Αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,

Ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν.

Καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν

180

Σὺν κεινῇσι νηῦσι, λιπὼν ἀγαθὸν Μενέλαον.

Ὡς ποτὲ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθῶν.

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·

Θάρσει, μηδὲ τί πω δειδίσσεο λαὸν Ἀχαιῶν.

Οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροισιν

185

Εἰρύσατο ζωστήρ τε παναίολος, ἥδ' ὑπένερθε

Ζῶμά τε, καὶ μίτρῃ, τὴν χαλκῆς κάμον ἄνδρες.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

Αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε.

Ἔλκος δ' ἡττῇ ἐπιμάσσεται, ἥδ' ἐπιθήσει

190

Φάρμαχ', ἃ κε παύσῃσι μελαινάων ὀδυνάων.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·

Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,

170. μοῖραν ἀναπλήσῃς. Another reading is πότμον, as in Il. A. 263. Either expression is alike common, as well as ὄλεθρον ἀναπλήσαι. See Brunck on Apoll. Rhod. IV. 1388.

171. πολυδίψιον Ἄργος. Hesiod. *ap. Eustath.* Ἄργος ἀνδρὸν ἐὼν Δαναὸς ποίησεν ἔνδρον. Pausan. II. p. 112. θεῖον δὲ αὐτὰ σφισιν ἐστὶ τὰ ρεύματα, πλὴν τῶν ἐν Λέρνῃ. See also Spanheim on Callim. L. P. 46.

182. τότε μοι χάνοι εὐρεῖα χθῶν. Virg. IV. 24. *Sed mihi vel tellus optem prius ima dehiscat.* The Scholiast understands εὐρεῖα, adverbially, for εὐρέως.

185. ἐν καιρίῳ. Scil. τόπῳ. Hesych. καιρία· θανάσιμα. See Pent. Gr. Lex. in voce, and on Il. Θ. 84.

186. παναίολος. Properly, αἰολος, and its compound παναίολος, signify rapidly whirling, or moving. This signification it always retains in Homer; as there is no reason for adopting the more modern sense

of variegated, simply because it will suit certain passages. Compare Il. E. 295. H. 222. K. 77. A. 236. and elsewhere. In Il. T. 404. we have αἰολος ἵππος; and so αἰολόπωλος, a swift rider, in Il. Γ. 185. Compare also v. 489 *infra*.

187. The ζῶμα is here used for the θώραξ in v. 136. and so again in v. 216. It does not appear, however, that the terms were convertible; but the ζῶμα was a brazen skirt subjoined to the thorax, and reaching from thence to the knees. Schol. ζῶμα· ὁ ζωστής χιτῶν.

190. ἐπιμάσσεται. The poetic future of ἐπιμαίωμαι, the same with ἐπιμαίομαι, *investigo*. The simple verb μαίεσθαι occurs in Od. Ξ. 356. which the Scholiast explains by ἐπιζητεῖν. Also *attrecto*; and hence *attrectando inquiri*, i. e. Anglice, *to probe*. Eustath. διὰ ἐπαφῆς θεραπεῦσαι. Compare Il. E. 748.

191. παύσῃσι. Scil. τὸ ἔλκος. See Matt. Gr. Gr. §. 331. d.

- Φῶτ’, Ἀσκληπιοῦ υἱὸν ἀμύμονος ἱπῆρος,
 Ὅφρα ἴδῃ Μενέλαον ἀρήϊον, ἀρχὸν Ἀχαιῶν, 195
 Ὅν τις οὔστεύσας ἔβαλε, τόξων εὖ εἰδῶς,
 Τρώων ἢ Δυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 ὥς ἔφατ’· οὐδ’ ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας·
 Βῆ δ’ ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 Παπταίνων ἥρωα Μαχάονα· τὸν δ’ ἐνόησεν 200
 Ἑσταότ’· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν
 Λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 Ἀγχοῦ δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 Ὅρσ’, Ἀσκληπιάδῃ· καλέει κρείων Ἀγαμέμνων,
 Ὅφρα ἴδῃς Μενέλαον ἀρήϊον, Ἀτρεὺς υἱὸν, 205
 Ὅν τις οὔστεύσας ἔβαλε, τόξων εὖ εἰδῶς,
 Τρώων ἢ Δυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 ὥς φάτο· τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε.
 Βὰν δ’ ἰέναι καθ’ ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 Ἀλλ’ ὅτε δὴ ῥ’ ἴκανον, ὅθι ξανθὸς Μενέλαος 210
 Βλήμενος ἦν, περὶ δ’ αὐτὸν ἀγηγέραθ’, ὅσσοι ἄριστοι,
 Κυκλός, ὁ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς·
 Αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν.
 Τοῦ δ’ ἐξελκομένοιο, πάλιν ἄγεν ὀξέες ὄγχοι.
 Λῦσε δέ οἱ ζωστήρα παναίολον, ἥδ’ ὑπένερθε 215
 Ζῶμά τε, καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 Αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ’ ἔμπεσε πικρὸς οἰστός,
 Αἶμ’ ἐκμυζήσας, ἐπ’ ἄρ’ ἥπια φάρμακα εἰδῶς

194. The word *φῶτα* must either be taken absolutely, or it must be joined with *Μαχάονα*; but the latter of these cases, Heyne observes, would scarcely be Greek; and wherever *φῶς* occurs in Homer, in apposition with a proper name, it is always joined with an adjective. Thus *ἰσόθεος φῶς*, *infra* v. 212. B. 565. Γ. 310. I. 211. *et passim*. Hence he proposes to read *ἱπῆρα* instead of *ἱπῆρος*. Others, however, understand *φῶτα* to signify *κατ’ ἐξοχήν*, *that excellent man*. Pausan. II. 26. *ὡς ἂν εἰ λέγοι, Θεοῦ παῖδα ἀνθρώπων*. Thus St. Paul uses the word *ἄνθρωπος* in 1 Tim. ii. 5. *Εἰς γὰρ Θεός, εἰς καὶ Μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστός* Ἱησοῦς.

200. *παπταίνων*. *Undique circumspiciens*. Hesych. *παπταίνειν* περιβλέπειν παντῇ.

204. *ὄρσ’*. That is, *ὄρσεο*, Imper. middle of the future form *ὄρσομαι*, from *ὄρω*, *excito*. See on Il. B. 35. Matt. Gr. Gr. §. 244.

210. *ἀλλ’ ὅτε δὴ κ. τ. λ.* See on Il. A. 6. The first member of the sentence con-

tinues through the two following lines, and is answered by *αὐτίκα δέ*, in v. 213. Of the repetition of *δὲ* in the apodosis see on Il. A. 58.

212. *κυκλός*. The Venetian Scholiast and the old Homeric editor, Aristarchus, would read *κύκλος*, in apposition with *ἄριστοι*. So also in Il. P. 392. The syntax in this case would be the same as in Il. γ. 166. *ἀγρόμενοι, πᾶς δῆμος*. There is no reason however for this rejection of the adverb *κυκλόσσε*, beyond mere arbitrary conjecture. See Lobeck. ad Phrynich. p. 9.

214. *ἄγεν*. For *ἤγησαν*.

218. *ἥπια φάρμακα Πάσσε*. Eustathius: *τρεῖς φαρμάκων ἰδέαι παρ’ Ὀμήρῳ ἐπί- παστα, ὡς νῦν ἐπὶ Μενελάου· καὶ χρυστά, οἶον, ἰοδὲς χρίσθαι* (Od. A. 262.) *καὶ πιστά κατὰ τὸν Αἴσχυλον* (Prom. 488.), *τουτέστι, ποτὰ ἢ πότιμα, ὡς ἐπὶ Ἑλένης ἐν Ὀδυσσεΐα*. Δ. 220. In addition to these, viz. *lotions, unguents, and potions*,—three other species of pharmacy are also mentioned in Greek authors: for instance, the *πλαστά, βρώσιμα, and ἐπιφῶδαι*. See Blom-

Πάσσε, τά οἱ ποτὲ πατρὶ φίλα φρονέων πόρε Χείρων.

Ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220

Τόφρα δ' ἐπὶ Τρώων στίχες ἤλυνθον ἀσπιστῶν·

Οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρις.

Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,

Οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι·

Ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

Ἴππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶ·

Καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιῶντας

Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·

Τῷ μάλα πόλλ' ἐπέτελλε παρὶσχέμεν, ὅππότε κέν μιν 230

Γυνὴ λάβῃ κάματος, πολέας διακοιρανέοντα·

Αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·

Καὶ ῥ' οὐς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,

Τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·

Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·

Οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσει' ἀρωγός· 235

Ἀλλ' οἵπερ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,

Τῶν ἦτοι αὐτῶν τέρενα χρόα γῦπες ἔδονται·

Ἡμεῖς δ' αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα

Ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.

Οὕστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240

Τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·

Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε ;

field's Gloss. ad Æsch. *loc. cit.* Hemsterhuis on Arist. Plut. 717.

219. οἱ πατρί. For οὐ πατρί. The poets frequently used the dative of the pronoun with another dative, instead of the genitive. Somewhat similar is the use of the pronoun in the accusative, before another accusative with the preposition κατὰ understood. Thus, in Il. A. 362. τέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος, i. e. φρένας σου. And so again *infra* v. 229. More frequently however the dative is put as a *pleonasm*; as in Il. E. 116. εἰ ποτὲ μοι καὶ πατρὶ φίλα φρονέοντα παρήεσθης. See Matt. Gr. Gr. §. 392. h. and §. 413. Obs. 6. From Il. A. 831. it appears that Chiron instructed Achilles also in the art of medicine.

221. τόφρα δ' ἐπὶ Τρώων κ. τ. λ. Heyne justly suspects the genuineness of this line, which is most probably the interpolation of some Rhapsodist, in order that ὅφρα might be followed by the corresponding particle τόφρα. If the Trojans were now advancing, the short space left between the two armies (Il. Γ. 114.) would not allow time for Agamemnon's marshalling the

troops, and separately addressing the Grecian chiefs.

230. πολέας διακοιρανέοντα. See on Il. B. 207.

231. ἐπεπωλεῖτο. Hence the inscription or title of the book. Compare Xenoph. Cyrop. VII. 1. 9.

234. μὴ πῶ τι. See on Il. A. 106. 124. and of the adjective θούριδος, on Il. E. 30.

235. ψευδέσσι. Heyne retains the vulgar reading ψεύδεσσι, from ψεύδος, understanding a *res pro persona*; chiefly because the adjective ψευδής does not elsewhere occur in Homer, who uses ψευστής in Il. Ω. 261. We have however φιλοψευδής in Il. M. 164. and ἀψευδής in Il. Σ. 46. and it is certain that the expression ἀρωγός εἶναι accords better with *persons* than *things*. Compare Il. Θ. 205. O. 302. Φ. 371. The sentiment contained in this line, is expressed in Eurip. Med. 1388. Τίς δὲ κλύει σου θεὸς ἢ δαίμων Τοῦ ψευδόρκου καὶ ξιναπάτα; Compare Prov. xix. 9.

242. ἰόμωροι. The derivation and import of this epithet is uncertain. The more usual acceptation is that of *bellicosi*: from ἰός and μείρω, *divido*. Schol. οἱ περὶ ἰούς

- Τίφθ' οὕτως ἔστητε τεθηπότες, ἥύτε νεβροί ;
 Αἴτ', ἐπεὶ οὖν ἔκαμον, πολέος πεδίοιο θέουσai,
 'Εστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 'Ως ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.
 Ἥ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 Εἰρύατ' εὐπρυμνοὶ, πολίης ἐπὶ θινὶ θαλάσσης,
 'Οφρα ἴδῃτ' αἶ κ' ὑμῖν ὑπέρσχη χεῖρα Κρονίων ;
 'Ως ὅγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν· 250
 Ἥλθε δ' ἐπὶ Κρήτεσσι, κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 Οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσسونτο.
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συὶ ἐκκελος ἀλκὴν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 Τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 Αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν·
 Ἰδομενεῦ, πέρι μὲν σε τίω Δαναῶν ταχυπώλων,
 Ἥμην ἐνὶ πτολέμῳ, ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ,
 Ἥδ' ἐν δαΐθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260
 Εἵπερ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 Δαιτρὸν πίνωσι, σὸν δὲ πλείον δέπας αἰεὶ
 'Εστηχ', ὥσπερ ἐμοί, πῖεῖν, ὅτε θυμὸς ἀνώγοι.
 Ἀλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὐχαι εἶναι.
 Τὸν δ' αὖ Ἰδομενεὺς, Κρητῶν ἀγὼς, ἀντίον ἡύδα· 265
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρήρος ἐταῖρος
 Ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 Ἀλλ' ἄλλους ὥτρυνε κάρη κομόωντας Ἀχαιοὺς,
 Ὅφρα τάχιστα μαχώμεθ'· ἐπεὶ σὺν γ' ὕρκι' ἔχεναν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω 270
 Ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὕρκια δηλήσαντο.
 'Ως ἔφατ'· Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ·

καὶ τόξα μεμορημένοι, ὅ ἐστι κάμνοντες. And this seems to be the more probable, from the similar epithet ἐγχεσίμωρος in Il. B. 692. 840. nor is the change of quantity in the first syllable, ἰδς being invariably long, an objection of great weight. See Prelim. Obs. Sect. V. §. 1. The derivation, which some adopt from ὦρα, cura, so as to imply τῶν ἰῶν ὦραν, i. e. φροντίδα, ἔχοντες, is inconsistent with the sense. The verb σέβεσθαι is here used in the sense of αἰδεῖσθαι or ἐντρέπεσθαι. Eustath. compares Od. Γ. 123. σέβας μ' ἔχει εἰσθρόντα.

244. πεδίοιο θέουσai. Supply διά.

256. μελιχίοισιν. Scil. ἔπεισι. See on Il. A. 539.

259. γερούσιον. Eustath. τοῖς γέρονσιν, ἥτοι τοῖς ἐντίμοις διδόμενον.

262. σὸν δὲ π. δ. αἶ. 'Εστηχ'. The custom which obtained of distributing larger portions of meat to the more honourable guests, which was noticed on Il. A. 468. Δ. 48. extended also to the wine: which was presented to the company in equal portions, the cups of the chiefs being kept constantly full. Compare Il. Θ. 162. M. 311. Athen. V. 4. Οἱ κρατῆρες αὐτοῖς, ὥσπερ ἔχει καὶ τοῦνομα, κεκραμένοι παρεστήκεσαν· ἐξ ὧν οἱ κούροι διακονούμενοι, τοῖς μὲν ἐντιμότεροις αἰεὶ πλήρες παρέιχον τὸ ποτήριον, τοῖς δ' ἄλλοις ἐξ ἴσου διένεμον. δαιτρὸν δὲ πίνειν, ἐπιφῶρηματικῶς ἀντὶ τοῦ μεμερισμένως.

264. πάρος εὐχαι εἶναι. See on Il. A. 91. 553. and of the form ὄρσεν, on Il. B. 35.

- Ἦλθε δ' ἐπ' Αἰάντεσσι, κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 Τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 Ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδε νέφος αἰπόλος ἀνὴρ, 275
 Ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς.
 Τῷ δέ τ', ἄνευθεν ἰόντι, μελάντερον, ἥ τε πίσσα,
 Φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν.
 Ῥίγησέ τε ἰδὼν, ὑπὸ τὲ σπέος ἤλασε μῆλα.
 Τοῖαι ἅμ' Αἰάντεσσι Διοτρεφῶν αἰζηῶν 280
 Δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 Κυάνεαι, σάκεσί τε καὶ ἔγχεσι πεφρικυῖαι.
 Καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 Καὶ σφας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 Σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὀτρυνέμεν) οὔτι κελεύω.
 Αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 Αἶ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων,
 Τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο.
 Τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτοῦ, 290
 Χερσὶν ὕφ' ἡμετέρησιν ἀλουσά τε, περθομένη τε.
 Ὡς εἰπὼν, τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 Ἐνθ' ὄγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητὴν,
 Οὓς ἐτάρους στέλλοντα, καὶ ὀτρύνοντα μάχεσθαι,
 Ἀμφὶ μέγαν Πελάγοντά τ', Ἀλάστορά τε, Χρόμιόν τε, 295
 Αἰμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν.
 Ἴππῆας μὲν πρῶτα σὺν ἵπποισι καὶ ὄχεσφι,

274. νέφος εἶπετο πεζῶν. So again Il. Ψ. 133. and the same figurative sense of νέφος is very usual. Eur. Hec. 907. Ἑλλήνων νέφος. Schol. νέφος· πληθος. Herod. VIII. 109. νέφος ἀνθρώπων. Diod. Sic. III. 28. νεφέλη ἀκρίδων. In Latin also, Virg. Æn. VII. 793. *Insequitur nimbus peditum*. Likewise in the N. T. Heb. xii. 1. νέφος μαρτύρων.

275. ὥς δ' ὅτ' ἀπὸ σκοπιῆς κ. τ. λ. Virgil has imitated this simile in Æn. XII. 451. *Qualis ubi ad terras abrupto sidere nimbus It mare per medium; miseris heu! præscia longe Horrescunt corda agricolis: dabit ille ruinas Arboribus stragemque satis, ruet omnia late: Antevolant, sonitumque ferunt ad littora venti: Talis in adversos, &c.*

277. μελάντερον. The use of the comparative has excited considerable discussion: some regarding it as put for the positive, and others rendering ἥ τε, *than*. One of the Scholiasts would point after it, and begin a new clause at ἥ τε. Probably it may mean, as we should say, *blacker and blacker*.

286. σφῶϊ μὲν κ. τ. λ. According to the

old punctuation, which included only the words οὐ γὰρ ἔοικ' in the parenthesis, it was necessary to supply λαὸν after ὀτρυνέμεν from the next line. Buttman, however, justly considers the emendation of Wolf as conveying a sense better adapted to the characters both of Agamemnon himself and the leaders whom he addressed. In Il. T. 79. Φ. 379. the construction of ἔοικε is similar; and, however rare is an accusative of the person only after κελεύω, it is sanctioned by Od. I. 278. A. 507.

290. τῷ κε τάχ' ἡμύσειε. See on Il. A. 418. B. 148.

294. οὓς ἐτάρους στέλλοντα. The Scholiast on Eurip. Hec. 117. mentions four significations of the verb στέλλω. But its primary sense, to which every other may be reduced, is simply *instruere*, as in this place. Compare Od. B. 287. Eurip. Troad. 168. Hence, in the middle and passive voice, στέλλεσθαι, *instrui ad proficiscendum*; thence *proficisci*; and by an easy transition, *induere, obtegere*. See Blomfield's Gloss. on Æsch. Pers. 615.

Πεζοὺς δ' ἐξόπιθεν στήσε πολέας τε καὶ ἰσθλοὺς,
 "Ερκος ἔμειν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασεν,
 "Οφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 'Ιππεῦσι μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 Σφοδρὺς ἵππους ἐχέμεν, μηδὲ κλονέεσθαι ὁμίλῳ.
 Μηδὲ τις, ἵπποσύνῃ τε καὶ ἡνορέῃφι πεποιθὼς,
 Οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 Μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
 "Ος δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 "Εγχει ὀρεξάσθω· ἐπειὴ πολὺ φέρτερον οὕτως.
 "Ωδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρουον,
 Τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσιν ἔχοντες.
 "Ως ὁ γέρων ὦτρυνε, πάλαι πολέμων εὖ εἰδώς· 310
 Καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "Ω γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 "Ως τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη·
 'Αλλά σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315

299. κακοὺς δ' ἐς μέσσον κ. τ. λ. This artifice of placing those men, whose behaviour was most to be doubted, in the middle, so as to put them under a necessity of engaging even against their inclination, was followed by Hannibal in the battle of Zama; as is observed and praised by Polybius, lib. XV. who quotes this verse on that occasion, in acknowledgment of Homer's skill in military discipline. That our author was the first master of that art in Greece, is the opinion of Ælian, Tactic. c. 1. Frontinus gives us another example of Pyrrhus, king of Epirus, following this instruction of Homer. *Vide Stratagem.* II. 3. So Ammianus Marcellinus, lib. XIV. *Imperator catervis peditem infirmis medium inter acies spatium, secundum Homericam dispositionem, præstituit.* POPE. Hence the facetious allusion in Quintil. Inst. Orat. V. 12. *Quæsitum potentissima argumenta primone penenda sint loco; an summo; an partita primo summoque, ut Homericæ dispositione in medio sint infirma.*

305. ἀλαπαδνότεροι γὰρ ἔσεσθε. The sudden transition to the second person is intended to arrest the attention of the hearer. Quintil. Inst. Orat. IX. 3. *Hæc schemata et convertunt in se auditorem, nec languere patiuntur, subito aliqua notabili figura excitatum.* See also Longinus *de Sublim.* §. 27. Virgil has a similar instance in *Æn.* IX. 634. *et cava tempora ferro Trajicit: I, verbis virtutem illude superbis.*

307. ἔγχει ὀρεξάσθω. Eustathius observes, that this expression admits of four

interpretations, and considers the ambiguity as an excellence. But, in addition to the impropriety of using ambiguous terms in military commands, not one of the expositions of Eustathius is correct. The truth is, that the direction regards the use of the ὀρεκτὴ μέλῃ, described in the note on Il. B. 543. and in the construction there is an ellipsis of the preposition σὺν, with κατ' αὐτοῦ also understood: i. e. σὺν ἐγχει ὀρεξάσθω κατ' αὐτοῦ. But this mode of combat was on foot, as is evident from Il. E. 335. Ψ. 805. In Il. E. 851. also, where the same expression occurs, Mars is fighting on foot, since he had resigned his chariot to Venus in v. 363. and the words ὑπὲρ ζύγον, ἥνια θ' ἵππων, refer to the chariot of Diomed. The sense will therefore be; *Siquis curru suo relicto, i. e. pedes, alii curru obviu iverit, hasta extensa pugnet.* That the pretended spear always implies hostility, and not assistance, is clear from the several passages cited above.

310. πολέμων εὖ εἰδώς. Horat. Od. I. 15. 24. *Sciens pugnæ.* See on Il. B. 718.

315. γῆρας ὁμοῖον. *Senectus communis;* i. e. *to which all are equally exposed.* The adjectives ὁμοῖος, and ὁμοῖος, are alike; except that the latter is always used in a bad sense, as expressive of grief or calamity. Schol. ὁμοῖον· τὸ ὁμοίως πᾶσι χαλεπὸν· ἰστέον δὲ ὅτι ὁ ποιητὴς πανταχοῦ τὸ ὁμοῖον ἐπὶ τοῦ φαύλου λαμβάνει. Thus πόλεμος ὁμοῖος, Il. I. 440. N. 635. O. 670. and elsewhere: νεῖκος ὁμοῖον, infra v. 444. θάνατος ὁμοῖος, Od. Γ. 236.

Ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·

Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς

ᾧς ἔμεν, ὥς ὅτε δῖον Ἑρηνθαλίωνα κατέκταν.

Ἀλλ' οὐπὼς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν.

320

Εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ἰκάνει.

Ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι, ἡδὲ κελεύσω

Βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.

Αἰχμὰς δ' αἰχμᾶσσουσι νεώτεροι, οἵπερ ἐμεῖο

Ὀπλότεροι γεγάασι, πεποιθάσι τε βίηφιν.

325

ᾧς ἔφατ'· Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.

Εὖρ' υἱὸν Πετεῶο, Μενεσθῆα πλήξιππον,

Ἔσταότ' ἀμφὶ δ' Ἀθηναῖοι μῆστωρες αὐτῆς.

Αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,

Πὰρ δὲ, Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ

330

Ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,

Ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες

Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες

Ἔστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν

Τρώων ὀρμήσειε, καὶ ἄρξειαν πολέμοιο.

335

Τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,

Καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

ᾧ υἱὲ Πετεῶο, Διοτρεφέος βασιλῆος,

Καὶ σὺν, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,

Τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;

340

Σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἑόντας

Ἔστάμεν, ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι.

Πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,

Ὀππότε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοί·

Ἔνθα φίλ', ὀπταλέα κρέα ἔδμεναι, ἡδὲ κύπελλα

345

319. ὅτε δῖον Ἑ. κατέκταν. Nestor relates this exploit in Il. H. 136. sqq. Compare also Il. A. 669. Ψ. 629.

320. ἀλλ' οὐπὼς ἅμα κ. τ. λ. Pind. Ol. VIII. 17. "Ἄλλα δ' ἐπ' ἄλλον ἔβαν ἀγαθῶν· Πολλὰ δ' ὁδοὶ σὺν Θεοῖς εὐπραξίας. Liv. XXII. *Non omnia eidem Diū dede-runt.*

323. τὸ γὰρ γέρας ἐστὶ γερόντων. Aristot. de Polit. 6. ἡ μὲν δύναμις ἐν νεωτέροις, ἡ δὲ φρόνησις ἐν πρεσβυτέροις. Plutarch, in his Treatise *An seni gerenda Resp.* μάλιστα σῶζεται πόλις, ἔνθα βουλαὶ γερόντων, καὶ νέων ἀνδρῶν ἀρσικτεύουσιν αἰχμαί. Eurip. Menalip. Frag. Παλαιὸς αἶνος, ἔργα μὲν νεωτέρων, Βουλαὶ δ' ἔχουσιν τῶν γεραιτέρων κράτος. See also on Il. T. 219.

331. οὐ γάρ πώ σφιν κ. τ. λ. Ulysses

seems to have stood with his forces at a distance from the centre of the army, so that the confusion, which the late events had caused, had but just reached his station; and it would have been inconsistent with his prudent caution to have moved, till the cause of the tumult was sufficiently ascertained.

334. ὁππότε πύργος κ. τ. λ. Of this construction see on Il. A. 610. Γ. 216.

341. Of the use of the accusative before ἐστάμεν, instead of the dative, in reference to σφῶϊν, see on Il. A. 541. In the following reproach, Agamemnon alludes to the honours of the invitation, and not to the gratification of the feast; as if he had said: *You are ready enough to receive the reward of bravery, and care not to deserve it.*

Οἶνον πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον.

Νῦν δὲ φίλως χ' ὀρόωτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
'Υμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
'Ατρείδην, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350

Πῶς δὴ φῆς πολέμοιο μεθίμεν; ὅππότε' Ἀχαιοὶ
Τρωσὶν ἔφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν' Ἀρηα,
'Οψεαι, ἦν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλη,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις. 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
'Ως γυνῶ χωόμενοιο· πάλιν δ' ὄγε λάζετο μῦθον·

Διογενὲς Λαερτιάδην, πολυμήχαν' Ὀδυσσεῦ,
Οὔτε σε νεικέϊω περιώσιον, οὔτε κελεύω.
Οἶδα γάρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360

'Ηπια δῆνεα οἶδε· τὰ γὰρ φρονέεις, ἄτ' ἐγὼ περ.
'Αλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
Εἴρηται· τὰ δὲ πάντα θεοὶ μεταμώνια θεῖιν.

'Ως εἰπὼν, τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
Εὗρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα, 365

'Εσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι.
Πὰρ δέ οἱ ἐστήκει Σθέnelος, Καπανῆϊος υἱός.

Καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

'Ω μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
Τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;
Οὐ μὲν Τυδεῖ γ' ὥδε φίλον πτωσκαζέμεν ἦεν,
'Αλλὰ πολὺ πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι.
'Ως φάσαν, οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε

350. ἕρκος ὀδόντων. This formula is applied as a simple periphrasis for the *teeth*, in a fragment attributed to Solon, in *Brunckii Anal. T. I. p. 64*. Hence Porson (*Tracts*, p. 207.) rejects the fragment as spurious; since it is certain that the *lips*, which form, as it were, a *defence* or *enclosure* for the teeth, are intended. See Damm in v. The entire expression occurs frequently in Homer, with reference to a speech delivered harshly and inconsiderately. Compare Cic. N. D. II. 59.—Of the noun ἕρκος, see on Il. A. 284.

357. ὥς γυνῶ χωόμενοιο. Subaud. περί. When he observed that he was angry. This ellipsis is not unusual with this and like verbs, commonly governing an accusative which, in this case, appears to be understood. Thus Thucyd. V. 83. ὥς ᾗσθοντο τευχίζοντων.

See Matt. Gr. Gr. §. 327. Obs. 1. In the ensuing clause there has been some discussion respecting the meaning of the adverb πάλιν. Heyne renders *vicissim*; but it rather denotes *aliter*, as indicating a *change* in Agamemnon's address from censure to praise. So the Scholiast: ψόγον εἰπὼν, νῦν ἔπαινον λέγει. The same expression occurs in Od. N. 254. where a change from truth to fiction is indicated. Compare also Il. I. 56.

371. πολέμοιο γεφύρας. The bridge of the war; i. e. the space between the two armies, the field of battle; as a bridge is the space between the opposite shores. Schol. τὰς διεξόδους τοῦ πολέμου. Virgil has a similar metaphor in *Æn. IX. 528. belli oras*.

374. οὐ γὰρ ἔγωγε κ. τ. λ. The Theban war, in which Tydeus is mentioned as one

- Ἦντησ', οὐδὲ ἴδον' περὶ δ' ἄλλων φασὶ γενέσθαι. 375
 Ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
 Ξεῖνος, ἅμ' ἀντιθέω Πολυνείκει, λαὸν ἀγείρων.
 Οἳ ῥα τότε στρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
 Καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
 Οἳ δ' ἔθελον δόμεναι, καὶ ἐπήνεον, ὥς ἐκέλευον 380
 Ἀλλὰ Ζεὺς ἔτρεψε, παραΐσια σήματα φαίνων.
 Οἳ δ', ἐπεὶ οὖν ὥχοντ', ἡδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἀσωπόνδ' ἴκοντο βαθύσχοινον, λεχεποῖην.
 Ἔνθ' αὖτ' ἀγγελίην ἐπι Τυδῇ στείλαν Ἀχαιοί.
 Αὐτὰρ ὁ βῆ, πολέας τε κιχήσατο Καδμείωνας 385
 Δαινυμένους κατὰ δῶμα βίης Ἑτεοκλειῆς.
 Ἔνθ' οὐδὲ, ξεῖνός περ ἔων, ἱππηλάτα Τυδεὺς
 Τάρβει, μῦνος ἔων πολέσι μετὰ Καδμείοισιν
 Ἀλλ' ὅγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 Ῥηϊδίως· τοίη οἱ ἐπὶ ῥόθοις ἦεν Ἀθήνη. 390
 Οἱ δὲ χολωσάμενοι Κάδμειοι, κέντορες ἵππων,
 Ἀψ οἱ ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 Κούρους πεντήκοντα· δῶν δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,

of the seven chiefs, was beyond the recollection of Agamemnon, in the age of Atreus and Thyestes.

376. ἦτοι μὲν γὰρ κ. τ. λ. This long narration concerning the history of Tydeus, is not of the nature of those for which Homer has been blamed with some colour of justice. It is not a cold story, but a warm reproof; while the particularizing the actions of the father is made the highest incentive to the son. As for the story itself, it is finely told by Statius, in the second book of the Thebaid. POPE. It is objected, however, by Heyne and others, who accordingly consider the passage as spurious, that the length of the narration is inconsistent with the necessary hurry of Agamemnon's motions. Clarke, however, observes, that Diomed was the last of the chiefs to whom he addressed himself, and the propriety of the allusion is fully appreciated by Pope.—ἄτερ πολέμου. Schol. χωρὶς πολεμικῆς παραταξέως. This does not refer, as is generally supposed, to his subsequent expedition to Thebes. In fact, they were at that time engaged in the expedition, οἳ ῥα τότε στρατόωντο, and were raising subsidies in Mycenæ.

380. οἳ δ' ἔθελον. Scil. Mycenæi.—ἐπύθοντο. They assented. See Lex. Pent. Gr. v. αἰνέω.

381. ἔτρεψε. Eustath. παρέτρεψε, ἐκόλυσε.

382. πρὸ ὁδοῦ. Forward on their way. The expression is peculiar; and it should seem that πρὸ is used in the sense of πρόσω or πόρρω.

383. Ἀσωπόνδ'. This must have been within the Peloponnesus, and not the river of Bœotia.

389. ἀεθλεύειν προκαλίζετο. The entertainments of the ancients were frequently succeeded by wrestling, leaping, racing, and other bodily exercises. This appears from the description of the feast of Alcinous in Od. H. 100. The same account of Tydeus is given by Minerva herself in Il. E. 803.—πάντα. The accusative plural; κατὰ πάντα, sc. ἀεθλα, which must be supplied from ἀεθλεύειν. Schol. ἐν παντὶ ἀγωνίσματι.

390. τοίη οἱ ἐπὶ ῥόθοις ἦεν Ἀ. Ernesti proposes two translations: Nam ei adjutrix magna aderat Minerva; or rather Adeo ei adjutrix erat. The former however is the more correct: of which use of τοῖος examples abound: as in Il. K. 145. Ψ. 16. et passim. And so also the Latin talis. See Ernesti himself on Callim. H. Del. 27.

392. πυκινὸν λόχον. This conspiracy is mentioned by Statius (Theb. II. 485.); but without the circumstances which gave rise to it. In the following line κούρους πεντήκοντα is in apposition with λόχον.

- Υἱός τ' Αὐτοφόνιοι, μενεπτόλεμος Λυκοφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 Πάντας ἔπεφν', ἓνα δ' οἶον ἱεὶ οἰκόνδε νέεσθαι·
 Μαῖον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 Τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 Γείνατο εἶο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω. 400
 Ὡς φάτο· τὸν δ' οὔτι προσέφη κρατερὸς Διομήδης,
 Αἰδεσθεῖς βυσιλῆος ἐνιπὴν αἰδοίοιο.
 Τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·
 Ἀτρεΐδῃ, μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν.
 Ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405
 Ἡμεῖς καὶ Θήβης ἔδος εἶλομεν ἑπταπύλοιο,
 Πανρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἄρειον,
 Πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῃ·
 Κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 Τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ. 410
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 Τέττα, σιωπῇ ἥσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.

398. θεῶν τεράεσσι πιθήσας. Statius attributes this to the advice of Minerva; Theb. II. 684. The Scholiast, however, informs us that the sword of Tydeus broke in his hand, and this he considered as portentous.

399. τὸν υἱὸν Γείνατο. Heyne objects to the article in this place, and considers it similar to Il. A. 11. These instances however are distinct; and in cases like the present, where the article appears to be redundant, the construction may, perhaps, be assisted by understanding an ellipsis; *But the son whom he begat, he begat inferior to himself*, &c. And so in Arist. Av. 820. καλὸν σύ γ' ἀτεκνῶς καὶ μέγ' εὖρες τοῦνομα. Other instances, though rare, may be found; so that there is no necessity either for rejecting the passage, or hazarding an emendation.

400. χέρηα. The reading of all the editions is χεῖρεια, which is explained by Syncope for χερείονα. This however has no support in analogy; and there is little doubt but that the true reading is exhibited in the text. See on Il. A. 80.

401. τὸν δ' οὔτι προσέφη κ. τ. λ. Though Diomed does not here reply to the reproach of Agamemnon, from a conviction of the respect due to his general, and with a determination to answer it by his actions rather than his words, still he does not hesitate, upon a future occasion, in Il. I. 31. to remind Agamemnon of the injustice of the rebuke, as soon as his deeds had rendered his bravery unquestionable. This has been re-

peatedly remarked by the critics. See Plutarch. *de aud. Poet.* Dionys. Halicarn. *de Hom. Poes.* §. 20.

405. πατέρων μέγ' ἀμείνονες. Hence Horat. Od. I. xv. 23. *Tydidēs melior patre.*

406. ἡμεῖς καὶ Θήβης κ. τ. λ. The first Theban war of which Agamemnon spoke in the preceding lines, was twenty-seven years before the war of Troy. Sthenelus here speaks of the second Theban war, which happened ten years after the first; when the sons of the seven captains conquered the city, before which their fathers were destroyed. Tydeus expired gnawing the head of his enemy, and Capaneus was thunderstruck while he blasphemed Jupiter. POPE. See Apollodor. III. 6. 2; 7. 2. Pind. Nem. IX. 41. Stat. Theb. III. 456. This second war was celebrated in a poem under the title of the *Epigoni*, which was in very early times attributed to Homer. But its genuineness has been questioned, and it may probably be classed with the numerous literary forgeries, to which the uncertainty, in which the history of the poet is involved, naturally gave rise. Herod. IV. 32. *ἔστι δὲ καὶ Ὅμηρος ἐν Ἐπιγόνουσι, εἰ δὴ τῷ ὄντι γε Ὅμηρος ταῦτα δὲ ἔπεια ἐποίησε.* See Prelim. Obs. Sect. II.

407. τεῖχος Ἄρειον. See on Æsch. Theb. 101. Pent. Gr. p. 417. Of the participle ἀγαγόνθ' in the dual, with reference to a plural verb, see on Il. A. 567. Sthenelus speaks particularly of Diomed and himself.

412. τέττα. *My friend.* Eustath. προσφώνησίς ἐστι καὶ νῦν φιλειταιρικὴ νέου

- Οὐ γὰρ ἐγὼ νημεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 Ὀτρύνοντι μάχεσθαι ἑκκνήμιδας Ἀχαιοὺς.
 Τούτῳ μὲν γὰρ κῦδος ἄμ’ ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δρῶσωσιν, ἔλωσί τε Ἴλιον ἱρήν·
 Τούτῳ δ’ αὖ μέγα πένθος, Ἀχαιῶν δρωθέντων.
 Ἀλλ’ ἄγε δὴ, καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.
 Ἥ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 Δεινὸν δ’ ἐβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος 420
 Ὀρτυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 Ὡς δ’ ὅτ’ ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 Ὀρνυτ’ ἐπασσύτερον, Ζεφύρου ὑποκινήσαντος·
 Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ’ ἄκρας 425
 Κυρτὸν ἐὼν κορυφούται, ἀποπτύει δ’ ἄλδος ἄχνην·
 Ὡς τότ’ ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 Νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
 Ἠγεμόνων· οἱ δ’ ἄλλοι ἀκὴν ἴσαν, (οὐδὲ κε φαίης 430
 Τόσσον λαὸν ἔπεσθαι ἔχοντ’ ἐν στήθεσιν αὐδὴν,)
 Σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
 Τεύχεα ποικίλ’ ἔλαμπε, τὰ εἰμένοι ἐστιχώντο.
 Τρῶες δ’, ὥστ’ ὅιες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 Μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν,
 Ἀζηχὲς μεμακυῖαι, ἀκούουσαι ὅπα ἄρνων· 435

πρὸς μέζονα. The derivation of the word is altogether uncertain; and those who suppose it to be for τέτλα, syncopated from τέτλαθι, *perfer*, have no authority in favour of such an opinion.

421. ὑπὸ κεν τ. π. δ. εἶλεν. A tmesis for ὑφέιλεν.

422. ὥς δ’ ὅτ’ ἐν αἰγιαλῷ κ. τ. λ. This simile—in which the Greeks, troop after troop, collecting to engage, are compared to a rising storm, which begins at sea and rises progressively, while the waves, one after another, proceed to break with increasing violence upon the shore—has been imitated by Virgil in *Æn.* VII. 528. *Fluctus uti primo coepit cum albescere vento, Paulatim sese tollit mare, et altius undas Erigit, inde imo consurgit ad æthera fundo.* See Macrob. *Saturn.* V. 13. and compare also *Il.* H. 63. *Æ.* 16. Virg. Georg. III. 237. Catull. *Epithalam.* 270. On the nature of the wind Zephyrus, according to Homer, see on *Il.* B. 145.

423. ἐπασσύτερον. See on *Il.* A. 383. and for the verb κορύσσεσθαι, in the following line, and v. 442. on *Il.* B. 273.

426. κυρτόν. Schol. μετέωρον, ὑψηλόν. The proper meaning is *curvatus*: and, as Heyne says, *cum notione adjuncta tumoris.*

Anglicè, *convex*. With the latter Hemistich Ernesti compares Callim. *H. Del.* 14. ἀπομάσσεται ὕδατος ἄχνην. Of the noun ἄχνη, see on *Il.* E. 499.

427. ὥς τότ’ ἐπασσύτεραι κ. τ. λ. This is the first battle in Homer, and it is worthy of observation with what grandeur it is described, and raised by one circumstance above another till all is involved in horror and tumult. The foregoing simile of the winds rising by degrees into a general tempest, is an image of the progress of his own spirit in this description. We see first an innumerable army moving in order, and are amused with the pomp and silence: then awakened with the noise and clamour: next they join: the adverse gods are let down among them: the imaginary persons of *Terror*, *Flight*, *Discord*, succeed to reinforce them: then all is undistinguished fury, and a confusion of horrors, only that at different openings we behold the distinct deaths of several heroes, and then are involved again in the same confusion. POPE.

433. πολυπάμονος. *Wealthy*. Of this, and similar derivatives of πάσμαι, see Valckenær on Ammon. p. 187.

434. ἐστήκασιν. *Stare solent*. Of the anacoluthon in v. 436. see on *Il.* B. 353.

- 'Ως Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὁρῶρει.
 Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γῆρυς,
 Ἀλλὰ γλῶσσα μέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἀρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
 Δεῖμός τ', ἠδὲ Φόβος, καὶ Ἔρις ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνιοι κασιγνήτη, ἐτάρη τε
 Ἡ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 Οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.
 Ἡ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω,
 Ἐρχομένη καθ' ὁμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 Οἱ δ', ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο,
 Σύν ῥ' ἔβαλον ρινούς, σὺν δ' ἔγχεα, καὶ μέν' ἀνδρῶν
 Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 Ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὁρῶρει.
 Ἐνθάδ' αἶμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν, 450
 Ὀλλύντων τε, καὶ ὀλλυμένων· ῥέε δ' αἷματι γαῖα.
 Ὡς δ' ὅτε χεῖμαρροι ποταμοὶ, κατ' ὄρεσφι ῥέοντες,

437. οὐ γὰρ πάντων κ. τ. λ. See on II. F. 3.

439. τοὺς μὲν Ἀρης, κ. τ. λ. *Trojanos Mars, Græcos Minerva, utrosque Terror, &c.* CLARKE. Compare Valer. Flacc. Argon. VI. 173.

440. ἄμοτον μεμαυῖα. *Inexplebiliter furens.* The adjective *ἄμοτος* is derived from *μοτὸς, lint*, and that from *μός, infercio*. Schol. Venet. *ἄμοτον· ἀπλήρωτον· ἀφ' οὗ καὶ μοτὰ, τὰ ἐπιθέμενα τοῖς κοιλοῖς τραύμασιν ὁθόνια πρὸς ἀναπλήρωσιν τῆς σαρκός.* See Heyn. Excurs. 17. on Virg. *Æn.* II.

442. ἡ τ' ὀλίγη μὲν πρῶτα κ. τ. λ. This is the passage so highly extolled by Longinus, §. 9. as one of the most signal instances of the noble sublimity of this author: where it is said, that the image here drawn of Discord, *whose head touched the heavens, and whose feet were on earth*, may as justly be applied to the vast reach and elevation of the genius of Homer. Virgil has taken it word for word, and applied it to the person of *Fame*: *Æn.* IV. 176. *Parva metu primo, mox sese attollit in auras, Ingrediturque solo, et caput inter nubila condit.* POPE. The superiority of Homer is maintained by Macrob. Saturn. V. 13. The passage is also imitated in Callim. H. Cerer. 59. *ἴθματα μὲν χέρσφ, κεφαλὰ δὲ οἱ ἦψατ' Ὀλυμπον.* See Ernesti *in loc.*

443. Schol. *ἐστήριξε· προσεπέλασεν, ἡγγισσε.* And so Hesych. *στήριξαν· ἐγγίσαι.* This verb is employed, as Eustathius observes, in Eurip. Hipp. 1202. but there,

and generally in the Tragic writers, it occurs intransitively, the accusative being understood. See Valckenær and Monk *in loco.*

444. νεῖκος ὁμοῖον. See above on v. 315.

446. οἱ δ', ὅτε δὴ κ. τ. λ. The verses which follow are, perhaps, excelled by none in Homer; and that he had himself a particular fondness for them, may be imagined from his inserting them again in the same words in II. Θ. 61. They are very happily imitated by Statius; lib. VII. *Jam clypeus clypeis, umbone repellitur umbo, Ense minax ensis, pede pes, et cuspidē cuspis, &c.* POPE. Xenophon also is supposed to have had this passage before his eyes in Cyrop. VII. 1. 38. Hellen. IV. 3. 12.

449. ἔπληντ'. Imperf. pass. of *πληῖμι, inusitat.* from *πελάω, to approach.* See Rhunken. Epist. Crit. p. 91.

452. ὡς δ' ὅτε κ. τ. λ. This comparison of rivers meeting and roaring, with two armies mingling in battle, is an image of that nobleness which, to say nothing more, was worthy the invention of Homer, and the imitation of Virgil. *Aut ubi decursu rapido de montibus altis, Dant sonitum spumosi amnes, et in æquora currunt, Quisque suum populatus iter.—Stupet inscius alto Accipiens sonitum saxi de vertice pastor.* The word *populatus* has here a beauty which one must be insensible not to observe. Scaliger prefers Virgil, and Macrobius Homer, without any reason on either side; but only one critic's positive word against another's. The reader may judge between

Ἔς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
Κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης,
Τῶν δέ τε τηλόσε δοῦπόν ἐν οὔρεσιν ἔκλυε ποιμήν· 455
Ὡς τῶν μισγομένων γένετο ἰαχὴ τε φόβος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν
Ἑσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἑχέπωλον,
Τόν ρ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης·
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἶσω 460
Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν·
Ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
Ἔλκε δ' ὑπ' ἐκ βελέων λελιμένος, ὄφρα τάχιστα 465
Τεύχεα συλήσειε· μίνυνθα δὲ οἱ γένεθ' ὀρμή.
Νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ,
Πλευρὰ, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
Οὔτησε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυνῖα.

Ὡς τὸν μὲν λίπε θυμός· ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
Ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ, λύκοι ὥς,
Ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
Ἥϊθεον θαλερὸν, Σιμοείσιον· ὃν ποτε μήτηρ
Ἰδηθεν κατιοῦσα, παρ' ὄχθησι Σιμόεντος 475
Γεῖνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο, μῆλα ἰδέσθαι.
Τοῦνεκά μιν κάλεον Σιμοείσιον· οὐ δὲ τοκεῦσι
Θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δὲ οἱ αἰὼν

them. POPE. The parallel from Virgil is composed of two passages united: *Æn.* XII. 523. II. 307.

453. *μισγάγκειαν*. This word is nearly synonymous with *κοιλὴ χαράδρῃ* in the following line. Eustath. *ἄγκος ἐστὶ ὁ βαθὺς καὶ φαραγγώδης καὶ κοῖλος τόπος· εἰάν δὲ εἰς τοιοῦτον ἄγκος πολλὰ συμβάλλωσιν ὕδατα, μισγάγκεια τοῦτο λέγεται*. That Homer, however, had but *two* streams in view, is evident from the comparison, in which *two* armies only are concerned, and from his employing *συμβάλλετον* in the dual. See on II. A. 567. The converse of what is there stated is equally true, and the dual of the verb is often construed with the plural of the subject. Thus II. E. 10. *δύω δὲ οἱ νιέες ἦστην*. The use of *ἄμφω* and *δύω*, with a plural substantive, when only two persons are signified, is very common. See Hoogeveen on Viger, p. 31.

455. *δοῦπον*. See above on v. 125.

465. *ἔλκε δ' ὑπ' ἐκ βελέων*. For *ὑφ-εἴλκε*. The compound verb denotes the descent of the weapons. Of the custom of spoiling the bodies of the slain, see on II. Z. 68.

470. *ἔργον*. That is, *μάχη*. So again *infra* v. 539. and elsewhere.

472. *ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν*. Virg. *Æn.* XI. 631. *Congressi in prælia, totas Implicuere inter se acies, legitque virum vir*. The verb *δνοπαλίζω*, *to overthrow*, is a compound of *δονέω* and *πάλλω*. Eustath. *ἐδνοπάλιζεν, ὃ ἐστὶν ἐδόνει καὶ ἔπαλεν, ἢ ἐδόνει ταῖς παλάμαις*.

474. *ἡϊθεον*. See Pent. Gr. Lex. *in voce*.

478. *θρέπτρα*. By syncope, for *θρεπτήρια*, *mercedem nutritionis*. To neglect to make provision for their parents, was considered by the ancients a mark of the greatest impiety, and worthy of divine vengeance: and many instances of its punishment are recorded in the old poets. Compare II. I. 454. Od. B. 134. Hesiod. Op.

"Επλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Πρῶτον γάρ μιν ἰόντα βάλε στῆθος, παρὰ μαζὸν 480
 Δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν, ὃ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἰγειρος ὤς,
 "Η ρά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκει,
 Λεῖη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 Τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485
 Ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλεῖ δίφρῳ,
 "Η μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας·
 Τοῖον ἄρ' Ἀνθεμίδην Σιμοεῖσιον ἐξενάρηξεν
 Αἴας Διογενής· τοῦ δ' Ἀντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὄξει δουρί. 490
 Τοῦ μὲν ἄμαρθ' ὃ δὲ Λεῦκον, Ὀδυσσεὺς ἐσθλὸν ἐταῖρον,
 Βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 Ἦριπε δ' ἀμφ' αὐτῷ, νεκρὸς δὲ οἱ ἔκπεσε χεῖρός.
 Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη·
 Βῇ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ, 495
 Στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 Ἀμφὶ ἐπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο,
 Ἀνδρὸς ἀκοντίσαντος· ὃ δ' οὐχ ἄλιον βέλος ἦκεν,
 Ἀλλ' υἷδ' Πριάμοιο νόθον βάλε Δημοκώοντα, 500
 Ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων.
 Τὸν ῥ' Ὀδυσσεὺς, ἐτάριοιο χολώσάμενος, βάλε δουρὶ
 Κόρσην· ἡ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψε·

D. I. 13. See also Plato de Leg. lib. XI. This provision was also called τροφῆα. See Valckenær on Eur. Phœn. 47. Solon enacted a law which subjected an undutiful son to the severest penalties.

483. ἐν εἰαμενῇ. In a meadow. The derivation of this word is uncertain.

487. The difference between the terms παρ' ὄχθας, and παρ' ὄχθαις, is clearly marked in this line, compared with v. 475. *supra*. See note on Il. F. 187.

488. Ἀνθεμίδην. The correct patronymic of Ἀνθεμίων, v. 473. is Ἀνθεμιωνίδης. See on Il. A. 1. Ἀνθεμίδης, therefore, must be a contracted form, as we have Δευκαλιδῆς for Δευκαλιωνίδης in Il. M. 117.

489. αἰολοθώρηξ. Porphyrio: *Thoracem—corpus suum thorace indutum—agiliter motans*. Quæst. Homer. 3. CLARKE. See on v. 186 *supra*; and compare Il. B. 816.

492. βεβλήκει. The pluperfect for the aorist. Compare v. 459. and see on Il. A. 221. Clarke observes, that the perfect, in this instance, would have been as incorrect, as to say in English, *has wounded*, instead

of *did wound*. Before βουβῶνα the preposition κατὰ is understood.

496. ἐγγὺς ἰὼν. Heyne prefers ἐγγὺς ἐών. Both expressions, however, are equally familiar in Homer; one denoting *approach*, the other *presence*. Compare Il. E. 611. I. 201. K. 113. 221. A. 340. 429. 464. M. 457. O. 619. P. 347. 484. Φ. 285. Ω. 365.

497. κεκάδοντο. *Ionicè* for ἐχάδοντο, from χάζω, *recedo*. On this verb see Matt. Gr. Gr. §. 238.

500. παρ' ἵππων. From the mares: i. e. from the charge of the herds, belonging to Priam, at Abydos. Schol. ἐξ ἐκείνου τοῦ τόπου, ἐν ᾧ ἵπποι ἐγεννῶντο ταχεῖς. Εἶπε δὲ, ὅτι ἐκεῖ ἐτρέφοντο καὶ οἱ ἵπποι τοῦ Πριάμου. In fact, παρ' ἵππων may be looked upon as in apposition with Ἀβυδόθεν, since adverbs of this form are generally used instead of the preposition ἐκ with a genitive; the termination *θεν* having been originally a genitive form, as is evident from the circumstance that the preposition is sometimes added. See Il. Θ. 19. 304. and elsewhere.

Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ.
 Χώρησαν δ’ ὑπὸ τε πρόμαχοι, καὶ φαίδιμος Ἔκτωρ. 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Ἴθυσαν δὲ πολὺ προτέρω· νεμέσησε δ’ Ἀπόλλων,
 Περγάμου ἐκκατιδὼν, Τρώεσσι δὲ κέκλετ’ αὔσας·
 Ὅρνυσθ’ ἱππόδαμοι Τρώες, μῆδ’ εἴκετε χάρμης
 Ἀργείοις· ἐπεὶ οὐ σφί λίθος χρώς, οὐδὲ σίδηρος, 510
 Χαλκὸν ἀνασχέσθαι ταμεσίχροα, βαλλομένοισιν.
 Οὐ μὰν οὐδ’ Ἀχιλεὺς, Θέτιδος πάϊς ἠῦκόμοιο,
 Μάρναται, ἀλλ’ ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.
 Ὡς φάτ’ ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 Ὄρσε Διὸς θυγάτηρ, κυδίστη Τριτογένεια, 515
 Ἐρχομένη καθ’ ὅμιλον, ὅθι μεθιέντας ἴδοιτο.
 Ἐνθ’ Ἀμαρυγκείδην Διώρεα μοῖρα πέδησε·
 Χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίονεντι,
 Κνήμην δεξιτερήν· βῆλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείρως Ἰμβρασίδης, ὃς ἄρ’ Αἰνόθεν εἰληλούθει· 520
 Ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λᾶας ἀναιδῆς
 Ἀχρὺς ἀπηλόησεν· ὃ δ’ ὕπτιος ἐν κοινήρῃ
 Κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσας,
 Θυμὸν ἀποπνείων· ὃ δ’ ἐπέδραμεν, ὃς ῥ’ ἔβαλέν μιν,
 Πείρως· οὔτα δὲ δουρὶ παρ’ ὀμφαλόν· ἐκ δ’ ἄρα πᾶσαι 525

503. Περγάμου. *The citadel of Troy.* See Lex. Pent. Gr. v. πέργαμα. From Il. E. 445. it appears that Apollo had a temple there.

512. οὐ μὰν οὐδ’ Ἀχιλεὺς, κ. τ. λ. Homer from time to time puts his readers in mind of Achilles, during his absence from the war; and finds occasion of celebrating his valour with the highest praises. There cannot be a greater encomium than this, where Apollo himself tells the Trojans they have nothing to fear, since Achilles fights no longer against them. POPE. Of the expression χόλον πέσσειν, in the following line, see on Il. A. 81.

515. Τριτογένεια. *Minerva.* It has been supposed that τριτῶν, in the Bæotian dialect, signified *a head*: and that there is a reference in the name to the fabled birth of the goddess from the head of Jupiter. But this was an invention later than the age of Homer, and first mentioned, according to the Scholiast on Apoll. Rh. IV. 1310. by Stesichorus. Others derive it from the story in Herod. IV. 180. which makes Minerva the daughter of Neptune and the lake *Tritonis*. Compare Æsch. Eum. 283. The origin of the name, however, is altogether uncertain. See Heyne on Apollod. Bibl. pp. 40. 747.

518. ὀκρίονεντι. Some MSS. read ὀκρυόεντι. But see on Il. Z. 344.

521. ἀναιδῆς. Schol. ταχύς. It seems preferable to understand it in the sense of *ingens*: as the Latins sometimes use *improbus*. Thus Virgil: *Labor omnia vincit Improbus*. See also on Il. N. 139. Eustathius explains it by *ἀνηλές*.

522. Eustathius informs us, that the ancients understood ἄχρῃς in this passage in the sense of *διόλου*, at the same time observing, that it may also bear its usual signification, *usque ad*: ὅστέα ἄχρῃς being taken for ἄχρῃς εἰς τὰ ὅστέα. Ernesti supposes it elliptical for ἄχρῃς παντός, as in Strab. VIII. p. 578. and Heyne considers it equivalent to *διὰ πρό*. Il. E. 66. ἀπὸ δ’ ὅστέον ἄχρῃς ἄραξε. The particle is used in the same sense in Il. II. 324. Schol. ἀπηλόησεν· ἀπέκοψε.

524. Heyne observes, that an inquiry might frequently be instituted, whether death is a necessary consequence of several of the wounds, which it appears to follow in Homer. In the present instance, however, the expression θυμὸν ἀποπνείων implies *fainting*; as the death of Diore is caused by the spear of Piro, in the following line.

525. οὔτα. 3. Pers. aor. 2. from οὐτάζω, as from οὔτημι, in the same manner as ἔκτα,

Χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψε.

Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενος βάλε δουρὶ
Στέρνον, ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός·
'Αγχίμολον δὲ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
'Εσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος ὀξύ,

530

Τῷ ὅγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
Τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
Οἳ ἔ μέγαν περ ἐόντα, καὶ ἴφθιμον, καὶ ἀγανόν,
'Ωσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμίχθη.

535

'Ως τώγ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθη.
'Ητοι ὁ μὲν Θρηκῶν, ὃ δ' 'Επειῶν χαλκοχιτώνων,
'Ηγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.

'Ενθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθὼν,

'Οστις ἔτ' ἀβλητος καὶ ἀνούτατος ὀξεί χαλκῷ
Δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς 'Αθήνη
Χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρώην.
Πολλοὶ γὰρ Τρώων καὶ 'Αχαιῶν ἡματι κείνῃ
Πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

540

infra v. 319. from κτείνω, or κτῆμι. Clarke has the following from the Scholiast on Eurip. Hipp. 684. οἱ νεώτεροι οὐκ ἴσασι τὴν διαφορὰν τοῦ Οὐτάσαι καὶ Βαλεῖν. "Ὁμηρος δὲ Οὐτάσαι μὲν τὸ ἐκ χειρὸς καὶ ἐκ τοῦ συνεγγὺς τρῶσαι, Βαλεῖν δὲ τὸ πτόρρωθεν. This difference is clearly marked in v. 540.

533. Θρήϊκες ἀκρόκομοι. Having their hair tied in *altitudinem*; i. e. collected in a knot at the top of the head. Tacitus mentions the same custom among the ancient Germans: and it still exists in some of the American tribes to this day.

535. πελεμίχθη. Eustath. μετακινήθεισ ὑπεχώρησε.

539. ἐνθα κεν οὐκέτι κ. τ. λ. The turning off in this place from the actions of the field, to represent to us a man with security and calmness walking through it without being able to reprehend any thing in the whole action, is not only a fine praise of the battle, but as it were a breathing place

to the poetical spirit of the author, after having rapidly run along with the heat of the engagement. It was an old superstition, that this fourth book of the *Iliad*, being laid under the head, was a cure for the Quartan ague. Serenus Sammonicus, a celebrated physician in the time of the younger Gordian, and preceptor to that Emperor, gravely prescribed it among other receipts in his medicinal precepts: *Præc. 50. Mæoniæ Iliados quartum suppone timenti*. POPE. οὐκέτι ὀνόσαιο. *Non reprehendisset*; i. e. *maxime probasset, miratus esset*. The following similar instances of the figure *Litotes* are cited by Heyne: *Il. Z. 522. N. 127. 287. P. 398. Soph. Prom. Sol. fragm. ap Dionys. H. 1. 41. Apoll. Rhod. I. 205. 829. Callim. H. in Dian. 219. 222.*

540. ἀβλητος καὶ ἀνούτατος. Hence Lucretius: *Suave etiam belli certamina magna tueri Per campos instructa, tua sine parte pericli.*

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Ε’.

Ἑπιγραφαί.

ΔΙΟΜΗΔΟΥΣ ἈΡΙΣΤΕΙΑ.

Ἄλλως.

Εἰ, βάλλει Κυθέρειαν, Ἀργά τε, Τυδέος υἱός.

THE ARGUMENT.

THE ACTS OF DIOMED.

Diomed, assisted by Pallas, performs wonders in this day's battle. Pandarus wounds him with an arrow, but the Goddess cures him, enables him to discern Gods from mortals, and prohibits him from contending with any of the former, excepting Venus. Æneas joins Pandarus to oppose him: Pandarus is killed, and Æneas in great danger, but for the assistance of Venus; who, as she is removing her son from the fight, is wounded in the hand by Diomed. Apollo seconds her in his rescue, and at length carries off Æneas to Troy, where he is healed in the temple of Pergamus. Mars rallies the Trojans, and assists Hector to make a stand. In the mean time Æneas is restored to the field, and they overthrow several of the Greeks; among them Tlepolemus is slain by Sarpedon. Juno and Minerva descend to resist Mars; the latter incites Diomed to go against that God: he wounds him, and sends him groaning to Heaven.

The first battle continues through this book. The scene is the same as in the former.

ἘΝΘ' αὖ Τυδείδῃ Διομήδῃ Παλλὰς Ἀθήνη
Δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν

1. The Scholiast observes, that *ἐνθα*, which is generally an adverb of place, is here an adverb of time: and this is frequently the case in Homer. Compare *infra* vv. 608. 677. *et passim*. Hence, as the particle *αὖ* is, in some instances, equivalent to *δὲ*, the expression *ἐνθ' αὖ* will amount to *tum vero*. See on Il. A. 202. This fifth book of the Iliad is looked upon by Heyne

and others as spurious, and introduced into the poem in some age subsequent to that of Homer. The relation, however, which it contains of the acts of Diomed, seems to connect it with his patient submission to the reproach of Agamemnon in the foregoing book, and his silent resolution to prove its injustice by his subsequent conduct. That it is the work of Homer, there

- Ἄργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 Δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 Ἄστέρ' ὀπωρινῷ ἐναλγικκιν, ὅς τε μάλιστα 5
 Λαμπρὸν παμφαίνῃσι λελουμένος Ὀκεανοῖο·
 Τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
 Ὄρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.
 Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειὸς, ἀμύμων,
 Ἴρεὺς Ἠφαίστοιο· δύνω δέ οἱ νίεες ἦστην, 10
 Φηγέες, Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 Τῷ οἱ, ἀποκρινθέντε, ἐναντίῳ ὀρμηθήτην·
 Τῷ μὲν ἀφ' ἵπποϊν, ὃ δ' ἀπὸ χθονὸς ὤρυντο πεζός.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγέες ῥά πρότερος προΐει δολιχόσκιον ἔγχος, 15
 Τυδεΐδew δ' ὑπὲρ ὤμων ἀριστερὸν ἤλυθ' ἀκωκῇ
 Ἐγχεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὤρυντο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρὸς,
 Ἄλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖος δ' ἀπόρουσε, λιπὼν περικαλλέα δίφρον, 20

can be no doubt, from the style in which it is written; and the events which naturally spring out of it, such as the parting of Hector and Andromache, and the return of Paris to the battle, evidently fix its situation in this place. In short, the whole character of Diomed, as developed in the Iliad, is so interwoven with the facts related in this book, that its removal would materially detract from the connexion and consistency of the whole poem.

4. δαΐε. Scil. *Minerva*. This verb, in the present and imperfect, is transitive in Homer; and so φλέγω and the like are frequently used in the Attic poets. See note on Eur. Phœn. 233. Pent. Gr. p. 317. In the past tenses, however, the verb is usually intransitive, as in Il. B. 93. The metaphoric expression, which is here and elsewhere employed by Homer, is exceedingly natural and beautiful, and has been repeatedly imitated; particularly in the parallel passage of Virg. Æn. X. 270. *Ardet apex capiti, cristisque a vertice flamma Funditur, et vastos umbo vomit aureus ignes; Non secus ac liquida siquando nocte cometæ Sanguinei lugubre rubent, aut Sirius ardor, &c.* Compare Æn. VII. 785. VIII. 620. 680. IX. 732. Liv. I. 39.

5. ἀστέρ' ὀπωρινῷ. That is, *Sirius*, or the Dog-star; which was visible in Ionia, to the westward of Orion, early in the Autumn. Compare Il. X. 27. The exceeding splendour of this star is signified in its name, which is derived from the verb *σειριάειν*, *splendere*. Eustathius takes oc-

casion to point out the difference between *ἀστήρ* and *ἄστρον*; the one signifying a *constellation*, and the other a *single star*.

6. λελουμένος Ὀκεανοῖο. That is, *at its rising*. Schol. *νεωστὶ ἀνατέλλων ἐξ Ὀκεανοῦ*. Thus Apoll. Rhod. III. 956. Ὅς δὴ τοι καλὸς μὲν ἀρίζηλός τ' ἐρίδεσθαι Ἄντέλλει. Virgil has a similar description of Lucifer in Æn. VIII. 589. *Qualis ubi Oceani perfusus Lucifer unda, Quem Venus ante alios astrorum diligit ignes, Extulit os sacrum cælo, tenebrasque resolvit.* Compare Il. X. 317. Of the construction, see on Il. Z. 508.

10. δύνω δέ οἱ νίεες ἦστην. See on Il. Δ. 453.

12. ἀποκρινθέντε. Scil. ἀπὸ τοῦ ὀμίλου.

13. ἀφ' ἵπποϊν. *From on the horses*; i. e. in chariots. Schol. ἀφ' ἄρματος. The prepositions ἀπὸ and ἐκ, which properly denote motion from a place, are frequently used with verbs which mark no proper motion, in order to denote the direction of an action to a place different from the place of action. Thus, in this instance, the combatants directed their weapons to another place, though the one remained in his chariot, and the other, ἀπὸ χθονός, *on the ground*. See Matt. Gr. Gr. §. 596. 5. b.

20. λιπὼν περικαλλέα δίφρον. Zoilus had a cavil at this place. He thought it ridiculous in Idæus to descend from his chariot to fly, which he might have done faster by the help of his horses. But his alighting from his chariot was not that he

Οὐδ’ ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο,
 Οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν·
 Ἄλλ’ Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 Ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχημένος εἶη.
 Ἴππους δ’ ἐξελάσας μεγαθύμον Τυδέος υἱός, 25
 Δῶκεν ἐταίροισι κατάγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος,
 Τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ’ ὄχεσφι,
 Πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 Χειρὸς ἐλοῦσ’, ἐπέεσσι προσηύδα θεοῦρον Ἀρηα· 30
 Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα,
 Οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 Μάρνασθ’, ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,
 Νῶϊ δὲ χαζώμεσθα, Διὸς δ’ ἀλεώμεθα μῆνιν ;
 Ὡς εἰποῦσα, μάχης ἐξήγαγε θεοῦρον Ἀρηα. 35
 Τὸν μὲν ἔπειτα καθεῖσεν ἐπ’ ἡϊόεντι Σκαμάνδρῳ.
 Τρῶας δ’ ἔκλιναν Δαναοί· ἔλε δ’ ἄνδρα ἕκαστος
 Ἠγεμόνων· πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἐκβαλε δίφρου·
 Πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
 Ὡμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσε·
 Δούπησε δὲ πεσών, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ.
 Ἴδομενεὺς δ’ ἄρα Φαῖστον ἐνῆρατο, Μήνονος υἱὸν
 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει·
 Τὸν μὲν ἄρ’ Ἴδομενεὺς δουρικλυτὸς ἔγχεϊ μακροῷ 45
 Νύξ’, ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὦμον·
 Ἥριπε δ’ ἐξ ὀχέων, στυγερὸς δ’ ἄρα μιν σκότος εἶλε.
 Τὸν μὲν ἄρ’ Ἴδομενῆος ἐσύλευον θεράποντες.

could run faster on foot, but that he could sooner escape, by mixing with the crowd of common soldiers. There is a particular of the same nature in Judges iv. 15. where Sisera alights to fly in the same manner. POPE.

22. οὐδὲ γὰρ οὐδέ κεν αὐτὸς κ. τ. λ. Enimvero nec ipse effugisset, &c. There seems, however, to be an ellipsis before γὰρ, though different from that which Clarke supplies. The sense seems to be this: For, if he had remained to protect his brother's body, he would not have escaped death. See on Il. A. 123.

29. ὀρίνθη θυμός. Non concitatus, sed percussus, labefactus est. HEYNE.

30. θεοῦρον. Impetuous; from *θορῶ*, impetum do. It is a constant epithet of Mars,

as infra vv. 35. 355. 454. et passim. In the feminine, we have *θοῦρις*, *θουρίδος*. Thus, *θουρίδος ἀλκῆς* in Il. Δ. 234. and elsewhere. In Eurip. Phœn. 247. we meet with *θοῦριος Ἀρης*, but the form occurs but seldom; and never in Homer.

31. Ἄρες, Ἄρες. On the metre of this line, see Prelim. Obs. Sect. V. Eustath. *τειχεσιπλῆτης· πολιορκητής, ὁ τοῖς τείχεσι πλῆσιάζων ἐπὶ πορθήσει*. In v. 33. we must supply *ut videamus*, after *μάρνασθαι*. See on Il. B. 72.

36. ἐπ’ ἡϊόεντι Σκ. *Ad Scamandrum ripas habentem*; i. e. *ad Scamandri ripas*. The versions render the adjective *ἡϊός*, *herbosus*, as if it were derived from *ἰόν*, a violet; whereas the proper derivation is evidently from *ἡῖών*, *ripa*. And so Eustathius.

- Υἱὸν δὲ Στροφίῳ Σκαμάνδριον, αἶμονα θήρης,
 'Ατρείδης Μενέλαος ἔλ' ἔγχει ὀξύεντι, 50
 'Εσθλὸν θηρητῆρα· δίδαξε γὰρ 'Αρτεμις αὐτῇ
 Βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὐρεσιν ὕλη.
 'Αλλ' οὐ οἱ τότε γε χραῖσμ' 'Αρτεμις ἰοχέαιρα,
 Οὐδὲ ἐκηβολίαι, ἧσι τὸ πρὶν γ' ἐκέκαστο·
 'Αλλά μιν 'Ατρείδης δουρικλειτὸς Μενέλαος, 55
 Πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρὶ,
 "Ωμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν·
 "Ηριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
 'Αρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 Τεύχειν· ἔзоχα γάρ μιν ἐφίλατο Παλλὰς 'Αθήνη·
 "Ος καὶ 'Αλεξάνδρῳ τεκτῆνατο νῆας εἴσας
 'Αρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο,
 Οἷ τ' αὐτῷ· ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ἦδη.
 Τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65
 Βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διὰ πρὸ
 'Αντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκῇ·
 Γυνῆξ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψε.
 Πηδαῖον δ' ἄρ' ἔπεφνε Μέγης, 'Αντήνορος υἱὸν,

49. αἶμονα θήρης. Schol. ἐπιστήμονα κυνηγετικῆς. The superior skill of Scamandrius is emphatically marked in the repetition of the same sense in the words ἐσθλὸν θηρητῆρα (v. 51.), and in attributing it to the instruction of Diana. The epithet αἶμων is an obsolete word for δαίμων, which is formed from δαήμων, peritus, and used in that sense in a fragment of Archilochus, preserved in Plutarch, *Vit. Theophr.* p. 6. ταύτης γὰρ κεῖνοι δαίμονες εἰσι μάχης. Hence the gods were called δαίμονες. Plato *Cratyl.* 16. ὅτι φρόνιμοι καὶ δαήμονες ἦσαν, δαίμονας αὐτοὺς ὠνόμασε, καὶ ἔν γε ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ αὐτὸ συμβαίνει τὸ ὄνομα. See Blomfield's Gloss. on *Æsch. Prom.* 85.

50. ὀξύεντι. Some have looked upon this adjective as the same with ὀξύς, but it is properly a derivative from ὀξύη, a species of thorn, frequently mentioned in Theophrastus; the true nature of which is however uncertain. It is used as an epithet of ἔγχος, in the same manner as a spear is called μελίη, from the wood of which it is made. See on Il. B. 543. Porphyry in *Quæst. Homeric.* 11. cites from Archilochus, ὀξύη ποταῖο. So also Eurip. *Herac.* 727. χεῖρι δ' ἐνθεος ὀξύην. The word frequently recurs in Homer:

e. g. *infra* 569. H. 11. Θ. 514. and elsewhere.

53. ἀλλ' οὐ οἱ κ. τ. λ. Virg. *Æn.* XI. 843. *Nec tibi desertæ in dumis coluisse Dianam Profuit.* The epithet ἰοχέαιρα is not from χαιρῶ, but from χέω, *fundo*. Of the verb *χραισμεῖν* see on Il. A. 28.

60. πάντα. That is, παντοῖα, *omnis generis*.

63. ἀρχεκάκους. *Malorum causam*. Herod. V. 97. αὐται δὲ αἱ νέες ἀρχὴ κακῶν ἐγένοντο Ἑλληνί τε καὶ βαρβάρους. Compare Virg. *Æn.* IV. 169. VII. 481.

64. θεῶν ἐκ θέσφατα. Some read ἐκθέσφατα. The Trojans had been commanded by an oracle to abstain from naval affairs, and to confine themselves to agriculture. This line has been thought to indicate that Phereclus was the shipwright who built the fleet of Paris, though the grammatical construction of the passage strictly assigns the work to his father Harmonides. Besides, the fleet in which Paris carried off Helen must have been built some years previous to the war, which was now in the tenth year; so that the father was probably the builder rather than the son. Neither does οἷ τ' αὐτῷ, as Heyne supposes, necessarily refer to Phereclus. It refers indeed neither to one nor the other, but to Paris, as correctly stated by the Scholiast.

“Ος ρά νόθος μὲν ξην, πύκα δ’ ἔτρεφε δῖα Θεανῶ 70

Ἴσα φίλοισι τέκεσσι, χαριζομένη πόσῃ ᾤ·

Τὸν μὲν Φυλείδης δουρικλυτὸς, ἐγγύθεν ἐλθὼν,

Βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·

Ἀντικρὺ δ’ ἂν ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.

Ἦριπε δ’ ἐν κονίῃ, ψυχρὸν δ’ ἔλε χαλκὸν ὁδοῦσιν. 75

Εὐρύπυλος δ’ Εὐαίμονίδης Ὑψήνορα δῖον,

Υἱὸν ὑπερθύμου Δολοπίονος, ὅς ρα Σκαμάνδρου

Ἀρητὴρ ἐτέυκτο, θεὸς δ’ ὥς τίετο δῆμψ.

Τὸν μὲν ἄρ’ Εὐρύπυλος, Εὐαίμονος ἀγλαῆς υἱός,

Πρόσθεν ἔθεν φεύγοντα, μεταδρομάδην ἔλασ’ ὦμον 80

Φασγάνῳ αἵξας· ἀπὸ δ’ ἔξεσε χεῖρα βαρεῖαν.

Αἱματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ’ ὅσσε

Ἐλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινην.

Τυδείδην δ’ οὐκ ἂν γνοίης, ποτέροισι μετείη, 85

Ἥε μετὰ Τρώεσσιν ὁμιλίοι, ἦ μετ’ Ἀχαιοῖς.

Θύνε γὰρ ἂν πεδίον, ποταμῷ πλήθοντι ἰοικώς

Χειμάρρῳ, ὅστ’ ὦκα ρέων ἐκέδασσε γεφύρας·

Τὸν δ’ οὐτ’ ἄρ’ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,

Οὐτ’ ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθιλέων, 90

74. ἀντικρὺ. See on Il. I. 359.

78. ἀρητὴρ. See on Il. A. 11.

83. πορφύρεος θάνατος. *Mors atra*. Schol. λέγει δὲ πορφύρεον τὸν μέλανα. See on Il. A. 482. This verse was applied to himself by the Emperor Julian, upon his assumption of the imperial purple; and by Theocritus, the sophist, to Alexander the Great when he changed the dress of his country for that of Persia, and ordered a supply of purple from Ionía. See Ammian. Marcell. XV. Athen. XII. It has a similar metaphorical application in Clem. Alex. Pædagog. II. 10. and in Plutarch's Life of Diogenes.

85. Τυδείδην δ’ οὐκ ἂν γνοίης, π. μ. So Livy XXXIX. 31. *Prætor ipse primus hostem percussit, et ita se immiscuit mediis, ut vix, utrius partis esset, nosci posset.* Of the construction see on Il. B. 409. The verb γνοίης in the second person is elegantly put for the third with the indefinite pronoun τις. See Brunck on Soph. Trach. 2. Porson on Eur. Orest. 308. Matt. Gr. Gr. §. 294. Obs.

87. ποτάμῳ πλήθοντι ἰοικώς. This whole passage, says Eustathius, is extremely beautiful. It describes the hero carried by an enthusiastic valour into the midst of his enemies, and so mingled with their ranks as if himself were a Trojan. And the simile wonderfully illustrates this fury, pro-

ceeding from an uncommon infusion of courage from Heaven, in resembling it not to a constant river, but a torrent rising from an extraordinary burst of rain. Virgil in *Æn.* II. 496. has inserted an imitation of it, which I cannot think equal to this, though Scaliger prefers Virgil's to all our author's similitudes of rivers put together. *Non sic aggeribus ruptis cum spumeus amnis Exiit, oppositasque evicit gurgite moles, Fertur in arva furens cumulo, camposque per omnes Cum stabulis armenta trahit.* POPE. See Macrob. Saturn. V. 13. The simile is also imitated in Lucret. I. 284. *Montibus ex altis magnus decursus aquarū, Fragmina con-jiciens sylvarum, arbustaque tota; Nec validi possunt pontes venientis aquarū Vim subitam tolerare; ita magno turbidus imbri Molibus incurrit validis cum viribus amnis; Dat sonitu magno stragem, volvitque sub undis Grandia saxa; ruit, qua quidquam fluctibus obstat.* Compare also Il. P. 746. Virg. *Æn.* II. 305. X. 603. Horat. Od. IV. 14. 25.

88. ἐκέδασσε. Aor. 1. from κεδάω, Poetice for σκεδάζω; used in the sense of *to be wont.*

89. γέφυραι ἐεργμέναι. *Pontes sublicis et tignis sibi oppositis firmati, muniti, ad undarum impetum frangendum.* HEYNE. Schol. περιπεφραγμέναι, ἡσφαλισμέναι.

90. ἀλωάων. Orchards or gardens. Schol. χωρίων ἀμπελοφύτων ἢ δενδροφύ-

Ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
Πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·
Ὡς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἰόντες.

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
Θύνοντ' ἄν πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
Αἰψ' ἐπὶ Τυδείδῃ ἐπιταίνετο καμπύλα τόξα,
Καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον
Θώρηκος γύαλον· διὰ δ' ἔπτато πικρὸς οἴστος,
Ἀντικρὺ δὲ διέσχε· παλάσσετο δ' αἵματι θώρηξ. 100
Τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·

Ὅρυσθε, Τρῶες μεγάλθυμοι, κέντορες ἵππων·
Βέβληται γὰρ ἄριστος Ἀχαιῶν· οὐδέ ἔ φημι
Δῆθ' ἀνσχέσσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
Ὄρσεν ἄναξ, Διὸς υἱός, ἀπορνούμενον Λυκίῃθεν. 105

Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκ' δάμασσευ,
Ἄλλ', ἀναχωρήσας, πρόσθ' ἵπποιϊν καὶ ὄχεσφιν
Ἔστη, καὶ Σθένελον προσέφη, Καπανηΐιον υἱόν·
Ὅρσο, πέπον Καπανηΐάδῃ, καταβήσσο διφρουν,
Ὅφρα μοι ἐξ ὥμοιο ἐρύσσης πικρὸν οἴστόν. 110

Ὡς ἄρ' ἔφη· Σθένελος δὲ καθ' ἵππων ἄλτο χαμαῖζε,
Πὰρ δὲ στάς, βέλος ὦκ' διαμπερές ἐξέρυσ' ὦμον·
Αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
Δὴ τότε ἔπειτ' ἤρᾱτο βοὴν ἀγαθὸς Διομήδης·
Κλῦθί μοι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη· 115
Εἰ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης

των. Compare Od. H. 122. A. 193. Hence ἔρκεα ἀλώων may be rendered *garden-walls*. But ἀλώη is a *threshing-floor* in Il. E. 499. Y. 496. and elsewhere; or, rather, a place in the open air for treading out the corn.

92. ἔργα. *Arboreta*: from v. 90. Clarke improperly translates it *segetes*.

95. Λυκάονος ἀγλαὸς υἱός. Pandarus.

99. γύαλον. The interior cavity of the breastplate, which was convex outward. Schol. τὸ κοῖλον τοῦ θώρακος. This is its only sense in Homer; whence the epithet *κραταιγύαλος* in Il. T. 361.

100. διέσχε. Scil. ἐαντόν. Many transitives are thus used as neuter, with an ellipsis of this pronoun: especially ἄγειν, βάλλειν, ἐλαύνειν, ἔχειν, and διδόναι. See Matt. Gr. Gr. §. 496, 1.

109. πέπον. See on Il. B. 235.—καταβήσσο. The imperative of καταβήσσομαι, which is one of the class of verbs mentioned on Il. B. 35.

113. στρεπτοῖο. *Flexible*: from στρέφω.

The breastplate, here called χιτῶν, was of two kinds, one of which consisted of a double lamina of inflexible metal; hence called θώραξ στατός, or the *upright breastplate*. The other, generally formed of hides of beasts strengthened with pieces of metal, connected by chains or hooks, and flexible, seems to be that which is here denominated by the general term χιτῶν στρεπτός. Of this species there were other particular names, according to their formation; as, for instance, the θώραξ ἀλυσιδωτός, *κρικωτός*, &c. So Virg. *Æn.* III. 467. *loricam consertam hamis*.

115. κλῦθί μοι. In Il. A. 37. κλῦθι is followed by a genitive. The dative seems here to be used, as the verb includes the notion of *favour* and *assistance*. It is observable that it is only in the imperative that this verb has a double construction.

116. μοι καὶ πατρί. That is, πατρί μου. See on Il. Δ. 219.

Δηίῳ ἐν πολέμῳ, νῦν αὖτ’ ἐμὲ φίλαι, Ἀθήνη·
 Δὸς δέ τέ μ’ ἄνδρα ἐλεῖν, καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν,
 Ὅς μ’ ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδὲ μέ φησι
 Δηρὸν ἔτ’ ὄψεσθαι λαμπρὸν φάος ἡέλιοιο. 120
 Ὡς ἔφατ’ εὐχόμενος· τοῦ δ’ ἔκλυε Παλλὰς Ἀθήνη,
 Γυῖα δ’ ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθεν·
 Ἀγχοῦ δ’ ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 Ἐν γάρ τοι στήθεσσι μένος πατρῷον ἦκα 125
 Ἀτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότης Τυδεύς.
 Ἀχλὺν δ’ αὖ τοι ἀπ’ ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 Ὅφρ’ εὖ γινώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 Τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ’ ἵκηται,
 Μή τι σύγ’ ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 Τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη
 Ἐλθῇς ἐς πόλεμον, τὴν γ’ οὐτάμεν ὀξεί χαλκῷ.
 Ἦ μὲν ἄρ’ ὥς εἰποῦς ἀπέβη γλανκῶπις Ἀθήνη·

118. The Scholiast understands ἐλεῖν in the sense of ἐν χερσὶν ἔχειν, instead of its usual acceptation *interficere*; but the construction is an instance of what is called by grammarians ὑστερον πρότερον, in which the order of thought is anticipated, the two members of the sentence presenting themselves simultaneously to the mind of the speaker. Similar examples are frequent in Homer. Compare Il. A. 251. Od. Δ. 208. 723. Thus also Xen. Mem. III. 5. 10. τροφήν καὶ γένεσιν. Virg. Æn. I. 264. *moresque viris et mœnia ponet*; for *mœnia et mores*. This figure, however, more frequently occurs in cases of violent emotion as in the present instance, and in Virg. Æn. II. 353. *moriāmur, et in media arma ruamus*.

120. ὄψεσθαι φάος ἡέλιοιο. See on Il. A. 88.

124. μάχεσθαι. Infin. for imperative. So again in v. 130. and οὐτάμεν in v. 132. See on Il. A. 20. The verb is rarely followed by a dative with ἐπί. Compare, however, v. 244. Φ. 26.

127. ἀχλὺν δ’ αὖ τοι κ. τ. λ. For the present purpose it was necessary that the mortal film should be removed from the eyes of Diomed, in order that he might distinguish the gods who were opposed against him, as they did not render themselves generally visible. See on Il. B. 182. As soon as this purpose was effected, in wounding Venus and Mars, the Scholiast observes that the gift was recalled; and in Il. Z. 123. Diomed is ignorant whether Glaucus is a man or god. Thus Venus discloses to Æneas the gods who were engaged against Troy, in Æn. II. 604. *Adspice*;

namque omnem, quæ nunc obducta tuenti Mortales hebetat visus tibi, et humida circum Caligat, nubem eripiam. In the same manner Michael discovers to Adam the events of futurity in Milton, P. L. XI. 411. *to nobler sight Michael from Adam's eye the film removed*. Somewhat parallel are the examples of Hagar and Balaam in the Old Test. Gen. xxi. 14. Numb. xxii. 31. Compare also Luke xxiv. 31. Apoll. Lex. ἀχλὺς· ἡ τῶν ὀφθαλμῶν σκότωση.

128. ὅφρ’ εὖ γινώσκῃς. The subjunctive mood, with the particles ὅφρα, ἵνα, and the like, is correctly used only after verbs of present or future, and the optative after verbs of past time. See on Il. A. 26. In cases, however, where the verb which depends upon the conjunction shews a present action, the subjunctive may be used, though the preceding verb be in the past time. Thus, in the present instance, the verb γινώσκῃς denotes a present consequence of the past action, ἀχλὺν ἀφελόν. The distinction will be clearly seen by comparing a passage of Plato in reference to this action of Minerva; Alcib. II. in *fine*. ὥσπερ τῷ Διομήδει φησὶ τὴν Ἀθηναῖν Ὅμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλὺν, ὅφρ’ εὖ γινώσκει ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα. Here the action is no longer present, and ὅφρα γινώσκῃς would be a solecism. It has been already observed, however, that Homer, in the earlier state of the language, did not always adhere to the niceties of grammatical construction. See Matt. Gr. Gr. §. 518.

129. πειρώμενος. *Congressus pugna*. HEYNE.

- Τυδείδης δ' ἔξαυτις ἰὼν προμάχοισιν ἐμίχθη·
 Καί, πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
 Δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥστε λέοντα,
 "Ον ρά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις οἷεσσι
 Χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐ δὲ δαμάσῃ·
 Τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 'Αλλὰ κατὰ σταθμοὺς δύνει· τὰ δ' ἐρῆμα φοβεῖται· 140
 Αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησσι κέχυνται,
 Αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 "Ως μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.
 "Ενθ' ἔλεν 'Αστύνοον καὶ Ὑπείνορα, ποιμένα λαῶν·
 Τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρὶ, 145
 Τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὤμον
 Πληξ'. ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν, ἥδ' ἀπὸ νώτου.
 Τοὺς μὲν ἔασ', ὃ δ' "Αβαντα μετώχετο, καὶ Πολύειδον,
 Υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 Τοῖς οὐκ, ἐρχομένοις, ὃ γέρων ἐκρίνατ' ὀνείρους, 150
 'Αλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
 Βῆ δὲ μετὰ Ξάνθον τε, Θόωνά τε, Φαίνοπος υἱέ,
 "Αμφω τηλυγέτω· ὃ δὲ τείρετο γήραι λυγρῷ,
 Υἱὸν δ' οὐ τέκετ' ἄλλον, ἐπὶ κτεάτεσσι λιπέσθαι.
 "Ενθ' ὄγε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155

135. μεμαῶς. For μεμαότα, in reference to Τυδείδης in the preceding line, instead of μιν in the succeeding line. With the following simile compare Virg. *Æn.* XII. 4.

138. αὐλῆς. *A sheep-pen.* Properly, *any enclosure exposed to the wind*; from αὖω, *spiro*. See on Il. *Ω.* 161. The critics, ancient and modern, have raised instead of removing difficulties in this passage, which is in itself sufficiently intelligible.

139. τοῦ. Scil. *λέοντος*.—προσαμύνει. Scil. *Pastor*.—Of the force of the particle τε in this line see on Il. *Α.* 81.

140. σταθμούς. Plural for singular. See Matt. Gr. Gr. §. 292. Eustath. σταθμοί· τὰ ἐν τοῖς ἀγροῖς ζωστάσια, αἱ ἐπαύλεις· καὶ ὅλως κατοικίαι ἀγροτικαί. Anglicè: *a shepherd's cot*. Il. *Β.* 470. σταθμὸν ποιμνῆιον.—τὰ δ' ἐρῆμα φοβεῖται. Schol. Venet. πρὸς τὸ σημαίνον· καὶ οὐ πρὸς τὸ ῥητὸν τοῦτο ἐπήγαγεν. See on Eurip. Phœn. 1303. Pent. Gr. p. 377. There is no occasion, with Eustathius, to supply πρόβατα or θρέμματα.

141. αἱ μὲν τ' ἀγχιστῖναι κ. τ. λ. *They are tumbled together, one upon another, in a heap: and the lion, having selected his prey, retires from the fold.* Schol. τὸ ἀγχιστῖναι δηλοῖ μὲν τὸ πυκναῖ· γίνεται δὲ παρὰ τὸ ἀγχι ἐστάναι, ὃ ποιοῦσιν αἱ οἶες, διὰ φό-

βον πυκνούμεναι. And again: κέχυνται· κείνται ἄθροαι. Compare Od. *X.* 387. 389. The last of these lines is merely ornamental, and it is supposed by some to be spurious; but the two must at all events stand or fall together, as the article, i. e. the pronoun in the rejected line is evidently opposed to αἱ δ' ἀγχιστῖναι in the preceding. In ἐμμεμαῶς the preposition is redundant.

146. κληῖδα. Ionice for κλεῖδα, *the collar-bone*. In Il. *Φ.* 117. κληῖδα παρ' αὐχένα.

150. The participle ἐρχομένοις must be taken absolutely; *euntibus*, i. e. *cum ad bellum abirent*: as infra v. 198. And, indeed, ἐρχομαι is frequently used to signify *abeo*. Compare Il. *Μ.* 343. *Ο.* 221. *Π.* 741. *Υ.* 24. and elsewhere. The difficulty which the commentators have experienced in this line arose from construing the adverb οὐκ with ἐρχομένοις, which can only be referred to ἐκρίνατο. The only rational interpretation of which the passage admits, is this: *Eurydamas had neglected to employ the gift of divination by dreams, in order to ascertain the fate of his sons, at the time of their departure to the war.*

153. τηλυγέτω. See on Il. *Γ.* 175.

Ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
Λεῖπ'· ἐπεὶ οὐ ζῶοντε μάχης ἔκνοστήσαντε
Δέξατο, χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

Ἔνθ' ὤϊας Πριάμοιο δῶυ λάβε Δαρδανίδαο
Εἰν ἐνὶ δίφρῳ ἐόντας, Ἐχήμενά τε, Χρόμιόν τε. 160
Ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ
Πόρτιος, ἥ ἐ βοῶς, ξύλοχον κάτα βοσκομενάων·
Ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
Βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
Ἴππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
Βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
Εὗρε Λυκάονος υἱὸν ἀμύμονά τε, κρατερόν τε·
Στῇ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἤνδα· 170

Πάνδαρε, ποῦ τοι τόξον, ἰδὲ πτερόεντες οἴστοι,
Καὶ κλέος; ὧ οὐτις τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
Οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
Ἄλλ' ἄγε, τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
Ὅστις ὅδε κρατεῖ, καὶ δὴ κακὰ πολλὰ ἔοργε 175
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
Εἰ μὴ τις θεός ἐστι, κοτεσσάμενος Τρώεσσιν,
Ἴρῶν μηνίσας, χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεία, Τρώων βουλευφόρε χαλκοχιτώνων, 180

156. ἀμφοτέρω. This is the accusative dual; and the construction is similar to Il. A. 182.

158. χηρωσταί. By this term were designated the nearest surviving relations of a family, in which there were no legitimate or adopted children to succeed to the possessions. Schol. Villos. οἱ τὸν χῆρον οἶκον διανεμόμενοι κληρονόμοι. To die without an heir was looked upon, in those times, as a source of additional regret. Compare Pind. Olymp. X. 106.

161. ἐξ αὐχένα ἄξῃ. A tmesis for ἐξέξῃ, *frangere solet*. It is observable, that Homer constantly uses the subjunctive in comparisons, after particles of all kinds, as denoting a thing of usual occurrence. Thus, also, with the relative ὅς, infra v. 138. This construction is analogous to that with the particles ὅταν, ἐπειδὴν, &c. See on Il. A. 168. Matt. Gr. Gr. 521. Obs. 3.

164. βῆσε. *Decidere fecit, dejecit*. See on Il. A. 144.

174. Διὶ χεῖρας ἀνασχών. See on Il. A. 351. In this address we recognize at

once the prototype of the *Pius Æneas* of Virgil.

177. εἰ μὴ τις θεός ἐστι, κ. τ. λ. This must be referred to the words τῷδ' ἔφες βέλος in v. 174.

178. ἱρῶν. We must supply *ἐνεκα*. The duty of men to the gods seems to have consisted, according to Homer, entirely in sacrifice. Several other marks of honour, such as songs, vows, &c. seem to have been grateful to them; but sacrifices, performed or neglected, were alone effectual to the success or failure of an enterprise. Compare Il. A. 474. I. 530. *et passim*; and see Mitford's *Hist. of Greece*, vol. I. p. 115. We cannot help remarking the striking difference in this respect between the early heathen nations, and the people of the true God; more particularly as the rites themselves evidently originated in the same primordial source. See Psalm l. 8. li. 16. With the closing sentiment we may compare Ovid. Trist. V. *Plus valet humanis viribus ira dei. Seneca: Gravis ira regum est: quanto magis dei, qui rex regum.* Compare also Ps. ii. 12. xc. 11.

- Τυδείδῃ μιν ἔγωγε δαΐφρωνι πάντα εἴσκω,
 Ἀσπίδι γιγνώσκων, ἀνλώπιδι τε τρυφαλείῃ,
 Ἴππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ θεός ἐστιν.
 Εἰ δ' ὅγ' ἀνὴρ, ὅν φημι, δαΐφρων Τυδέος υἱός,
 Οὐχ ὅγ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 Ἔσθηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,
 Ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ·
 Ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
 Δεξιὸν, ἀντικρὺ διὰ θώρηκος γυάλοιο·
 Καί μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προΐάψειν, 190
 Ἐμψης δ' οὐκ ἐδάμασσα· θεός νύ τις ἐστὶ κοθήεις.
 Ἴπποι δ' οὐ παρέασι, καὶ ἄρματα, τῶν κ' ἐπιβαίην.
 Ἀλλὰ πον ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 Καλοὶ, πρωτοπαγεῖς, νεοτευχές· ἀμφὶ δὲ πέπλοι
 Πέπτανται· παρὰ δέ σφιν ἐκάστω διζυγες Ἴπποι 195
 Ἔστασι, κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 Ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 Ἐρχομένῃ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 Ἴπποισὶ μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 Ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 Ἀλλ' ἐγὼ οὐ πιθόμην, (ἦτ' ἂν πολὺ κέρδιον ἦεν,)
 Ἴππων φειδόμενος, μή μοι δεινόιατο φορβῆς,

182. ἀσπίδι γιγνώσκων. For διὰ ἀσπίδος. So Soph. Œd. C. 323. αὐδῇ δ' αὐτίκ' ἔξεστιν μαθεῖν. Similar instances abound. But see Matt. Gr. §. 401. 2. Obs. 1.—Of the ἀνλώπις τρυφαλείῃ, see on Il. Γ. 337.

186. νεφέλῃ εἰλυμένος ὦμους. Horat. Od. I. 2. 31. Nube candentes humeros amictus Augur Apollo.

187. τούτου βέλος κιχήμενον. The arrow which reached him. In Il. Α. 451. the genitive, which here depends upon the participle κιχήμενος, is omitted, and, to complete the construction, the verb φθάνω is followed by the pronoun in the accusative. After ἄλλῃ, we must supply ὁδῷ, as in Il. Α. 120.

190. Ἀἰδωνῇ προΐάψειν. See on Il. Α. 3. and of ἔμψης, in the next line, on v. 562.

192. Ἴπποι δ' οὐ παρέασι, κ. τ. λ. There seems to be no immediate connexion between this part of the speech of Pandarus and the preceding: Heyne objects to it, as loquacious and tiresome, and considers it as an interpolation of some later rhapsodist. These lengthened harangues, however, are not inconsistent with the manners of the heroic ages; and the narration is perfectly suited to the character of Pandarus.

196. κρὶ. By apocope, not (says Eustathius) from the feminine κριθή, but the neuter κρῖνον, a bearded kind of grain, most probably *barley*. Damm supposes that, with the epithet λευκὸν, with which it is usually found in Homer, it signifies *oats*; but it is certain that the eastern nations fed their horses with barley. See I Kings iv. 28. and compare Herod. II. 36. We are informed also by Hasselquist, in his Travels, p. 129. that on the plains of Jericho the Arabs still grow barley for their horses. It is probable that the adjective λευκὸν is used in contradistinction to another species of grain, called μελάνθιον, and by the Latins *Nigella*. Whether the ὀλύραι were a herb, or a grain, is not easily determined. Eustathius seems to think it a species of *rye*; and so Pliny, N. H. XVIII. 8. who explains it by *zea* and *arinca*; and observes, *jumentis dari ab Homero dicta*. In Ezek. iv. 9. LXX. it is given as the interpretation of the Hebrew *Cusmeth*, which we translate *fitches*; i. e. *vetches*. But it seems most probable that Homer intended the grain called *spelt*. See *Celsii Hierobot.* T. II. p. 99. Jerom. Comment. on Ezek. T. III. p. 722. After all, however, the question is mere matter of curiosity.

202. Ἴππων φειδόμενος. Eustathius has

- Ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ‘Ως λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 Τόξοισι πίσυνος· τὰ δέ μ’ οὐκ ἄρ’ ἔμελλεν ὀνήσειν· 205
 Ἥδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδείδῃ τε, καὶ Ἀτρείδῃ· ἐκ δ’ ἀμφοτέροισιν
 Ἀτρεκὲς αἶμ’ ἔσσευα βαλὼν· ἥγειρα δὲ μᾶλλον.
 Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἥγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίψ.
 Εἰ δέ κε νοστήσω, καὶ ἐσόψομαι ὀφθαλμοῖσι
 Πατρίδ’ ἐμὴν, ἄλοχόν τε, καὶ ὑπερεφές μέγα δῶμα,
 Αὐτίκ’ ἔπειτ’ ἀπ’ ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 Εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην, 215
 Χερσὶ διακλάσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.
 Τὸν δ’ αὖτ’ Αἰνείας, Τρώων ἀγὸς, ἀντίον ἦνδα·
 Μηδ’ οὕτως ἀγόρευε· πάρος δ’ οὐκ ἔσσεται ἄλλως,
 Πρίν γ’, ἐπὶ νῶ τῷδ’ ἀνδρὶ σὺν ἵπποισι καὶ ὄχεσφιν
 Ἀντιβίην ἐλθόντε, σὺν ἔντεσι πειρηθῆναι. 220
 Ἄλλ’ ἄγ’, ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 Οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 Κραιπνὰ μάλ’ ἔνθα καὶ ἔνθα διωκόμεν, ἥδὲ φέβεσθαι.
 Τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 Ἄλλ’ ἄγε, νῦν μᾶστιγα καὶ ἡνία σιγαλόεντα

totally misunderstood this passage, in attributing this conduct of Pandarus to parsimony, of which there is no reason to suppose him guilty. The plain sense of the words, and the additional explanation of them in the following line, evidently refer to the difficulty of procuring provender in a besieged city.

203. εἰλομένων. In urbe inclusis: from εἴλω, to shut up, to confine: and so in Il. Σ. 287. Q. 162. Hence, by an easy transition, to collect, to assemble: infra v. 782. With the sense of this passage Heyne compares, after Köppen, Herod. I. 190. μάχῃ ἐσσωθέντες κατελήθησαν εἰς τὸ ἄστυ.—ἄδδην. To satiety. Poeticè for ἄδην, from ἄδω, satio.

208. ἀτρεκὲς αἶμα. Pandarus says he is sure it was real blood that followed his arrow: because it was anciently a custom, particularly among the Spartans, to have ornaments and figures of a purple colour on their breast-plates, that the blood they lost might not be seen by the soldiers, and tend to their discouragement. Plutarch, in his *Instit. Lacon.* takes notice of this point of antiquity. POPE. Schol. Villos, on Il. A.

459. Λυκοῦργος ἐνομοθέτησε Λακεδαιμονίους ἐσθῆτα φοινικὴν ἐν τοῖς πολέμοις φορεῖν, ἵν’ εἰ τρωθεῖη τις, λαμβάνῃ τοὺς πολεμίους διὰ τὸ ὁμόχραν. See also Ælian. V. H. VI. 6. Val. Maxim. II. 6.

214. ἀπ’ ἐμεῖο κάρη τάμοι. A tmesis, for ἀποτάμοι. See also on Il. A. 415.

215. ἐν πυρὶ θείην. See on Il. B. 340. and of the singular use of the optative after εἰ μὴ, on v. 261.

218. The adverb πάρος is here followed by πρίν, and the construction is precisely that of πρίν doubled. See on Il. A. 97. and compare Od. B. 127. The order of the following lines is this: πρίν νῶ, ἐπελθόντε (κατ’) ἀντιβίην σὺν ἵπποις καὶ ὄχεσι τῷδ’ ἀνδρὶ, πειρηθῆναι (αὐτοῦ) σὺν ἔντεσι. The Attic dual νῶ occurs again in Od. O. 475. II. 306; elsewhere Homer has νῶϊ, as in v. 224.

222. Τρώϊοι ἵπποι. See below on v. 265.

226. σιγαλόεντα. Splendid, beautiful. Eustat. on Il. X. 468. σιγαλόεντα· τὰ σιγὴν δηλαδὴ ἐμποιοῦντα δι’ ἐκπληξιν. Others, however, among whom are Heyne and P. Knight, derive it, by means of the insertion of the Æolic digamma from σια-

Δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
'Ηὲ σὺ τόνδε δέδεξο, μελήσουσι δ' ἐμοὶ ἵπποι.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππω· 230

Μᾶλλον ὕφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
Οἴσετον, εἴπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.

Μὴ τῷ μὲν δεῖσαντε μαθήσετον, οὐδ' ἐθέλητον
'Εκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε· 235

Νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
Αὐτῷ τε κτείνῃ, καὶ ἐλάσῃ μώνυχας ἵππους.

'Αλλὰ σύ γ' αὐτὸς ἔλαυνε τέ ἄρματα καὶ τεῶ ἵππω,
Τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξεῖ δουρί.

ὦς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
'Εμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240

Τοὺς δὲ ἶδε Σθέnelος, Καπανῆιος ἀγλαὸς υἱός,
Αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·

Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
"Ανδρ' ὀρώω κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι, 245

"Ἴν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδὼς,
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·

Αἰνείας δ', υἱὸς μὲν ἀμύμονος Ἀγχίσαο

Εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτῃ.

λοῶ, *variatio*. Hesych. σιαλῶσαι ποικίλαι. See Taylor's *Lect. Lysiac*. p. 703. The former interpretation appears the most probable; and is precisely similar to a common expression of our own: *to be struck dumb with admiration*.

227. ἵππων ἀποβήσομαι. *I will alight from the chariot*. This is the ordinary sense of ἀποβαίνειν, and there is no reason against retaining it here, though the commentators in general have understood it differently. Eustath. τὸ πεζεῖσθαι τοῦ ἄρματος, ἵππων ἀποβῆναι λέγει· οὕτω δὲ τις ἀποβαίνει καὶ νηός. But it was not unusual for the warrior to quit the chariot, and fight on foot. In the ensuing engagement between Pandarus and Diomed, the latter is certainly on the ground, while Sthenelus remains at hand with the horses. Pandarus, however, does not alight, as it appears from v. 294. and hence arises a difficulty in v. 291. as it seems scarcely possible that he should have received the wound to which his death is attributed, from an antagonist in a lower position than himself. But it should be recollected, that the chariots of the ancients were built extremely low; by which the circumstance will be readily accounted for. Wakefield endeavours to ex-

plain it, somewhat ingeniously, upon the mathematical principles of projection.

231. εἰωθότι. *Scil. ἡνιοχεῖν αὐτοῦς*, as supplied by the Scholiast.

233. μὴ τῷ μὲν δεῖσαντε κ. τ. λ. *Scil. Cavendum est ne, &c.* See on Il. A. 26. The verb ματᾶν properly signifies, *to lose time, to hesitate*: from the adverb μάτην. Compare Il. II. 474. Ψ. 510. Hence, in this place, *to be restive*. Damm has illustrated its meaning by the words of Terence; *moves quidem, sed nihil promoves*. Of the subjunctive form ματῆσομαι, see on Il. A. 62.

240. ἐμμεμαῶτ'. That is, ἐμμεμαῶτι, *scil. Τυδείδῃ*. Compare vv. 142. 143. The versions improperly render it *impetu concitati*, in reference to Æneas and Pandarus, by which means there is a change from the plural to the dual, and then to the plural again in the verb ἔχον. In the preceding line, to avoid the jingle of the same termination, Heyne proposes to read *φώνησαν, καὶ ἐς ἄρματα*.

245. ἵν' ἀπέλεθρον. *Robur immensum*. Schol. ἄμετρον, πολλήν. From a intensive, and πέλεθρον, *an acre*. In what follows, the Scholiast notices the change of construction, for *τούτων ὁ μὲν ἐστί*.

- Ἄλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτω
Θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης. 250
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
Μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σε πεισέμεν οἶω.
Οὐ γὰρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
Οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν.
Ὅκνειώ δ' ἵππων ἐπιβαινέμεν· ἀλλὰ καὶ αὐτῶς 255
Ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔα Παλλὰς Ἀθήνη.
Τούτῳ δ' οὐ πάλιν αὖτις ἀποίσειτον ὠκέες ἵπποι
Ἀμφῶ ἀφ' ἡμέων, εἰ γοῦν ἕτερός γε φύγησιν.
Ἄλλο δέ τοι ἑρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
Αἴκεν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ, 260
Ἀμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
Αὐτοῦ ἐρυκακέειν, ἔξ ἄντυγος ἡνία τείνας·
Αἰνεῖαι δ' ἐπαΐξαι μεμνημένος ἵππων,
Ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.
Τῆς γάρ τοι γενεῆς, ἥς Τρωῖ περ εὐρύοπα Ζεὺς 265

252. μή τι φόβονδ' ἀγόρευ'. There is an ellipsis of the verb *τρέπασθαι*; and so again in Il. II. 697. Of this there is no mention in Lamb. Bos. It may be remarked, that the advice of Sthenelus did not intend that Diomed should quit the field, but merely that they should retire into their own ranks; a resource, of which the greatest heroes did not disdain to avail themselves in cases of imminent peril. Thus in Il. X. 408. Hector himself is retreating towards his phalanx, when Ajax brings him to the ground with an enormous stone. In reference to this custom, Heyne adduces Pind. Nem. IX. 64. ἐν γὰρ δαιμονίοισι φόβοις φεύγοντι καὶ παῖδες θεῶν. See Mitford's *Hist. of Greece*, vol. I. p. 162.

253. ἀλυσκάζοντι μάχεσθαι. That is, ἀλυσκάζειν τὴν μάχην. See on Il. A. 258. and compare Od. P. 581. X. 330. In Il. Z. 443. the construction seems to be elliptical. Examples of the simple form ἀλυσκω, from which ἀλυσκάζω is formed by paragoge, repeatedly occur. The use of the participle instead of the infinitive is not unusual. Thus in Isocr. Panath. p. 268. E. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνειν. See Matt. Gr. Gr. §. 550. Obs. 4. The Scholiast explains γενναῖον by ἐγγενές, πάτριον. In later writers it signifies *noble*: but it does not recur in Homer.

255. ὀκνειώ. *Nolo*.

258. εἰ γοῦν ἕτερός γε φύγησιν. This construction of εἰ with the subjunctive is peculiar to Homer, and the Ionic and Doric writers. Compare Il. I. 318. A. 116. M. 224.

245. O. 16. II. 30. 559. Herod. II. 13. 52. VII. 161. VIII. 49. Pind. Pyth. IV. 473. Nem. VII. 16. Theocrit. Id. XXV. 45. See Bruck on Aristoph. Plut. 116. Matt. Gr. Gr. 525. 7. b.

262. ἐξ ἄντυγος ἡνία τείνας. The *άντυξ* was a raised semicircle in front of the chariot; to the top of this was attached a peg, upon which the reins were fixed, when it was necessary to stop the horses. In some chariots there was a corresponding semicircle behind, as in that of Juno, *infra* v. 728. where the Venetian Scholiast observes: *άντυγες· τὰ ἐπὶ τοῦ δίφρου ἡμίκυκλα, ἐνθεν καὶ τὰ ἡνία ἐξάπτονται*. See Hemsterhuis on Lucian. T. I. p. 279. In general, however, *άντυξ* is any external rim or border. Thus we have *άντυξ ἀσπίδος*, Il. Z. 118. O. 645. and *άντυξ κιθάρας*, in Eur. Hippol. 1131. See Monk *in loco*.

265. ἥς Τρωῖ περ κ. τ. λ. Which Jupiter bestowed upon Tros: so that, according to Eustathius' opinion, the translators are mistaken, who turn Τρωῖοι ἵπποι, the Trojan horses, in v. 222. where Æneas extols their qualities to Pandarus. The same author takes notice, that frauds in the case of horses have been thought excusable in all times, and commends Anchises for this piece of theft. Virgil was so well pleased with it, as to imitate this passage in Æn. VII. 280. *Absenti Æneæ currum, geminosque jugales Semine ab ætherio, spirantes naribus ignem, Illorum de gente, patri quos Dædala Circe Supposita de matre nothos furata creavit*. POPE. See Apollod. Bibl. II. 5. 9. and of the epithet *εὐρύοπης*, on Il. A. 498.

- Δῶχ', υἱὸς ποινην Γανυμήδεος· οὐνεκ' ἄριστοι
 Ἴππων, ὅσσοι ἔασιν ὑπ' ἧῶ τ' ἡελίον τε·
 Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 Λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 Τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλης. 270
 Τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 Τῷ δὲ δὴ Αἰνεία δῶκε, μήστωρε φόβοιο.
 Εἰ τοῦτω κε λάβοιμεν, ἀροίμεθα κε κλέος ἐσθλόν.
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 Τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκείας ἵππους. 275
 Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος νιέ,
 Ἥ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·
 Νῦν αὖτ' ἐγχεῖν πειρήσομαι, αἶκε τύχοιμι.
 Ἥ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 280
 Καὶ βάλε Τυδείδαο κατ' ἀσπίδα τῆς δὲ διὰ πρὸ
 Αἰχμὴ χαλκείῃ πταμένη θώρηκι πελάσθη.
 Τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
 Βέβληαι κενεῶνα διαμπερές, οὐδέ σ' οἴω
 Δηρὸν ἔτ' ἀνσχέσσεσθαι, ἐμοὶ δὲ μέγ' εὖχος ἔδωκας. 285
 Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 Ἥμβροτες, οὐδ' ἔτυχες· ἀτάρ οὐ μὲν σφωὶ γ' οἴω
 Πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἑτέρον γε πεσόντα

268. τῆς γενεῆς. Scil. τινὰς, and τῆς for ταύτης. The genitive is frequently put after verbs transitive, with the accusative of the indefinite pronoun τις understood. This is expressed in English by the word *some*, and, in the singular, by the omission of the article. Thus in Il. I. 214. *πάσσε δ' ἄλδος θείοιο*, *he sprinkled salt over it*. Compare Il. Ξ. 121. X. 325. Od. I. 225. O. 98. Herod. III. 11. IV. 172. Eurip. Hec. 614. So also in Exod. xxix. 7. 20. Levit. x. 18. Prov. xxii. 9. LXX. Marc. ii. 21. The same ellipsis occurs also in Latin. Thus, Tacit. Germ. 15. *Mos est civitatibus ultro et viritum conferre principibus vel armentorum vel frugum*; scil. *aliquam partem*. See Matt. Gr. Gr. §. 356. b. Bos Ellips. Gr. 176. The words τῆς γενεῆς are repeated from v. 265. the intervening lines being parenthetical.

269. ὑποσχών. *Submittens*. Schol. ὑποβαλὼν.—Eustathius notices another reading, *θηλέας*, with the accent on the penultima, for *θηλείας*. But *θηλὺς*, *ἡδύς*, and the like, in Homer, have generally but two terminations; as in Il. T. 97. *Ἥρην, θῆλυς ἐοῦσα*. Compare K. 216. Ψ. 409. Od. M. 369. We have, however, the feminine *θηλεία* in Il. B. 767. O. 7. A. 680.

270. γενέθλης. Some MSS. have γενέθλη,

which is at least as good a reading. If admitted, it will be in apposition with ἔξ. As the text now stands the construction is, *ἐξ ὧν γενέθλης ἐγένοντο αὐτῷ ἐξ ἐν μεγάροισι*.

275. τῷ δὲ τάχ' ἐγγύθεν ἦλθον, κ. τ. λ. See on Il. A. 567.

287. ἡμβροτες. The verbs *ἀμβροτεῖν* and *ἀβροτάζειν* (Il. K. 65.), signifying *to go astray*, *to err*, *to miss*, have been derived from *ἀβρότη* (*Ion. fæm. of ἀβροτος*), which is the epithet of νύξ in Il. Ξ. 78. and elsewhere, and is sometimes used substantively of *the night*. So also in Od. A. 329. *ἀμβροτος νύξ*. They are accordingly said to mean properly, *to go astray in the darkness of the night*. Eustathius, indeed, explains the latter verb by τοῦ βρότου ἀποτυγχάνειν ἐν ὁδοῖ, and in this sense it is referred to *ἀβροτος*, as denoting *mortalibus carens*, in Æsch. Prom. 2. *ἀβροτον εἰς ἐρημίαν*. Hence also the Scholiast on Il. Ξ. 78. *ἀβρότη ἐν ᾧ φῶς οὐ γίνεται*. That such, however, is not the meaning of the adjective in Homer, is clear from its being convertible with *ἀμβρόσιος*. See on Il. A. 529. B. 57. Neither is it certain that *ἀβροτος* is the true reading in the passage cited from the Prometheus. Buttman accurately traces both forms by a regular chain from *ἀμαρτάνω*.

Αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.

᾽Ως φάμενος προέηκε, βέλος δ' ἵθυνεν Ἀθήνῃ 290

ῥίνα παρ' ὀφθαλμόν· λευκοὺς δ' ἐπέρησεν ὀδόντας.

Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,

Αἰχμὴ δ' ἐξελύθη παρὰ νείατον ἀνθερεῶνα.

Ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ

Αἰόλα, παμφανόωντα· παρέτρεσαν δὲ οἱ ἵπποι 295

᾽Ωκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι, δουρὶ τε μακρῷ,

Δείσας, μήπως οἱ ἐρυσάιατο νεκρὸν Ἀχαιοί.

Ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε, λέων ὥς, ἀλκὶ πεποιθώς.

Πρόσθε δὲ οἱ δόρυ τ' ἔσχε, καὶ ἀσπίδα πάντοσ' εἴσῃν, 300

Τὸν κτάμεναι μεμαώς, ὅστις τοῦ γ' ἀντίος ἔλθοι,

Σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ

Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,

289. *ταλαύρινον*. *Fortem*: from *ταλάω*, *sustineo*, and *ρίνός*, *cutis*. The derivation is analogous to that of *ταλασίφρων*, *ταλασι-κάρδιος*, &c. Eustathius explains it by *εὐ-τολμος*, *ισχυρός*. As an epithet of Mars, it occurs again in *Il. Y. 78. X. 267*. In the preceding line, Barnes proposes to expunge the particle *γε* after *πρὶν* in both cases, but Clarke justly observes, that the repetition imparts a degree of elegance to the verse: neither is it entirely without its limiting import. In the other two places, its proper signification is clearly discernible. See on *Il. A. 60*.

291. *ρίνα*. Subaud. *κατά*. See on v. 227.

292. *γλῶσσαν πρυμνὴν*. The root of the tongue. Eustath. *πρυμνόν* τὸ ἔσχατον. And so Hesychius. From the same root, *περάω*, *ad finem perduco*, came the noun *πρέμνον*, *stirps*. See *Pent. Gr. Lex. v. αὐτόπρεμνος*, and compare *Il. M. 149*.

293. *ἐξελύθη*. *Was spent*: i. e. its force was exhausted: in which sense the verb *λύεσθαι* and its compounds are continually employed, more particularly in reference to the dissolution of death. Thus *infra v. 296*. *λύθη ψυχὴ τε μένος τε*. Hence *λυθῆναι* is used in the sense of *θανεῖν*, as Heyne observes after Eustathius. *Soph. Ant. 1268*. *ἔθανες, ἀπελύθης*. 1314. *ποίω ἀπελύσατο τρόπῳ*. Hence also *λύειν βίον*, and *ἀπολύειν ψυχὴν*, in Euripides. See Hemsterhuis on Lucian, *T. III. p. 356*. Some good MSS. however, here read *ἐξέσθθη*, which is not improbably correct.

297. *Αἰνείας δ' ἀπόρουσε κ. τ. λ.* This protecting of the dead body was not only an office of piety agreeable to the character of Æneas in particular, but looked upon as a matter of great importance in those times. It was believed that the very soul of the

deceased suffered by the body's remaining destitute of the rites of sepulture, as not being else admitted to pass the waters of Styx. See what Patroclus's ghost says to Achilles, in *Il. Ψ. 69*. Hence Virg. *Æn. VI. 325*. *Hæc omnis, quam cernis, inops inhumataque turba est: Portitor ille Charon; hi, quos vehit unda, sepulti. Nec ripas datur horrendas et rauca fluenta Transportare prius, quam sedibus ossa quierunt: Centum errant annos, volitantque hæc littora circum*. Whoever considers this will not be surprised at those long and obstinate combats for the bodies of the heroes, so frequent in the *Iliad*. Homer thought it of such weight, that he has put this circumstance of want of burial into the proposition at the beginning of the poem, as one of the chief misfortunes that befel the Greeks. POPE. See the note on *Il. A. 4*.

299. *ἀλκί*. See on v. 845.

303. *μέγα ἔργον*. This expression, in apposition with a preceding noun, is emphatic, and is intended, in this instance, to draw the attention more forcibly to the amazing size of the stone. Some interpret *ἔργον* of the act of raising the stone, but it is unquestionably the stone itself; and in Xen. *Cyrop. I. 4. 8*. *μέγα χρήμα* is used in a similar manner. So Arist. *Nub. 2. τὸ χρήμα τῶν νυκτῶν*. Herod. *I. 36*. *συνὸς χρήμα μέγα*. We have also in Virg. *Æn. V. 119*. *ingenti mole Chimæram, Urbis opus*. See Hoogeveen on Viger, p. 70.—Virgil has adopted the opinion of the degeneracy of mankind, set forth in this passage, with an additional allowance for the distance of his own age from that of Homer, in *Æn. XII. 899*. *Vix illud lecti bis sex cervice subirent, Qualia nunc hominum producit corpora tellus*. Hence also Juvenal, in allusion to the stone with which Diomed here strikes

Οἶοι νῦν βροτοί εἰς, ὃ δέ μιν ρέα πάλλε καὶ οἶος.
 Τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς
 Ἰσχύϊ ἐνστρέφεται· κοτύλην δέ τέ μιν καλέουσι·
 Θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ὦσε δ' ἄπο ρίνον τρηχὺς λίθος· αὐτὰρ ὃ γ' ἦρος
 Ἔσθη γυνῆς ἐριπὼν, καὶ ἐρείσατο χειρὶ παχείῃ
 Γαίης· ἄμφι δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε.

305

310

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 Εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 Μήτηρ, ἣ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
 Ἀμφι δ' ἐὼν φίλον υἷον ἐχεύατο πῆχυν λευκῷ·
 Πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν,
 Ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων,
 Χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ θυμὸν ἔλοιτο.
 Ἦ μὲν ἐὼν φίλον υἷον ὑπεξέφερε πολέμοιο·
 Οὐδ' υἷος Καπανῆος ἐλήθετο συνθεσίων

315

Aeneas, in Sat. XV. 69. Nam genus hoc vivo jam decrescerebat Homero; Terra malos homines nunc educat atque pusillos. Homer has used the same observation in *Il. M. 383. 449. Y. 287.* from which it has been inferred, that he must have lived long after the Trojan war. *Vell. Paterc. I. 5. Hic longius a temporibus belli, quod composuit, Troici, quam quidam rentur, abfuit. Quo nomine non est mirandum, quod saepe illud usurpat: οἶοι νῦν βροτοί εἰσι.* Gibbon, in his *Miscellaneous Works*, Vol. III. p. 70. has revived this opinion, which had been long since successfully refuted by Barnes, who observes that Nestor makes precisely the same comparison in *Il. A. 272.* between the contemporaries of his youth and of his age. Consequently no argument can be drawn from this passage, in order to set aside the date assigned to the age of Homer in *Prelim. Obs. Sect. I.*—As to the opinion itself, respecting the superior strength and stature of the men of the early ages, it may perhaps have originated in actual fact. There seems indeed to be some authority for the tradition in Holy Writ; though it has been strongly contended that the giants there mentioned were merely tyrannical oppressors. See *Gen. vi. 4. Num. xiii. 34. LXX.* We extract the following, however, from *Augustin. Civit. Dei, XV. 23. Vidi ipse, non solus, sed aliquot mecum, in Uticensi litore molarem hominis dentem tam ingentem, ut si in nostrorum dentium modulos minutatim concideretur, centum nobis videretur facere potuisse; sed illum Gigantis alicujus fuisse crediderim.* See also *Plin. N. H. VII. 16. A. Gell. III. 10. Max. Tyr. Diss. VIII.* The amazing strength, however, with which the ancient heroes are

said to have thrown stones of a vast weight, may be in some measure accounted for by the fact, that their youth were trained to the practice. The same exercise was also common in the oriental nations. *Mos est in urbibus Palestinae*, says St. Jerome, *et usque hodie per omnem Judaeam vetus consuetudo servatur, ut in viculis, oppidis, et castellis rotundi ponuntur lapides gravissimi ponderis, ad quos juvenes exercere se solent, et eos pro varietate virium sublevare; alii ad genua, alii ad umbilicum, alii ad humeros, ad caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes, pondus attollunt.* Pope observes, in his *Essay on Homer's Battles*, that a similar custom still prevails in some parts of Scotland.—With regard to the construction, the optative in a potential signification should properly be accompanied by *ἂν* or *κε*; but in Homer it is sometimes wanting. Thus again in *Il. H. 48.* See on *Il. A. 32.* *Brunck on Arist. Equit. 400. Matt. Gr. Gr. §. 514. 5. Obs.* Of the force of the particle *γε* in this passage see on *Il. A. 60.*

306. κοτύλην. Properly, a little cup: as in *Il. X. 494.* Hence any cavity, as the palm of the hand; and in this place, the hollow of the hip-bone, into which the head of the thigh-bone is inserted. *Eustath. on Il. X. in loc. cit. κοτύλην δὲ φησι τὴν μικρὰν κυπελλίδα· καὶ παλάμης κοίλωμα· καὶ ἡ κατὰ τὸ ἰσχίον τοῦ μηροῦ κοιλότης.*

309. γυνῆς ἐριπὼν. See on v. 539. *infra.*
 310. γαίης. Upon the ground: subaud. κατὰ.

311. καὶ νύ κεν ἔνθ' ἀπόλοιτο. *Schol. ἀντὶ τοῦ ἀπώλετο ἂν.* So again in *Il. P. 70.* and *infra v. 388.* See *Matt. Gr. Gr. §. 508. Obs. 2.*

- Τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης. 320
 ‘Αλλ’ ὅγε τοὺς μὲν εἰὸς ἠρύκακε μώνυχας ἵππους
 Νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας·
 Αἰνείαιο δ’ ἐπαΐζας καλλίτριχας ἵππους
 ‘Εξέλασε Τρώων, μετ’ εὐκνήμιδας Ἀχαιοὺς,
 Δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
 Τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδῃ,
 Νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· αὐτὰρ ὅγ’ ἦρως
 ὦν ἵππων ἐπιβάς ἐλαβ’ ἡνία σιγαλόεντα,
 Αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους,
 ‘Εμμεμαώς· ὃ δὲ Κύπριν ἐπ’ ἔχετο νηλεῖ χαλκῷ, 330
 Γιγνώσκων, ὅτ’ ἀναλκις ἔην θεὸς, οὐδὲ θεάων
 Τάων, αἵτ’ ἀνδρῶν πόλεμον κατακοιρανέουσιν,
 Οὐτ’ ἄρ’ Ἀθηναίη, οὔτε πτολίπορθος Ἐννώ.
 ‘Αλλ’ ὅτε δὴ ρά κίχανε πολλὸν καθ’ ὅμιλον ὀπάζων,
 ἔνθ’ ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
 Ἀκρην οὐτάσε χεῖρα μετάλμενος ὀξεί χαλκῷ
 Ἀβληχρὴν· εἶθαρ δὲ δόρυ χροδὸς ἀντετόρησεν,
 Ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 Πρυμνὸν ὑπὲρ θέναρος· ῥέε δ’ ἄμβροτον αἷμα θεοῖο,
 Ἰχὼρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340

326. ὅτι οἱ φρεσὶν ἄρτια ᾔδῃ. *Quod sibi in animo consentanea novit, sensit* : i. e. he was of a disposition congenial with his own. Hesych. ἄρτια· προσηρμοσμένα. From ἄρω, *apto, conjungo*. The sentiment is the same as that expressed in Il. Δ. 361. τὰ γὰρ φρονέεις, ἅτ’ ἐγὼ περ. The usual signification, however, of ἄρτιος is *prudens* ; i. e. *prudētia consentaneus* : as in Il. Ξ. 92. Od. Θ. 240. ἄρτια βάζειν. Schol. ὑγιὴ καὶ ἀρμόδια. So Eurip. Troad. 417. ἀρτίας ἔχεις φρένας. Ernesti, therefore, would understand the passage thus : *Quia ejus bonis consiliis uti poterat, ob prudentiam*. But this is less satisfactory. It may be observed that εἰδέναι, followed by a neuter plural, has much the same import as the adjective with the verb substantive ; so that ἄρτια ᾔδῃ is equivalent with ἄρτιος ᾔδῃ.

329. μέθεπε. *Sequi fecit*, transitively. See also on Il. Θ. 126.

332. κατακοιρανέουσι. See on Il. B. 207.

333. Ἐννώ. *Bellona*. See Pent. Gr. p. 412. on Æsch. Theb. 45.

334. ὀπάζων. Eustath. κατόπιν διώκων. The Scholiast notices the following varieties in the signification of this verb, viz. to give, as in Il. Θ. 141. to drive along, A. 493. to select, T. 238. These, however, may all be reduced to one general ac-

ception, to send along : which will meet the sense wherever it occurs.

335. ἐνθ’ ἐπορεξάμενος. Scil. αὐτῆς σὺν ἔγχει. HEYNE. See on Il. Δ. 307. Clarke and others understand the interference of Venus, and the wound she receives from Diomed, at the instigation of Minerva, (*supra* v. 131.) in an allegorical sense. To this Heyne justly objects that Venus, in delivering her son, must necessarily be considered as a real agent. See on Il. A. 194.

337. ἀβληχρὴν. *Weak, tender*. Schol. ἀσθενῆ, ἀπαλὴν. So we have in v. 425. χεῖρα ἀραιήν. Some consider the *a* redundant, while others render βληχρὸς *durus*, and make it privative. The former is correct. Compare the note on Il. Γ. 293. and see Valckenær on Theocrit. Adoniaz. p. 218. Eustathius explains the adverb εἶθαρ by εὐθύς.

340. ἰχὼρ. This word is understood by Eustathius to signify, generally, τὸν κατὰ φύσιν μετὰ τροφὴν χυλόν, the nutritious juices produced in the body by food ; but qualified, in the present instance, to imply, by analogy, the ἄμβροτον αἷμα, or blood of the gods. Hence it seems, however, to have been more usually employed in this confined sense ; as in the reply of the wounded Alexander to his flatterers (Plutarch. *de*

Οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 Τοῦνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται.
 ἥ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν·
 Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων
 Κνανέη νεφέλῃ, μή τις Δαναῶν ταχυπώλων,
 Χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ θυμὸν ἔλοιτο.
 Τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης·
 Εἴκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος.

345

Ἥ οὐχ ἄλῃς, ὅττι γυναῖκας ἀνάγκιδας ἡπεροπέυεις;
 Εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἥτε σ' οἴω
 Ῥιγῆσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι.

350

Ὡς ἔφαθ' ἥ δ' ἀλύουσ' ἀπεβῆσατο· τείρετο δ' αἰνῶς.
 Τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴννεμος ἕξαγ' ὀμίλου,
 Ἀχθομένην ὀδύνῃσι· μελαίνετο δὲ χροὰ καλόν.
 Εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἀρηα
 Ἥμενον· ἥερι δ' ἔγχος ἐκέκλιτο, καὶ ταχέ' ἵππῳ·
 Ἡ δὲ, γυνὴ ἔριποῦσα, κασιγνήτοιο φίλοιο,
 Πολλὰ λισσομένη, χρυσάμπυκας ἤτεεν ἵππους·

355

Φίλε κασίγνητε, κόμισαί τε με, δός τε μοι ἵππους,
 Ὅφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἕδος ἐστί·
 Λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ
 Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.

360

Ὡς φάτο· τῇ δ' ἄρ' Ἀρης δῶκε χρυσάμπυκας ἵππους·

fort. Alex.):—Τοξεύμασι δὲ πληγεῖς εἰς τὸ σκέλος, ὡς πολλοὶ συνῆδραμον τῶν πολ-
 λάκις εἰωθότων αὐτὸν θεὸν προσαγορεύειν,
 διαχυθεὶς τῷ προσώπῳ, Τουτὶ μὲν αἷμα,
 ἔφη, ὡς ὁράτε, καὶ οὐκ ἴχῳ, οἷός περ τε
 ῥέει μακάρεσσι θεοῖσι. Milton has imitated
 this passage in his *Par. L. VI. 327. Then*
Satan first Knew pain, and writhed him to
and fro; so sore The griding sword with
discontinuous wound Passed through him;
but th' æthereal substance closed, Not long
divisible, and from the gash A stream of nec-
tarious humour issuing flowed, Sanguine,
such as celestial spirits may bleed;—Yet soon
he healed, &c.

341. οὐ γὰρ σίτον ἔδουσ', κ. τ. λ. Com-
 pare *Il. Z. 142.*

352. ἀλύουσα. *Distracted with pain.*
Schol. ἀδημονοῦσα, καὶ οἷον λύσιν μὴ
εὐρίσκουσα τῶν κακῶν. The verb ἀλύω,
 however, signifies generally *insanio*, what-
 ever be the cause. Compare *Od. Σ. 332.*
 It is observable, also, that the penultima is
 invariably long in the Tragic writers, and
 in Homer always short, except in the single
 instance, probably corrupt, of *Od. I. 398.*
 where the derivation is thus given by Eus-
 tathius: ἀλύειν τὸ ἐν ἄλῃ καὶ παρίσει

τὴν ψυχὴν ἔχειν. See Blomfield's Gloss.
 on *Æsch. Theb. 387.* Perizon. ad *Ælian.*
V. H. IX. 25.

356. ἔγχος ἐκέκλιτο. *Scil. ἐπὶ τῇ γῇ.*
 In the latter member *ἵσταντο* must be sup-
 plied. See on *Il. A. 532.*

357. γυνὴ ἔριποῦσα. That is, from ex-
 haustion: and so again in *v. 370.* Compare
v. 309. Eustathius understands this as an
 act of earnest entreaty, which the nature of
 the request does not seem to demand;
 neither does it appear that supplicants,
 among the early Greeks, were used to fall
 on their knees, but to throw themselves at
 the feet of the person solicited. See on *Il.*
A. 407.

358. χρυσάμπυκας ἵππους. Eustath.
 ἀμπνὴς ἐκαλεῖτο σιρὰ κατάχρυσος τὰς
 περὶ τὸ μέτωπον τῶν ἵππων τρίχας συν-
 δέουσα. These frontlets were also called
 ἀμπυκτῆρες. See Lex. Pent. Gr. in voce;
 and on *Il. X. 469.*

359. The vulgar reading, ὃς δὲ μοι ἵπ-
 πους, is strongly supported, and confirmed
 by examples, by Schæfer on Dionysius, p.
 192. See also Hermann on Viger, p. 646. ed.
 Oxon. The reading in the text seems to be
 preferable.

Ἡ δ' ἐς δίφρον ἔβαινε, ἀκηχεμένη φίλον ἦτορ.
 Πὰρ δέ οἱ Ἴρις ἔβαινε, καὶ ἡνία λάζετο χερσὶ, 365
 Μάστιξε δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 Αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 Ἐνθ' ἵππους ἔστησε ποδὴννεμος ὠκέα Ἴρις,
 Λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.
 Ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370
 Μητρὸς ἧς· ἥ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε·
 Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραυνίωνων
 Μαψιδίως, ὥς εἴ τι κακὸν ρέζουσιν ἐνωπῇ;
 Τὴν δ' ἡμείβετ' ἔπειτα φιλομειδῆς Ἀφροδίτη· 375
 Οὐτά με Τυδέος υἱὸς, ὑπέρθυμος Διομήδης,
 Οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολλὸν φίλτατός ἐστιν.
 Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή·
 Ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται. 380
 Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεάων·
 Τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο, κηδομένη περ·
 Πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 Ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 Τλῇ μὲν Ἄρης, ὅτε μιν ὦτος, κρατερός τ' Ἐφιάλτης, 385
 Παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ.
 Χαλκίῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας·
 Καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης, ἄτος πολέμοιο,

366. Heyne thus completes the construction: ἐμάστιξε δὲ τοὺς ἵππους, ὥστε αὐτοὺς ἐλᾶν τὸ ἄρμα.

371. ἀγκάς. *In her arms.* An adverb; the same as ἀγκαθεν in Æsch. Eum. 80. ἀγκαθεν λαβὼν βρέτας. But in v. 375. of the same play, ἀγκαθεν is for ἀνέκαθεν, *desuper*.

374. ἐνωπῇ. *Publicly.* Schol. Villos. ἐν ὄψει ἀδικοῦσαν.

383. πολλοὶ γὰρ δὴ τλήμεν κ. τ. λ. The sense of the passage seems to be this:—that many of the gods have used the agency of men in inflicting evils upon each other. Schol. ὑπὸ ἀνθρώπων ἀλλήλους κακῶς πρᾶσσοντες. Compare *infra* v. 873. The fables which follow were most probably in existence before the time of Homer, and embellished by him from the traditional mythology of the country. The passage is imitated in a fragment of Panyasis, preserved by Clemens Alexand. p. 22. D. Τλῇ μὲν Δημήτηρ, τλῇ δὲ κλυτὸς Ἀμφιγυήεις, Τλῇ δὲ Ποσειδάων, τλῇ δ' ἀργυρότοξος Ἀπόλλων Ἀνδρὶ παρὰ θνητῶ θητευσίμεν

εἰς ἐνιαυτόν. Compare also Ovid. *Fast.* I. 489. Eustathius and others, after Heraclides Ponticus, understand the whole as allegorical.

385. τλῇ μὲν Ἄρης ὅτε κ. τ. λ. This fable will be found at length in Apollod. *Bibl.* I. 7. 4. Pope observes, that Virgil speaks much in the same figure, when he describes the peace in the time of Augustus: *Æn.* I. 298. *Furor impius intus Sæva sedens super arma, et centum vinctus ahenis Post tergum nodis, fremit horridus ore cruento.*

387. κεράμῳ. Properly, an earthen vessel; as in *Il.* I. 465. In the Cyprian language, says Eustathius, it signifies a subterraneous cavern: and Heyne considers the use of the word in this sense, a proof of the antiquity of the fable. The epithet *χάλκεος* implies nothing more than *munitus*: as *turris ahenæ* in Horat. *Od.* III. 16. 1.

388. καὶ νύ κεν ἔνθ' ἀπόλοιτο. Some of Homer's censurers have inferred from this passage, that the poet represents his gods subject to death; when nothing but

Εἰ μὴ μητρυνή, περικαλλῆς Ἡερίβοια,
 Ἑρμέα ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἀρηα
 390 Ἦδη τειρόμενον· χαλεπὸς δέ ἐ δεσμός ἐδάμνα.
 Τλῆ δ' Ἦρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος,
 Δεξιτερὸν κατὰ μαζόν, οἷστῳ τριγλώχινι
 Βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
 Τλῆ δ' Αἴδης ἐν τοῖσι πελώριοις ὠκὺν οἷστον,
 395 Εὐτέ μιν ὠυτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 Ἐν Πύλῳ ἐν νεκύεσσι, βαλὼν, ὀδύνησιν ἔδωκεν·
 Αὐτὰρ ὃ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον,
 Κῆρ ἄχέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἷστος
 400 Ὡμῳ ἐνὶ στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν·
 Τῷ δ' ἔπι Παιήων, ὀδυνήφατα φάρμακα πάσσων,
 Ἠκέσατ'· οὐ μὲν γάρ τι καταβνητός γε τέτυκτο.
 Σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὅθι' αἰσυλα ῥέζων,
 Ὃς τόξοισιν ἔκιδε θεοὺς, οἳ Ὀλυμπον ἔχουσι.
 405 Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη.
 Νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 Ὅττι μάλ' οὐ δηναῖος, ὃς ἀθανάτοισι μάχοιτο,
 Οὐδέ τί μιν παῖδες προτὶ γούνασι παππάζουσιν,

great misery is here described. It is a common way of speech to use *perdition* and *destruction* for *misfortune*. The language of Scripture calls eternal punishment *perishing everlastingly*. There is a remarkable passage to this purpose in Tacit. Annal. VI. which very lively represents the miserable state of a distracted tyrant: *Quid scribam vobis, P. C. aut quomodo scribam, aut quid omnino non scribam hoc tempore? Dii me de-æque pejus perdant, quam perire quotidie sentio, si scio*. POPE. Thus St. Paul in 1 Cor. xv. 31. καθ' ἡμέραν ἀποθνήσκω. Liban. Epist. 1320. p. 615. ἐτι ζῶντες τεθνήκαμεν. See also *infra* v. 402.

392. τλῆ δ' Ἦρη, κ. τ. λ. This happened in the battle between Hercules and Neleus, before Pylos. See Apollod. II. 7. 3. Hercules, who is here called by the name of his earthly father, is presently after (in v. 396.) pronounced the son of Jupiter.

393. τριγλώχινι. Eustath. τρεῖς ἀκίδας ἔχοντι. Thus Senec. Herc. F. 560. *Bello cum peteres Nestoream Pylon, Telum tergemina cuspide præferens*.

395. ἐν τοῖσι. That is, among the gods who joined against Hercules at Pylos. See Apollod. *ubi supra*.

396. ὠυτὸς. *Idem*. Clarke and the early Edd. have αὐτὸς, which is certainly used in Homer, as the Attics use ὁ αὐτὸς, in Il. M. 236. Od. II. 138. But that he also uses

ὁ αὐτὸς, which is written *Ionice*, especially in Herodotus, ὡυτὸς, in the same sense, is evident from Il. Z. 391. Od. H. 55. and elsewhere; and that the article is not always a pronoun in Homer, see on Il. A. 9. The reading of the text is sanctioned by all the MSS. See also Buttman. Gr. Gr. §. 29. 12. Schæf. ad Greg. Cor. 419.

397. The construction is: ἐν Πύλῳ βαλὼν μιν, ἔδωκεν αὐτὸν ὀδύνησιν ἐν νεκύεσσι, scil. in mortuorum strage jacentem.

401. ὀδυνήφατα. Schol. τὰς ὀδύνας καταπαύοντα καὶ φθείροντα. From φάω, to destroy. See also on Il. A. 473. Δ. 218. and of Παιήων, see Lex. Pent. Gr. in v. Παϊάν.

403. σχέτλιος, ὀβριμοεργός, κ. τ. λ. See on Il. B. 112. Clarke refers these words to ὠυτὸς ἀνὴρ, in v. 396. including the five preceding lines in a parenthesis. But Ernesti justly considers them as an apostrophe; similar to Virg. Æn. VI. 590. *Demens! qui nimbos et non imitabile fulmen, &c.* The participle ῥέζων, for the infinitive ῥέζειν. Compare Il. O. 166. and see Matt. Gr. Gr. §. 551.

405. ἐπὶ τοῦτον ἀνῆκε. A Tmesis, for ἐπανῆκε.

407. ὅττι μάλ' οὐ δηναῖος, κ. τ. λ. Compare Il. Z. 139.

408. οὐδέ τί μιν κ. τ. λ. This is Homer's manner of retelling that he shall perish unfortunately in battle, which he intimates

- Ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
 Τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι, 410
 Φραζέσθω, μή τις οἱ ἀμείνων σείο μάχηται·
 Μῆ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,
 Ἐξ ὕπνου γούωσα φίλους οἰκῆας ἐγείρη,
 Κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 Ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο. 415
 Ἥ ρα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·
 Ἄλθετο χεῖρ, ὁδῶναι δὲ κατηπιόωντο βαρεῖαι.
 Αἰ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη,
 Κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον·
 Τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420
 Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται, ὃ ττι κεν εἴπω ;
 Ἥ μάλα δὴ τινα Κύπρις Ἀχαιῶν ἀνείισα
 Τρωσὶν ἅμα σπῆσθαι, τοὺς νῦν ἔκπαγλα φίλησε,
 Τῶν τινα καρρῆζουσα Ἀχαιῶν ἐϋπέπλων,
 Πρὸς χρυσῆν περόνη καταμύξατο χεῖρα ἀραιήν. 425
 Ὡς φάτο· μείδησε δὲ πατὴρ ἀνδρῶν τε θεῶν τε,

by describing the loss of the most sensible and affecting pleasure that a warrior can receive at his return. Of the like nature is the prophecy at the end of this speech of the hero's death, by representing it in a dream of his wife's. There are many fine strokes of this kind in the prophetic parts of the Old Testament. Nothing is more natural than Dione's forming these images of revenge upon Diomed, the hope of which vengeance was so proper a topic of consolation to Venus. POPE. Virgil, however, has departed from this prophecy, in the answer of Diomed to the ambassadors of king Latinus, wherein he enumerates his misfortunes from the fall of Troy to the time of his settlement in Italy, and imputes their cause to this attempt upon Venus: *Æn. XI. 274. Hæc adeo ex illo mihi jam speranda fuerunt Tempore, cum ferro cælestia corpora demens Appetii, et Veneris violavi vulnere dextram.*—παππάζουσιν. *Patrem blande compellant.* Eustath. ὀνοματοποιεῖσθαι δὲ τὸ παππάζειν, καὶ δηλοῖ τὸ βρεφικῶς προσφθέγγεσθαι τὸν πατέρα. Thus, πάππα καλεῖν, in Arist. Eccles. 645. Pac. 120. Juvenal also employs the word *pappas* in Sat. VI. 633. though in an acceptation somewhat enlarged. We have an infantine appellation precisely similar among ourselves.

412. μῆ δὴν Αἰγιάλεια, κ. τ. λ. The poet seems here to compliment the fair sex, at the expence of truth, by concealing the character of Ægiale, whom he has de-

scribed with the disposition of a faithful wife; though the history of those times represents her as an abandoned prostitute, who gave up her own person, and her husband's crown, to her lover. So that Diomed, at his return from Troy, when he expected to be received with all the tenderness of a loving spouse, found his bed and throne possessed by an adulterer, was forced to fly his country, and seek refuge and subsistence in foreign lands. POPE. See Apollod. Bibl. I. 9.

414. *κουρίδιον.* See on Il. A. 114.

416. *ἰχῶ.* This is the reading of Eustathius, who describes it as the accusative, with the omission of the final syllable, for *ἰχῶρα*, by the same analogy as we find *ἰδρῶ* for *ἰδρῶτα*, Il. A. 620. So also Ποσειδῶ for Ποσειδῶνα, *κυκεῶ* for *κυκεῶνα*, and the like. The old editions read *ἰχῶρ*, which Clarke proposes to retain with the rejection of the apocope; upon the supposition that the word was used indifferently in the masculine and neuter gender. For *χειρὸς* Zenodotus read *χερσίν*. But *ἀμφοτέρησιν* is frequently used elliptically, as in Od. K. 264. Σ. 28. So Theoc. Idyl. VII. 157. *δράγματα καὶ μάκωνας ἐν ἀμφοτέρησιν ἔχοισα.* See Bos. Ellipsis. Gr. p. 327. and Schæfer. in loc.

423. Τρωσὶν ἅμα σπῆσθαι. This seems to allude to Paris and Helen, in Il. Γ. 390.

424. *τῶν.* For *τούτων*, scil. Ἀχαιῶν, repeated from v. 422.

Καί ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·

Οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆϊα ἔργα,

Ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο·

Ταῦτα δ' Ἀρῇ θεῶν καὶ Ἀθῆνῃ πάντα μελήσει.

430

ᾧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

Αἰνεία δ' ἐπόρουσε βοῇν ἀγαθὸς Διομήδης,

Γιγνώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·

Ἄλλ' ὅγ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ

Αἰνείαν κτεῖναι, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.

435

Τρὶς μὲν ἔπειτ' ἐπόρουσε, κατακτάμεναι μενεαίνων,

Τρὶς δέ οἱ ἐστυφέλιξε φαινήν ἀσπίδ' Ἀπόλλων·

Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,

Δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

Φράζεο, Τυδείδῃ, καὶ χάζεο, μηδὲ θεοῖσιν

440

Ἴσ' ἔθελε φρονέειν· ἐπεὶ οὐπότε φύλον ὁμοῖον

Ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ' ἀνθρώπων.

ᾧς φάτο· Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,

Μῆνιν ἀλεύόμενος ἐκατηβόλου Ἀπόλλωνος·

Αἰνείαν δ' ἀπάτερθεν ὁμίλον θῆκεν Ἀπόλλων

445

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέτυκτο·

Ἦτοι τὸν Δητῷ τε καὶ Ἀρτεμὶς ἰοχέαιρα

Ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε, κυδαινόν τε.

Αὐτὰρ ὁ εἰδῶλον τεῦξ' ἀργυρότοξος Ἀπόλλων,

Αὐτῷ τ' Αἰνείᾳ ἵκελον, καὶ τεύχεσι τοῖον·

450

Ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

Δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

Ἀσπίδας εὐκύκλους, λαισήϊά τε πετρόεντα.

Δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·

429. ἀλλὰ σύ γ' ἱμερόεντα κ. τ. λ. Virgil has a similar sentiment in *Æn.* VII. 443. *Cura tibi, Divum effigies et templa tueri; Bella viri pacemque gerant, quæis bella gerenda.*

433. γιγνώσκων, ὃ οἱ κ. τ. λ. For καθ' ὃ, i. e. ὅτε. See on II. A. 120. and compare v. 537.

437. ἀσπίδ'. Scil. Diomedis. That the shield of Apollo cannot be meant, is clear from the meaning of the word *στυφέλιζεν*, which here is to strike against, as in II. II. 774. Hence it also signifies to *repel*, as in II. H. 261. M. 405.

446. Περγάμῳ εἰν ἱερῇ. See on II. Δ. 508.

448. κῦδαινον. Heyne explains this word by *ἐθεράπενον*, in which sense it is frequently used by Lycophron. Madame Dacier would read *κῆδαινον*; but this verb,

as Clarke observes, was unknown to Homer: and there is no reason why the received word may not bear its ordinary sense of *honorare, honorifice excipere.*

449. αὐτὰρ ὁ εἰδῶλον κ. τ. λ. Virgil has imitated this artifice in *Æn.* X. 636. *Tum Dea nube cava tenuem sine viribus umbram In faciem Æneæ—visu mirabile monstrum—Dardaniis ornat telis: clypeumque júbæque Divini assimulat capitis, dat inania verba, Dat sine mente sonum, gressusque effingit euntis. Morte obita quales, &c.*

453. λαισήϊα. These were a small sort of shield, of an oblong shape, exceedingly light; whence, says Eustathius, the epithet *πετρόεντα*. The same commentator informs us, on II. M. 426. that they were made of raw hides, *ἀκατεργάστων βυρσῶν*. Herod. VII. 91. *λαισήϊα ὠμοβοΐης πεποιημένα.*

ἄρες, ἄρες, βροτολοιγέ, μαιφόνε, τειχεσιπλήτα, 455
Οὐκ ἂν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθὼν,
Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;
Κύπριδα μὲν πρῶτον σχεδὸν οὐτάσε χεῖρ’ ἐπὶ καρπῷ,
Αὐτὰρ ἔπειτ’ αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος.

ᾠς εἰπὼν, αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ. 460
Τρῳᾶς δὲ στίχας οὖλος ἄρης ὥτρυνε μετελθὼν,
Εἰδόμενος Ἀκάμαντι θεῷ ἡγήτορι Θρηκῶν
Υἱάσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·

ᾠ νιῖς Πριάμοιο, Διοτρεφέος βασιλῆος, 465
Ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ;
Ἦ εἰσόκεν ἀμφὶ πύλῃσ’ εὖ ποιητῇσι μάχωνται ;
Κεῖται ἀνὴρ, ὃν τ’ ἴσον ἐτίομεν Ἐκτορι δίῳ,
Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο.

Ἄλλ’ ἄγετ’, ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον. 470
ᾠς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

Ἐνθ’ αὖ Σαρπηδὼν μάλα νείκεσεν Ἐκτορα δῖον·
Ἐκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες ;
Φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ’ ἐπικούρων,
Οἷος, σὺν γαμβροῖσι, κασιγνήτοισί τε σοῖσι· 475
Τῶν νῦν οὐ τιν’ ἐγὼν ἰδέειν δύναμ’ οὐδὲ νοῆσαι,
Ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα.

Ἡμεῖς δ’ αὖ μαχόμεσθ’, οἵπερ τ’ ἐπίκουροι ἐνεῖμεν.
Καὶ γὰρ ἐγὼν, ἐπίκουρος ἐὼν, μάλα τηλόθεν ἤκω·
Τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινήμεντι,
Ἐνθ’ ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱὸν, 480
Κὰδ δὲ κτήματα πολλὰ, τὰ τ’ ἔλδεται ὃς κ’ ἐπιδενῆς.
Ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω, καὶ μέμον’ αὐτὸς

458. χεῖρ’. That is, κατὰ χεῖρα.

465. ἐς τί. *How long?* Eustath. χρονικῶς κεῖται ἀντὶ τοῦ, μέχρι τίνος· οὕτω δὲ καὶ τὸ εἰσόκεν (v. 466.) ἀντὶ τοῦ, ἕως οὗ. See on Il. B. 332. and Matt. Gr. Gr. §. 578.

467. ὃν τ’ ἴσον. The particle τε is frequently, in Homer, joined with the relatives ὃς, οἷος, ὅσος, &c. without any copulative reference to what precedes. See again v. 477. Hoogveen considers this usage elliptical, and that something, to which the particle refers, is omitted. But Hermann, on Viger, p. 645. ed. Oxon. observes that ὃς did not originally signify *qui*, but *hic*; and therefore ὅστε, *et hic*, was properly used for *qui*.

472. πῇ δὴ τοι μένος κ. τ. λ. *Where has your wonted courage gone?* The present, οἴχεται, is put for the aorist; which is frequently the case in animated addresses. See

Matt. Gr. Gr. §. 504. 1. This speech of Sarpedon is deservedly admired, both for its energetic language and spirited reproof.

473. ἐξέμεν. Schol. ἔξειν, συνέξειν, συνεκσώσειν, φυλάξειν.

474. The term γαμβρὸς properly signifies a *son-in-law*, a *daughter's husband*; as in Il. Z. 177. I. 142. N. 428. and elsewhere. See Lexicon, Pent. Gr. *in voce*. In this passage, however, and in Il. N. 464. it clearly denotes a *sister's husband*, a *brother-in-law*. Of these Hector had twelve. See Il. Z. 248. Apollod. Bibl. III. 12. 5.

481. κὰδ δὲ κτήματα. That is, κατέλιπον. The following clause, τὰ τ’ ἔλδεται κ. τ. λ. implies simply *pauperibus expendæ*, as a necessary consequence of riches in general.

482. μέμονα. Perfect mid. from μένω, sustineo. See Lex. Pent. Gr. *in voce*. So again v. 486.

'Ανδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον,
Οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ, ἢ κεν ἄγοιεν·
Τύνη δ' ἔστηκες, ἀτὰρ οὐδ' ἄλλοισι κελεύεις

485

Λαοῖσι μενέμεν, καὶ ἀμυνέμεναι ὥρεσσι.

Μήπως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,
'Ανδράσι δυσμένεσσιν ἔλωρ καὶ κύρμα γένησθε·
Οἷ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.

Σοὶ δὲ χρή τάδε πάντα μέλιν νύκτας τε καὶ ἡμαρ,

490

'Αρχοὺς λισσομένῃ τηλεκλητῶν ἐπικούρων

Νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν.

Ὡς φάτο Σαρπηδῶν· δάκε δὲ φρένας Ἑκτορι μῦθος·

Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·

Πάλλων δ' ὀξέα δοῦρα, κατὰ στρατὸν ὄχετο πάντη,

495

483. ἀτὰρ οὔτι μοι κ. τ. λ. *Nihil hic est mearum opum, quod tuendum mihi sit, ne ab hoste diripiat.* HEYNE. Eustathius distinguishes between ἄγειν and φέρειν thus: λέγεται ὥς ἐπὶ πολλῷ ἄγεσθαι μὲν τὰ ἔμψυχα καὶ βαδιστικά· φέρεσθαι δὲ τὰ βασταζόμενα. It should seem, however, that the verbs are for the most part used together as a general pleonastic expression, whether persons or things, or both be intended. Sometimes also, φέρειν is used alone in the same sense: as in Thucyd. I. 7. ἔφερον καὶ ἀλλήλους. The Latins, in like manner, use *agere et ferre*: as in Liv. xxii. 3. xxxviii. 15. The idiom is very frequent in Sallust; and so also Virg. *Æn.* II. 347. *rapient incensa feruntque Pergama.* See Viger *de Idiom.* pp. 175. 251. ed. Oxon.

486. ὥρεσσι. The dative pl. contr. Ion. of ὄαρ, a wife. II. I. 327. ὄαρων ἔνεκα σφετεράων. In Od. P. 222. we have ὄορας in the acc. pl. and this is generally considered the proper form, (as derived from ἀείρω, *conjungo*), with the vowels transposed, to distinguish it from ἄορ, a sword; II. K. 484. and elsewhere. Anacreon has lengthened the short vowel in Od. LII. 19. ἔρωρ ἄωρα θέλων. Schol. ὥρεσσιν ταῖς γυναῖξιν, παρὰ τὸ συνεζεύχθαι τοῖς ἀνδράσιν. The root of ἄορ, a sword, is ἀείρω, *tollo*.

487. ἀψῖσι λίνου. In the meshes of a net. Eustath. ἀψῖδες δικτύου, αἱ καμπαὶ καὶ ἀγκάλαι. From ἄπτω, *necto*. This line, as it stands in all the editions, is evidently corrupt. In order to remedy the deficiency in the metre, the first syllable in ἀλόντε being invariably short, Clarke proposes to read λίνου, or to insert the particle *που* or *περ* before ἀλόντε. Still the use of the dual, in reference to the plural verb, cannot be satisfactorily defended, for it can hardly be taken for *tu et populus tuus*, as in v. 485.

τύνη καὶ λαοὶ ἄλλοι; since the words λαοὶ ἄλλοι are in themselves plural. See on II. A. 567. So that the solæcism and the metre together seem to indicate a more latent corruption than the simple addition of a particle will remove. It would be hazardous, perhaps, to admit the emendation of Bentley, who proposes λίνου πανάγρου ἀλόντες into the text; inasmuch as all conjectures are necessarily uncertain. It is sanctioned however by Heyne, in his *Obs.* in *loc.* though he accounts for the dual, as above, in his notes. Before μήπως, there is the usual ellipsis of ὁράτε.

488. κύρμα. A gain, an acquisition; from κύρω, to fall in with, to acquire. It is frequently used in conjunction with ἔλωρ, as again *infra* v. 684. P. 151. Hence in II. I. 83. λέων ἐπὶ σώματι κύρσας. See on II. A. 4. In the following line Barnes has ἐκπέρσωσ' for a *Var. Lect.* which we are almost inclined to prefer.

490. μέλιν. See on II. B. 614.

491. τηλεκλητῶν. *Far-summoned*. Many MSS. read τηλεκλειτῶν, *far-famed*; but the reading of the text is decidedly preferable. Compare πολύκλητος in II. Δ. 438. K. 420.

492. ἐχέμεν. Eustath. πολεμεῖν καὶ ἀντέχειν. Rather, there is an ellipsis of πόλιν, and the verb signifies to defend, as in v. 473. *supra*. It is uncertain whether the following words κρατερὴν δ' ἀποθέσθαι ἐνιπὴν, to abstain from severe reproof, should be referred to Hector himself or to the allies. In either case they are not very intelligible: and it has been suspected, with some probability, that the two concluding lines of the speech are spurious.

493. δάκε. Grieved. The verb δάκνειν occurs in this metaphorical sense in Hesiod. Theog. 567. Op. D. 449. *Æsch. Pers.* 577. 851. Herod. VII. 517. Xen. Cyr. I. 4. 13. *et alibi*.

Ὅτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.

Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἕσταν Ἀχαιῶν.

Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, οὐδὲ φόβηθεν.

Ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶας,

Ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500

Κρίνῃ, ἐπείγομένων ἀνέμων, καρπὸν τε καὶ ἄχνας

Αἰ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τότε Ἀχαιοὶ

Λευκοὶ ὑπερθε γέγοντο κονισσάλῳ, ὃν ῥά δι' αὐτῶν

Οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,

Ἄψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆς. 505

Οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα

Θοῦρος Ἄρης ἐκάλυψε μάχῃ, Τρώεσσιν ἀρήγων,

Πάντοσ' ἐποιχόμενος, τοῦ δ' ἐκραΐαινεν ἐφετμὰς

Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει

Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην 510

Οἰχομένην· ἥ γάρ ῥα πέλε Δαναοῖσιν ἀρηγῶν.

Αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο

Ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.

Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,

Ὡς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα, 515

Καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔ τι

Οὐ γὰρ ἔα πόνος ἄλλος, ὃν Ἀργυρότοξος ἔγειρεν,

Ἄρης τε βροτολοιγὸς, Ἔρις τ' ἄμοτον μεμανῖα.

Τοὺς δ' Αἶαντε δῶν καὶ Ὀδυσσεὺς καὶ Διομήδης

Ἦτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520

Οὔτε βίας Τρώων ὑπεδείδισαν, οὔτε ἰωκὰς·

Ἄλλ' ἔμενον, νεφέλῃσιν ἰοικότες, ἅς τε Κρονίων

497. ἐλελίχθησαν. Scil. ἐκ φυγῆς. They rallied. Compare Il. A. 587. P. 728.

499. ἱερὰς κατ' ἁλῶας. See above on v. 90. Homer calls the threshing-floor *sacred*, says Eustathius, not only as it was consecrated to Ceres, but in regard of its great use and advantage to human kind. This simile is of an exquisite beauty. POPE. The noun ἄχνη, *chaff*, denotes, generally, any light substance, *id quod non cohaeret*; from a *priv.* and ἔχω. Hence it also frequently signifies the *spray* or *foam of the sea*; as in Il. Δ. 426. and elsewhere.

500. ξανθὴ Δημήτηρ. So Virg. Georg. I. 96. *Flava Ceres*.

502. ἀχυρμαί. Schol. ἀχυροθῆκαι· οἱ τόποι, εἰς οὓς χωριζόμενα τοῦ σίτου τὰ ἄχυρα ἐκπίπτει.

504. οὐρανὸν ἐς πολύχαλκον. See on Il. A. 426.—ἐπέπληγον. For πλήσσουντες ἤγειρον. Heyne construes the words ἄψ ἐπιμισγομένων with αὐτῶν, in v. 503.

and would understand the *Trojans*. But it connects far more simply with ἵππων, i. e. the horses of the *Trojans*, who were now rallying; and moreover the relative αὐτῶν cannot easily refer to any other antecedent than Ἀχαιοὶ in the line preceding.

505. ὑπὸ δ' ἔστρεφον. Scil. ἵππους. The particle δὲ is for γάρ, as in Il. A. 200.

506. μένος χειρῶν ἰθὺς φέρον. *Manus cum hoste conferebant*. See Hoogeveen on Viger, p. 121.

509. χρυσαόρου. Schol. χρυσοφασγάνου, χρυσοῦν ξίφος ἔχοντος. See above on v. 486.

516. The particles γε μὲν, in this verse, seem to have the force of γε μὴν, i. e. *certè tamen, at vero*. See Hermann on Viger, p. 641. That μὲν is sometimes used, *Ionice*, for μὴν, see also on Il. A. 77.

522. νεφέλῃσιν ἰοικότες, κ. τ. λ. In a mountainous country it frequently happens,

Νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 Ἀτρέμας, ὅφρ' εὐδῇσι μένος Βορέας, καὶ ἄλλων
 Ζαχρηῶν ἀνέμων, οἷτε νέφεα σκιόεντα 525
 Πνοιῇσι λιγυρῇσι διασκιδνᾶσιν αἶντες.
 Ὡς Δαναοὶ Τρῶας μένον ἔμπεδον, οὐδὲ φέβοντο.
 Ἀτρείδης δ' ἀν' ὄμιλον ἐφοίτα, πολλὰ κελεύων
 ὦ φίλοι, ἄνδρες ἔστέ, καὶ ἄλκιμον ἦτορ ἔλεσθε,
 Ἀλλήλους τ' αἰδέσθε κατὰ κρατερὰς ὑσμίνας. 530
 Αἰδομένων δ' ἀνδρῶν πλέονες σόοι, ἢ ἐφάνται
 Φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται, οὔτε τις ἀλκή.
 Ἥ, καὶ ἀκόντισε δουρὶ θοῶς· βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 535
 Τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρῶτοισι μάχεσθαι.
 Τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·

that in very calm weather the atmosphere is charged with thick vapours, whose gravity is such that they neither rise nor fall, but remain poised in the air at a certain height, where they continue frequently for several days together. In a plain country this occasions no other visible appearance but of an uniform clouded sky; but in a hilly region these vapours are to be seen covering the tops, and stretched along the sides of the mountains, the clouded parts above being terminated and distinguished from the clear parts below, by a straight line running parallel to the horizon, as far as the mountains extend. But as soon as the winds arise, which disperse and break the clouds, this regular order is soon dissolved. POPE. This comparison is somewhat similar to that in Il. Δ. 275. Theophrastus (*Sign. Temp.*) mentions this appearance as indicative of an approaching storm: ἐὰν ἐπὶ κορυφῇς ὄρους νέφος ὀρθὸν στῇ, χειμῶνα σημαίνει· ὅθεν καὶ Ἀρχιλοχὸς ποιήσῃ, Γλαυχ' ὄρα· κ. τ. λ. So also Plin. N. H. XVIII. 35. *Cum in cacuminibus montium nubes consident, hyemabit.* Compare also Arati Diosem. 188. In the next line οὐσης is understood with *νηνεμίης*, which is the genitive absolute. See Matt. Gr. Gr. §. 378. 2.

525. *Ζαχρηῶν.* *Valde irruentium*; from the intensitive particle *ζα* and *χράω*, *irruo*. This is the reading of Eustathius, which we have no hesitation in admitting into the text, as far better adapted to the sense than *ζαχρειῶν*, from *χρεία*, *utilitas*. It is true that this latter has the sanction both of the MSS. and Edd. but it is not to be found elsewhere in Homer, and does not appear a very appropriate epithet of *ἀνέμων*. The

form *Ζαχρηῆς* occurs again in Il. M. 347. 360. N. 684. See also Apoll. Rhod. I. 1159.

528. *πολλὰ κελεύων.* *Magno opere cohortatus*: for he says but little. Or it may be, perhaps, for *πολλάκις*, frequently; i. e. repeating the same words.

531. *αἰδομένων δ' ἀνδρῶν.* Scil. ἀλλήλους, as in the preceding line: *revering each other*, i. e. *being ashamed to shrink from duty in the sight of others*. Heyne observes that this is the τὸ κερδαλέον τῆς ἀρετῆς of Xenophon: Cyrop. VII. 1. 18. Compare Anab. III. 1. 43. The sentiment is the same in Sall. B. C. 61. *Semper in prælio iis maximum est periculum, qui maxime timet.* *Audacia pro muro habetur.* And so again, B. J. 92. *Videre fugientes capi, aut occidi; fortissimum quemque tutissimum.* Hor. Od. III. 2. *Mors et fugacem prosequitur virum, Nec parcat imbellis iuventa Poplitibus, timidoque tergo.* Hence, also, the trite proverb, *Audaces fortuna juvat.* Claudian (*Epist. ad Prob.*):—*Fors juvat audentes, Chii sententia vatis.* The whole of this noble exhortation is imitated by Tyrtæus, Eleg. II. 13. Here *πέφανται* is 3. pres. plur. of *φάω*, to kill. See on Il. B. 122. The Homeric form *αἰδομαι* is seldom found in prose writers.

534. *Vulgo Αἰνείτω.* But see Thiersch. Gr. Gr. §. 178. 26.

536. *θοός.* Properly, *quick, speedy*; as just above, v. 533. and hence, *prompt, eager.* Compare Il. Π. 422. 494. and elsewhere. The nominative in the following lines is changed four times successively: since *ζυγο* refers to *ἀσπίς*, *εἶσατο* to *ἐγχο*, *ἔλασσε* to *Agamemnon*, and *δούπησε* to *Deicoon*.

Ἡ δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἶσατο καὶ τῆς,
 Νειαιρῇ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.
 Δούπησε δὲ πεσὼν, ἀρόβησε δὲ τεύχε' ἐπ' αὐτῷ. 540
 Ἐνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 Υἱε Διοκλῆος, Κρήθωνά τε, Ὀρσίλοχόν τε
 Τῶν ρα πατὴρ μὲν ἔναιεν ἐυκτιμένη ἐνὶ Φηρῇ,
 Ἀφνειὸς βιότοιο· γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅστ' εὐρὺν ῥέει Πυλίων διὰ γαίης· 545
 Ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεςσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον·
 Ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων, Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 Τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 Τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 Ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 Οἷω τῷ γε λέοντε δῶν ὕρεος κορυφῇσιν
 Ἐτραφέτην ὑπὸ μητρὶ, βαθείης τάρφεσιν ὕλης· 555
 Τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα
 Σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτῷ
 Ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
 Τοίω τῷ χεῖρεςσιν ὑπ' Αἰνείαιο δαμέντε
 Καππεσέτην, ἐλάτρησιν ἑοικότες ὑψηλῇσι. 560
 Τὼ δὲ πεσόντ' ἐλέησε βοὴν ἀγαθὸς Μενέλαος·
 Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ,
 Σείων ἐγχέειν· τοῦ δ' ὤτρυνε μένος Ἀρης,
 Τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 Τὸν δ' ἴδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός· 565
 Βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένι λαῶν,

543. Φηρῇ. A city of Messenia, elsewhere called Φηραί. See II. I. 151. Od. F. 488. O. 186. Φ. 15.

544. ἀφνειὸς βιότοιο. Adjectives and verbs denoting fulness, want, riches, &c. are usually constructed with a genitive: and in the same manner we have *dives agri*, and the like, in Latin. Sometimes, however, the dative or accusative are used for the genitive. See Matt. Gr. Gr. §. 329.

545. Πυλίων διὰ γαίης. This Pylos was a town of Elis, situated, as it appears, at the mouth of the Alpheus, between the Peneus and the Selleis. There were two other towns of the same name; one of Messenia, and the other of Arcadia. Each of the three laid claim to the honour of giving birth to Nestor; but that in Mes-

senia seems to have the preference. Pindar calls him γέρον Μεσσήνιος, in Pyth. VI. 35. See also on II. A. 336. Hence the old adage: Ἔστι Πύλος πρὸ Πύλοιο, Πύλος γε μὲν ἔστι καὶ ἄλλος. See Aristoph. Equit. 1059.

552. τιμὴν ἀρνυμένω. See on II. A. 159.

555. ἐτραφέτην. For ἐτραφήτην. Active for passive. Both the perfect τέτροφα, and the aor. 2. ἔτραφον, have a passive signification in Homer, with the exception of II. Ψ. 90. where the latter is transitive. Compare Soph. CEd. C. 74. 1604. and see Matt. Gr. Gr. §. 496. 4. Buttmann. Gr. Gr. §§. 113. 117.

557. κεραΐζετον. See on II. B. 861.

564. τά. For ταῦτα.

- Μή τι πάθῃ, μέγα δέ σφας ἀποσφίλειε πόνοιο.
 Τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξύνοντα
 Ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι.
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν 570
 Αἰνείας δ' οὐ μείνε, θοός περ ἐὼν πολεμιστῆς,
 Ὡς εἶδε δύο φῶτε παρ' ἀλλήλοισι μένοντες.
 Οἷ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 Τὼ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἐταίρων·
 Αὐτὼ δὲ στρεφθέντες, μετὰ πρῶτοισι μαχέσθην. 575
 Ἐνθα Πυλαιμένεα ἐλέτην, ἀτάλαντον Ἀρηϊ,
 Ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστῶν.
 Τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος
 Ἔσταότ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας.
 Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον, θεράποντα 580
 Ἐσθλὸν, Ἀτυμνιάδην, (ὃ δ' ὑπέστρεφε μώνυχας ἵππους,)
 Χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 Ἠνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσῃν·
 Αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 Κύμβαχος ἐν κονίῃσιν, ἐπὶ βρεχμὸν τε καὶ ὤμους·
 Θητὰ μάλ' ἐστήκει, (τύχε γάρ ῥ' ἀμάθοιο βαθείης,)
 Ὅφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίῃσι·
 Τοὺς δ' ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.
 Τοὺς δ' ἔκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
 Κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591

567. μή τι πάθῃ, κ. τ. λ. For, as Agamemnon said in Il. Δ. 170. sqq. upon Menelaus' being wounded, if he were slain, the war would be at an end, and the Greeks think only of returning to their country. POPE: from Spondanus. The expression παθεῖν τι, so frequently employed by the Greeks in relation to death, originated in that natural abhorrence which they entertained for thoughts of a gloomy tendency. Precisely similar is the Latin phrase *aliquid accidere*, which frequently occurs in Cicero: and the same mode of speech is still retained among ourselves. Their nervous delicacy caused them carefully to exclude from their conversation all words which they considered ominous; δύσφημα ἔπη, *male ominata verba*; Horat. Od. III. 14. 11. See Markland on Eurip. Iph. A. 143. and on Il. A. 241.

568. τὼ μὲν δὴ. Æneas and Menelaus.
 574. τὼ μὲν ἄρα δειλῶ. Crethon and Orsilochos.

576. Πυλαιμένεα ἐλέτην. Some have

argued, against the ordinary sense of the words, that Pylæmenes was only wounded; because he appears again on the scene of action in Il. N. 650. sqq. See, however, the note there. It will be allowed, even on the supposition of a contradiction between the two places, that the mistake will go a very little way in proving that the Iliad is the work of several hands.

586. κύμβαχος. *Præceps in caput*. As a substantive, it signifies the *upper part of an helmet* (Il. O. 535.), from κύμβη, Latinè, *cymba*; and thence, from some similarity in shape, a *skull*. Suidas: κύμβη· κεφαλὴ. H. Steph. Thes. Gr. Ling. v. Κύμβος. *Ab hoc κύμβη, significante caput, seu potius superiorem capitis concham cavam et rotundam, est κυμβητιᾶν, proprie significans τὸ ἐπὶ τὴν κεφαλὴν ῥίπτειν: quod supra κυβιστᾶν, a synonymo κύβη. Etym. M. Ab eodem κύμβη, teste eodem, dicitur κύμβαχος πίπτειν is qui ἐπὶ κεφαλὴν πίπτει.* Compare Æn. XII. 292.

590. τοὺς. Menelaus and Antilochus.

Καρτεραί· ἦρχε δ' ἄρα σφὶν Ἄρης καὶ πότνι Ἐνυό·
 Ἡ μὲν, ἔχουσα Κυδοιμόν ἀναιδέα δηϊότητος·
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα·
 Φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπίσθε. 595
 Τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης.
 Ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 Στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 Ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω·
 Ὡς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ· 600
 ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἐκτορα Διον
 Αἰχμητὴν τ' ἔμεναι, καὶ θαρσαλέον πολεμιστὴν.
 Τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγρὸν ἀμύνει·
 Καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
 Ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 Εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι μάχεσθαι.
 Ὡς ἄρ' ἔφη· Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 Ἐνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 Εἰν ἐνὶ δίφρῳ ἐόντε, Μενέσθην, Ἀγχιάλόν τε.
 Τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας, 610
 Στῇ δὲ μάλ' ἐγγυὲς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 Καὶ βάλεν Ἀμφιον Σελάγου υἱὸν, ὃς ῥ' ἐνὶ Παισῷ
 Ναῖε πολυκτῆμων, πολυλήϊος· ἀλλὰ ἔ μοῖρα
 Ἦγ' ἐπικουρήσουντα μετὰ Πριάμῳν τε καὶ νῆας.
 Τόν ῥα κατὰ ζωστήρα βάλε Τελαμώνιος Αἴας, 615
 Νειαιρῇ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος.
 Δούπησε δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 Τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 Ὅξέα, παμφανώοντα· σάκος δ' ἀνεδέξατο πολλά.

592. ἦρχε δ' ἄρα κ. τ. λ. There is a great nobleness in this passage. With what pomp is Hector introduced into the battle, where Mars and Bellona are his attendants. The retreat of Diomed is no less beautiful. Minerva had removed the mist from his eyes, and he immediately discovers Mars assisting Hector. His surprise on this occasion is finely imaged by that of the traveller on the sudden sight of the river. POPE. In the next line, Κυδοιμός, *Tumult*, is personified as in Il. Σ. 535. Compare Hesiod. Scut. H. 156.

593. ἔχουσα. *Habens secum, comitem ducens*. Schol. ὡς φίλη, χειρὸς κατέχουσα. Eustathius improperly explains it by ἔχουσα ἐν χειρὶν, as in the succeeding line.

597. ἀπάλαμνος. *Perplexed, disconcerted; not knowing how to proceed*. Eustath. ἀπάλαμνον λέγει τὸν ἀπειρον, καὶ μὴ ἔχοντα

τεχνάσασθαι τι, ὡς οἷον ἄχειρα, καὶ μὴ ἔχοντα παλαίειν ἢ παλαμάσθαι τι.

603. τῷ δ' αἰεὶ κ. τ. λ. See on Il. Γ. 440.

604. κείνος. The pronoun seems to be here used δεικτικῶς, as ὅδε in Il. I. 684.

606. μενεαινέμεν. For μενεαίνετε, with a change in the construction, the former verb, εἴκετε, being in the imperative. See on Il. A. 20. With the sentiment compare v. 130. *supra*; Z. 129. 141. and elsewhere. So Pind. Pyth. II. 162. χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν. Eurip. Iph. T. 1479. τί γὰρ πρὸς τοὺς σθένοντας θεοὺς ἀμιλλᾶσθαι καλόν; Theognis: οὐκ ἔστι θνητοῖσι πρὸς ἀθανάτους μαχέσασθαι. Compare 2 Chron. xiii. 12. Acts v. 39. xi. 17. xxiii. 9.

612. Παισῷ. Called also *Apæsus*: Il. B. 828.

- Αὐτὰρ ὃ λάξ προσβάς ἐκ νεκροῦ χάλκεον ἔγχος 620
 Ἑσπάσατ' οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 Ὕμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 Δεῖσε δ' ὅγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 Οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 Οἱ ἔ, μέγαν περ ἰόντα καὶ ἴφθιμον καὶ ἀγανὸν, 625
 ὦσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμίχθη.
 ὦς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 Τληπόλεμον δ' Ἡρακλείδην, ἥν τε, μέγαν τε,
 ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταίῃ.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 Υἱός θ', υἱόνός τε Διὸς νεφεληγερέταο,
 Τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·
 Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 Πτώσσειν ἐνθάδ' ἰόντι, μάχης ἀδαήμονι φωτί;
 Ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 Εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 Οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
 Ἄλλ' οἷόν τινα φασὶ βίην Ἡρακλεΐην
 Εἶναι, ἐμὸν πατέρα, θρασυμέμονα, θυμολέοντα;
 Ὃς ποτε δεῦρ' ἔλθων, ἔνεχ' ἵππων Λαομέδοντος, 640
 Ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
 Σοὶ δὲ κακὸς μὲν θυμὸς, ἀποφθινύθουσι δὲ λαοί·
 Οὐδέ τί σε Τρώεσσιν ὀϊόμαι ἄλκαρ ἔσεσθαι,
 Ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645

620. λάξ. This adverb does not necessarily denote *the heel*, as it is commonly rendered, but *either extremity of the foot*, ἀπὸ τοῦ λήγοντος ποδός. In this instance it certainly means *the toes*, and so again in Z. 65. K. 158. and elsewhere. Eustath. τὸ ὑποκάτω μέρος τῶν τοῦ ποδός δακτύλων.

621. ἄλλα. Used somewhat inaccurately; as he drew away nothing but the spear, which was his own.

633. Λυκίων βουληφόρε. Spondanus observes, that the Lycians had long been at peace, so that there is a peculiar sarcasm in the insinuation of Tlepolemus, that Sarpedon was more skilled in oratory than in war.

635. ψευδόμενοι δέ σέ φασι. For ψεύδονται πάντες. The primary sentiment is frequently contained in the participle, and so again in Il. I. 20. See Herman on Soph. Aj. 1113. Elect. 1304.

637. ἐπὶ πρ. ἀνθρώπων. The preposition ἐπὶ is frequently used in definitions of time. Herod. I. 134. ἐπὶ Μήδων ἀρχόντων,

during the government of the Medes: VIII. 44. ἐπὶ Κέκροπος, in the time of Cecrops. See Matt. Gr. Gr. §. 584. a.

638. ἄλλ' οἷόν τινα κ. τ. λ. Some would remove the interrogation, and read ἄλλοιον, *longe alium*. On the common periphrasis, βίη Ἡρακλεΐη, see Pent. Gr. p. 307. on Eur. Phœn. 55. and on Il. T. 416.

639. θρασυμέμονα. Schol. Villos. πολ-μηρόν, θρασὺν ἐν τῷ μένειν, ἢ θρασέως ὑπομέμονα ἐν τῇ μάχῃ.

640. ὃς ποτε δεῦρ' ἔλθων, κ. τ. λ. He alludes to the history of the first destruction of Troy by Hercules, occasioned by Laomedon's refusing that hero the horses, which were the reward promised him for the delivery of his daughter Hesione. POPE. See Virg. Æn. II. 642. III. 476. Troy was also taken by the Amazons before the expedition of the Greeks. See Lycoph. Cassand. 61.

642. χήρωσε. Eustath. ἐρήμονες ἀνδρῶν ἐποίησε. Herod. VI. 83. Ἄργος δὲ ἀνδρῶν ἐχρηώθη. So Virg. Æn. VIII. 571. *tam multis viduasset civibus urbem*.

Ἄλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.

Τὸν δ' αὖ Σαρπηδὼν, Λυκίων ἀγὼς, ἀντίον ἦῤδα·

Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἱρήν,

Ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,

Ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μῦθος, 650

Οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε·

Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν

Ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα

Εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.

Ὡς φάτο Σαρπηδὼν· ὁ δ' ἀνέσχετο μείλινον ἔγχος 655

Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ

Ἐκ χειρῶν ἦϊξαν· ὁ μὲν βάλεν ἀνχένα μέσσον

Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ·

Τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.

Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρ' ἔμακρῳ 660

Βεβλήκει· αἰχμὴ δὲ διέσσυτο μαιμώωσα,

Ὅστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδὼνα δίοι ἐταῖροι

Ἐξέφερον πολέμοιο· βάρυνη δέ μιν δόρυ μακρὸν

Ἐλκόμενον, τὸ μὲν οὐτις ἐπεφράσατ', οὐδ' ἐνόησε 665

Μηροῦ ἐξερύσαι, δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,

Σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ

Ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς,

Τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ. 670

Μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν,

*Ἡ προτέρῳ Διὸς υἱὸν ἐριγδούποιο διώκοι,

*Ἡ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.

Οὐδ' ἄρ' Ὀδυσσῆϊ μεγάλητορι μόρσιμον ἦεν,

*Ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὅξ' ἐὶ χαλκῷ. 675

Τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.

*Ἐνθ' ὅγε Κοῖρανον εἶλεν, Ἀλάστορά τε, Χρόμιόν τε,

*Ἀλκανδρόν θ', Ἀλιόν τε, Νοήμονά τε, Πρύτανίν τε.

Καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,

Εἰ μὴ ἄρ' ὅξ' ἐνόησε μέγας κορυθαίολος Ἐκτωρ. 680

Βῇ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,

656. ἀμαρτῇ. *Eodem tempore*; the dative used adverbially, with an ellipsis of the preposition *σύν*. Some read ὁμαρτῇ, which amounts to the same thing; but the other seems to be the more ancient Homeric form. The derivation is from ἄμα, or ὁμοῦ, and ἄρω, *apto*.

661. βεβλήκει. Probably the true reading is βεβλήκειν. See on Il. Γ. 388.

673. τῶν πλεόνων Λυκίων. This is the same as πληθὺς Λυκίων, in v. 676. The article has precisely the same force as in the Attic οἱ πολλοί. In v. 679. πλέονες, without the article, is simply *plures*. See on Il. A. 9. The pronoun ὅγε is repeated as in Il. Γ. 409.

Δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσίοντι
Σαρπηδὼν, Διὸς υἱὸς, ἔπος δ' ὀλοφυνδὸν ἔειπε·

Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης
Κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 685
Ἐν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
Νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
Εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.

Ὡς φάτο· τὸν δ' οὐτι προσέφη κορυθαίολος Ἐκτωρ,
Ἀλλὰ παρήϊξε, λελημένος, ὄφρα τάχιστα 690

Ὡσται· Ἀργεῖους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διοὶ ἑταῖροι
Εἶσαν ὑπ' αἰγίοχοιο Διὸς περικαλλεῖ φηγῶ·
Ἐκ δ' ἄρα οἱ μηροῦ δόρυν μείλινον ὥσε θύραζε

Ἰφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος· 695
Τὸν δὲ λίπε ψυχῇ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·
Αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας
Ζώγρει ἐπιπνεύουσα κακῶς κεκαφητότα θυμόν.

Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἐκτορι χαλκοκορυστῇ
Οὔτε ποτὲ προτρέποντο μελαινῶν ἐπὶ νηῶν, 700
Οὔτε ποτ' ἀντεφέροντο μάχῃ· ἀλλ' αἰὲν ὀπίσσω
Χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
Ἐκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἀρης;
Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλῆξιππον Ὀρέστην, 705
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἐλενον, καὶ Ὀρέσβιον αἰολομίτρην,
Ὅς ῥ' ἐν ὕλῃ ναίεσκε, μέγα πλούτοιο μεμηλῶς,

686. ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε κ. τ. λ. Compare Virg. *Æn.* XI. 269.

693. Διὸς φηγῶ. This was a stately tree near the Scæan gate, as appears from Il. Z. 237. It is mentioned again in Il. H. 22. I. 354. A. 170. Φ. 549.

694. θύραζε. Eustath. ἀντὶ τοῦ ἔξω.

698. ζώγρει. See on Il. Z. 46.

700. ἐπὶ νηῶν. So Thuc. I. 116. πλεῖν ἐπὶ Σάμου. Xen. Cyr. VII. 2. 1. ἐπὶ Σάρδεων φεύγειν. More usually, however, with the accusative. See Matt. Gr. Gr. 506. c.

701. ἀντεφέροντο. Eustath. ἀντην ἐφέροντο.

702. ἀλλ' αἰὲν ὀπίσσω Χάζονθ'. This manner of retreat was in use among the ancient Lacedæmonians. The practice took its rise among that brave people from the apprehension of being slain with a wound received in their backs. Such a misfortune

was not only attended with the highest infamy, but was punished, as Eustathius informs us, by a denial of the rights of burial. POPE. This orderly retreat, with the front always turned to the enemy, is in conformity with the instructions of Diomed; *supra* v. 605.

703. Virg. *Æn.* XI. 664. *Quem telo primum, quem postremum, aspera Virgo, Dejicis? aut quot humi morientia corpora fundis?* On the construction of the verb in the singular see on Il. B. 146. Heyne, however, with one MS. reads ἐξενάριξαν.

704. χάλκεος Ἀρης. For χαλκοκορυστῆς. So Herod. II. 152. χάλκιοι ἄνδρες.

708. μεμηλῶς. In Homer this participle is always used *actively*, and governs a genitive; though the indicative, μέμηλε, is invariably neuter, with the exception of Hym. Merc. 437. In Pind. Ol. I. 89. it is followed by a dative.

Αἶμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 Ναϊον Βοιωτοὶ, μάλα πίονα δήμον ἔχοντες. 710
 Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 ὦ πόποι, αἰγίοχοιο Διὸς τέκος, Ἀτρυτώνη,
 ἦ ρ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 Εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
 Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδόμεθα θούριδος ἀλκῆς.
 ὦς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 Ἡ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρη, πρέσβα θεὰ, θυγάτηρ μέγαλοιο Κρόνιοι.
 Ἡβη δ' ἄμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα
 Χάλκεα, ὀκτάκνημα, σιδηρέω ἄξονι ἁμφίς·
 Τῶν ἦτοι χρυσέη ἵτις ἄφθιτος, αὐτὰρ ὑπερθεῖν
 Χάλκε' ἐπίσσωτρα, προσαρηρότα, θαῦμα ἰδέσθαι· 725
 Πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἁμφοτέρωθεν·
 Δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν
 Ἐντέταται· δοιαὶ δὲ περιδρομοὶ ἄντυγές εἰσι·

709. κεκλιμένος. *Vicinus*. Schol. παρα-
 κείμενος, γειννίων, περιεχόμενος. The
 verb is used in this sense, properly, in refer-
 ence to the situation of places, as in Od.
 N. 235. and thence also it is transferred to
 persons, as in this instance, and in Il. O. 740.
 Π. 68. Compare also Callim. H. Dian. 253.
 οἳ ῥα παρ' αὐτὸν κεκλιμένοι ναῖονσι βοῶς
 πόρον Ἰναχιώτης. Hesiod. Theog. 1168.
 πόλις Ἀθηαίῃ κεκλιμένη πεδίῳ. Dionys.
 Perieg. 847. πρὸς δ' ἄλα κεκλιμένην Λύκιοι
 χθόνα ναιετάουσιν. Soph. Trach. 101. δις-
 σαῖς ἀπείροις κλιθείς.

711. τοὺς. Hector and Mars.

715. τὸν μῦθον ὑπέστημεν. This pro-
 mise is no where mentioned in the Iliad. It
 must be supposed to have been given to
 Menelaus some time previous to the com-
 mencement of the action of the poem; pro-
 bably at the beginning of the war.

720. ἔντυεν. Eustath. εὐτρέπιζεν, ὤ-
 πλιζεν. The more usual form is ἐντύνω
 with the penultima long, as in Il. I. 203.
 Ξ. 162. But ἐντύω occurs again in Od.
 Ψ. 289. So also in Pind. Ol. III. 51. Pyth.
 IV. 322. IX. 117. Nem. IX. 86.

721. πρέσβα. The feminine πρέσβεια,
 of the adjective πρεσβύς, is obsolete; in-
 stead of which, besides πρέσβα, we have
 πρέσβειρα, Hom. H. Ven. 32. and πρεσ-
 βύτης, Theoc. Idyl. XV. 62. It seems pro-
 bable, however, that πρέσβα is syncopated
 from the superlative πρεσβυτάτη. Od. Γ.

452. πρέσβα Κλυμένιοι θυγατρῶν. Hence
 Etym. M. p. 687, 3. πρέσβα· πρεσβυτάτη,
 ἐντιμωτάτη.

723. ὀκτάκνημα. *Having eight spokes*.
 It appears that the number in the wheels of
 an ordinary chariot was only six. See Schol.
 Pind. Pyth. II. 73. It was usual, when the
 chariot was not in use, to take off the wheels,
 and protect it from the damp by a coverlid.
 In the following description are enumerated,
 ἵτις, the circumference of the wheel: ἐπίσ-
 σωτρα, the exterior rims of brass; πλήμνη,
 the nave; δίφρος, the body of the chariot;
 ἄντυγες, the raised semicircles in the front
 and back of the chariot; and ῥυμός, the
 pole. The λέπαδνα (v. 730.) were broad
 straps or breast bands, by which the horses
 were harnessed to the yoke (ζυγόν), and an-
 swering the purpose of the modern collar.
 Schol. Villos. πλατεῖς ἱμάντες, οἷς ἀνα-
 δεσμοῦνται οἱ τράχηλοι τῶν ἵππων πρὸς
 τὸν ζυγόν. And so Hesychius. Pollux. I.
 147. τὰ ἀπὸ τῶν ῥυμῶν ἀπηρημένα, τὰ
 ὑπὸ τοῦς ἀνένας τῶν ἵππων ἐλιττόμενα,
 λέπαδνα.

727. δίφρος. This word is here used in
 its proper signification for the body of the
 chariot, or that part in which the charioteer
 and the warrior, ἡνίοχος and παραβάτης,
 placed themselves. Hence its derivation
 from δις and φέρω. Generally, it signifies the
 chariot itself. Of the ἄντυγες, mentioned
 in the next line, see above on v. 262.

Τοῦ δ' ἐξ ἀργύρεος ῥυμός πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 Δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 Κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ὀρη
 Ἴππους ὠκύποδας, μεμανῖ ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κόρη Διὸς αἰγιόχοιο,
 Πέπλον μὲν κατέχευεν ἑάνδον πατρὸς ἐπ' οὔδει, 735
 Ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·

Ἡ δὲ, χιτῶν' ἐνδύσα, Διὸς νεφεληγερέταο
 Τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 Ἀμφὶ δ' ἄρ' ὤμοισι βάλετ' αἰγίδα θυσσανόεσσαν,
 Δεινὴν, ἣν περὶ μὲν πάντη Φόβος ἐστεφάνωται·
 Ἐν δ' Ἔρις, ἐν δ' Ἀλκὴ, ἐν δὲ κρυνόεσσα Ἴωκῇ· 740

Ἐν δέ τε Γοργεῖ κεφαλὴ δεινοῖο πελώρου,
 Δεινὴ τε, σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον,
 Χρυσείην, ἑκατὸν πόλεων πρυλέεσσ' ἀραρυῖαν.
 Ἐς δ' ὄχρεα φλόγεια ποσὶ βήσετο· λάζετο δ' ἔγχος 745
 Βριθὺ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 Ἡρώων, τοῖσί τε κοτέσσεται ὀβριμοπάτρη.

729. ἐπ' ἄκρῳ. *At the extremity, scil. of the pole.*

734. πέπλον μὲν κατέχευεν κ. τ. λ. Eustathius tells us that the ancients marked this place with a star, to distinguish it as one of those that were perfectly admirable. Indeed there is a greatness and sublimity in the whole passage, which is superior to any imagination but that of Homer: nor is there any which might better give occasion for that celebrated saying, *That he was the only man who had seen the forms of the Gods, or the only man who had shown them.* POPE. The *peplus* was a long white garment sacred and peculiar to Minerva: in reference to which a number of virgins were appointed to weave a long embroidered robe, called also *πέπλος*, and ornamented with a representation of the martial achievements of the Goddess, with which her statue was clothed at the great festival of the Panathenæa. See Plato, in *Euthyphron*: Plaut. Mercat. I. 1. 67. This she is now represented as throwing aside, in order to array herself in the armour of Jupiter. Of the adjective *ἑάνδης* see on II. Γ. 385.

738. αἰγίδα θυσσανόεσσαν. Homer does not particularly describe this fringe of the *Ægis* as consisting of serpents: but that it did so may be learned from Herod. IV. 139. And Virgil's description of the same *Ægis* agrees with this: *Æn. VIII. 435. Ægidaque horrificam, turbatæ Palladis arma, Certatim squamis serpentum, auroque polibant,*

Connexosque angues, &c. POPE. See on II. B. 447. The symbolical devices of Terror, Discord, and the rest, are similar to those in *Æn. VIII. 701. tristesque ex æthere Diræ, Et scissa gaudens vadit Discordia palla, Quam cum sanguineo sequitur Bellona flagello.*

740. κρυνόεσσα. See on II. Z. 344.

741. Γοργεῖ κεφαλῇ. For Γοργόνος. See on II. B. 54. and for the adjective *σμερδνός*, in the next line, on II. B. 308. The Gorgon was always an emblem of horror and affright. See on II. Θ. 349. A. 36. Od. A. 634. and compare Eur. Phæn. 465. Alcest. 1137. It does not appear, however, that the more elaborate mythology of the Gorgon's head was known in Homer's time. Hesiod is the first who mentions three Gorgons (Theog. 274.), and he relates the fable of Perseus and Medusa in Scut. H. 215.

743. τετραφάληρον. *Having four buckles.* Of the helmet itself see on II. Γ. 337.

744. πρυλέεσσι. Eustath. *πεζοῖς ὀπλίταις.* Of two interpretations which Eustathius has given of this clause, Heyne justly prefers the former, which represents the helmet as sufficiently capacious to have covered the armies of a hundred cities. Ernesti rather refers the expression to the strength of the helmet, as able to resist the attack of a hundred armies. This is somewhat forced.

747. ὀβριμοπάτρη. Schol. *ὀβριμον κατ' ισχυρόν πατέρα ἔχουσα.*

"Ἡρῃ δὲ μάστιγι θόῳς ἐπεμαίετ' ἄρ' ἵππους.
 Αὐτόματα δὲ πύλαι μύκον Οὐρανοῦ, ἅς ἔχον ὦραι,
 Τῆς ἐπιτέτραπται μέγας Οὐρανὸς, Οὐλύμπός τε, 750
 Ἡμὲν ἀνακλῖναι πυκινὸν νέφος, ἡδ' ἐπιθεῖναι.
 Τῇ ῥά δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 Εὖρον δὲ Κρονίωνα, θεῶν ἄτερ ἤμενον ἄλλων,
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι.
 "Ενθ' ἵππους στήσασα θεὰ λευκώλενος Ἡρῃ 755
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο, καὶ προσέειπε·
 Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα,
 Ὅσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν
 Μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος; οἱ δὲ ἔκηλοι
 Τέρονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760
 Ἀφρονα τοῦτον ἀνέντες, ὃς οὐ τίνα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἴκεν Ἄρηα
 Λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίσωμαι;
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Ἀγρεὶ μάν, οἱ ἔπορσον Ἀθηναίην ἀγελεῖν, 765
 Ἡ ἐ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἡρῇ·
 Μάστιξε δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην
 Μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 Ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, 770
 Ἡμενος ἐν σκοπιῇ, λεύσσω ἐπὶ οἴνοπα πόντον·
 Τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 Ἀλλ' ὅτε δὴ Τροίην ἴξον, ποταμῷ τε ῥέοντε,
 Ἡχι ροὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
 "Ενθ' ἵππους ἔστησε θεὰ λευκώλενος Ἡρῃ, 775
 Λύσας' ἐξ ὀχέων· περὶ δ' ἡέρα πουλὺν ἔχευε.

748. ἐπεμαίετ' ἄρ' ἵππους. Eustath. ἔστι δὲ ἐπιμαίεσθαι κοινῶς μὲν τὸ ζητεῖν, ἄλλως δὲ τὸ μεταχειρίζεσθαι καὶ ἄπτεσθαι. See on Il. Δ. 190. The two significations are nearly allied. This line is connected by the particle ἄρα with v. 732.

749. αὐτόματα δὲ πύλαι κ. τ. λ. Hence Milton, P. L. V. 253. *At the gate Of Heaven arrived, the gate self-opened wide On golden hinges turning.* And again in VI. 2. *till morn, Waked by the circling Hours with rosy hand Unbarred the gates of light.*

751. ἡμὲν ἀνακλῖναι κ. τ. λ. Natal. Com. IV. 5. *Homerus libro quinto Iliadis non solum has (Horus) portas cœli servare dicit, sed etiam nubes inducere et serenum facere, cum liberit: quippe cum apertum cœlum, serenum nominent poetæ, et clausum,*

tectum nubibus. The verbs here employed are properly used of *opening* and *shutting* a door. Compare Il. Ξ. 169. Od. X. 156. 158.

761. ἀνέντες. Incitantes. *Sumtum est a canibus, quos ἀνίεναι dicuntur pastores vel venatores.* HEYNE. So Apollon. Lex. τῆς μεταφορᾶς οὐσης ἀπὸ τῆς ἀνιέμενης τῶν κυνῶν κατὰ τοὺς θήρας ἀφεςέως.

765. ἄγρε μάν. Schol. ἄγε δή.

770. ἡεροειδὲς. Simply, τὸν ἄερα. This passage is referred to by Longinus, sect. 9. as a noble instance of the sublime.

774. ἥχι ροὰς κ. τ. λ. See on Il. Z. 431.

776. ἡέρα πουλὺν. Since ἄηρ is always feminine in Homer, we have here an instance of a masculine adjective, with a noun feminine, of which see Matt. Gr. Gr. §. 436. 2.

Τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,

Ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.

Ἄλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι πλείστοι καὶ ἄριστοι 780

Ἔστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο

Εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν,

Ἡ συσὶ κάπριοισι, τῶν τε σθένος οὐκ ἀλαπαδνόν·

Ἐνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη,

Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785

Ὅς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·

Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.

Ὅφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,

Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάνων

Οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος. 790

Νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.

Ὡς εἰποῦσ', ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·

Εὖρε δὲ τόν γε ἄνακτα παρ' ἵπποισι καὶ ὄχεσφιν

Ἐλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰϥ· 795

Ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος

Ἀσπίδος ἐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα·

Ἄν δ' ἴσχων τελαμῶνα, κελαινεφές αἶμ' ἀπομόργυν.

Ἰππείου δὲ θεὰ ζυγοῦ ἤψατο, φώνησέν τε·

Ἡ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς· 800

Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητής.

Καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἶασκον,

778. αἱ δὲ βάτην κ. τ. λ. This simile is intended to express the lightness and smoothness of the motion of these goddesses. Milton finely calls this, *smooth gliding without step*. Virgil describes the gliding of a dove by an image parallel to that in this verse, in *Æn.* V. 213. *Mox aëre lapsa quieto, Radit iter liquidum, celeres neque commovet alas*. This kind of movement was appropriated to the gods by the Egyptians, as we see in Heliodorus, lib. V. Homer might possibly have taken this notion from them. And Virgil, in that passage where Æneas discovers Venus by her gait, *Et vera incessu patuit Dea*, seems to allude to some manner of moving, that distinguished divinities from mortals. POPE.

782. εἰλόμενοι. See on v. 203.

785. Stentor is mentioned nowhere else in the Iliad. Eustathius observes, that he was a herald or crier: a description of persons who were very necessary in an army before the invention of trumpets. But there

is no authority for assigning this office to Stentor, and the epithet *μεγαλήτορι* more properly belongs to a warrior than a herald. It should seem, moreover, that the use of trumpets was not entirely unknown in the heroic ages. See note on Eur. *Phœn.* 1392. Pent. Gr. p. 382.

787. εἶδος ἀγητοί. Schol. Venet. τῷ εἶδει μόνον θανμαστοί.—Of the expression *κάκ' ἐλέγχεα*, see on Il. B. 235.

801. Τυδεύς τοι μικρὸς κ. τ. λ. Hence Ovid: *Utilior Tydeus, qui, siquid credis Homero, Ingenio pugnae, corpore parvus erat*. Stat. Theb. I. 415. *Sed non et viribus infra Tydea fert animus, totosque infusa per artus Major in exiguo regnabat corpore virtus*. To this passage Quintilian alludes in *Instit. Orat.* III. 7. 12. *Interim confert admirationi multum etiam infirmitas; ut cum Homerus Tydea parvum, sed bellatorem dicit fuisse*. Compare Virg. *Georg.* IV. 83.

Οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 Ἀγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας·
 Δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηνον. 805
 Αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερὸν, ὥς τὸ πάρος περ,
 Κούρους Καδμείων προκαλίζετο· πάντα δ' ἐνίκα
 Ῥηϊδίῳς· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα.
 Σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἵσταμαι, ἡδὲ φυλάσσω,
 Καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 Ἀλλὰ σευ ἡ κάματος πολυαΐξ γυνὴ δέδυνκεν,
 Ἡ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι, δαΐφρονος Οἰνείδαο.

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 Γινώσκω σε, θεὰ, θύγατερ Διὸς αἰγιόχοιο. 815
 Τῷ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπικεύσω.
 Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος·
 Ἀλλ' ἔτι σῶν μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 Οὐ μ' εἰς μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 Τοῖς ἄλλοις· ἀτὰρ, εἴ κε Διὸς θυγάτηρ, Ἀφροδίτη, 820
 Ἐλθῷς ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.
 Τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἡδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 Γινώσκω γὰρ Ἀρηα μάχην ἄνα κοιρανέοντα.
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 Τυδείδη Διομήδεσ, ἐμῷ κεχαρισμένε θυμῷ,
 Μῆτε σύ γ' Ἀρηα τόγε δειδίθι, μητέ τιν' ἄλλον
 Ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 Ἀλλ' ἄγ', ἐπ' Ἀρηῇ πρώτῃ ἔχε μώνυχας ἵππους·
 Τύφον δὲ σχεδὴν, μῆδ' ἄζεο θοῦρον Ἀρηα 830

803. ἐκπαιφάσσειν. See on Il. B. 450.

805. ἄνωγον. Scil. Thebani. See Il. Δ. 386. sqq. whence this passage is repeated.

811. κάματος πολυαΐξ. See on Il. Α. 165.

812. ἀκήριον. Heartless, cowardly; from κῆρ, the heart. Schol. ἀψυχοποιὸν, εἰς ἀψυχίαν ἄγον. The same word is used in Od. Ψ. 328. in the sense of immortal; as if from κῆρ, fate.—Heyne renders the expression οὐ σύ γ' ἔπειτα, by *quæ cum ita sint*. The force of the particles is very apparent.

821. τήν γ' οὐτάμεν. Scil. ἐκέλευες. See on Il. Δ. 128.

823. ἀλήμεναι. From ἄλῃμι, congrego, not from ἄλῃμι, vagor. Schol. ἀθροισθῆναι, συστραφῆναι. The derivation is from ἀλής, confertus, densus. Hence Ernesti properly restores the aspirate upon MSS. authority, the common reading being ἀλή-

μεναι. In the following line, some read ἀνακοιρανέοντα. See on Il. B. 250. At all events, the accent of the preposition, if separated, must be thrown back; which it is not in most editions.

827. Vulgo, Ἀρηα τόνδε δειδίθι, which is manifestly corrupt. Heyne, from the Harleian MS. reads τὸν for τόνδε, and other emendations have been offered. That of Wolf, now given in the text, is the most probable. Compare Il. Ξ. 342. With τόγε supply κατὰ, and render, in this respect.

830. σχεδὴν. *Cominus*: used adverbially with an ellipsis of τυπῆν, or πληγῆν. This is not in Bos. Hesych. σχεδὴν τὸ ἐκ χειρὸς πατάξει οὕτως λέγεται. So αὐτοσχεδὴν, in Il. M. 192. Schol. αὐτοσχεδὴν· ἐκ τοῦ πλησίον, ἐκ χειρὸς. Stanley observes on Æsch. Choëph. 157. σχέδια βέλη sunt quibus cominus pugnatur, et quæ

Τοῦτον μαινόμενον, τυκτὸν κακὸν, ἄλλοπρόσαλλον·
 Ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων,
 Τρωσὶ μαχέσσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν·
 Νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.

Ὡς φαμένη, Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 Χειρὶ πάλιν ἐρύσσασ' ὃ δ' ἄρ' ἐμπαπέως ἀπόρουσε·

Ἡ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 Ἑμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
 Βριθοσύνη· δεινὴν γὰρ ἄγε θεὸν, ἄνδρα δ' ἄριστον.
 Λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη. 840

Αὐτίκ' ἐπ' Ἀρηϊ πρώτῃ ἔχε μόνυχας ἵππους.
 Ἦτοι δ' μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὅχ' ἄριστον, Ὀχησίου ἀγλαὸν νιόν·
 Τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 Δῦν' Ἀῖδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

Ὡς δὲ ἴδε βροτολογιγὸς Ἀρης Διομήδεα δῖον,
 Ἦτοι δ' μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 Κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαινυτο θυμόν·
 Αὐτὰρ ὃ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.

in pugna statoria adhibentur, cum ad digladiationem ventum est: enses scil. quibus manubrium est.

831. τυκτὸν κακὸν, ἄλλοπρόσαλλον. *In calamitatem et perniciem aliorum natum, et temerario impetu ferri solitum, ita ut nec promissis datis stet, sed mutatis partibus modo his, modo illis studeat.* HEYNE. Erasmus in *Adag.*: *Homerus Martem subinde mutantem partes novo verbo ἄλλοπρόσαλλον appellat.* The formation of the word is readily apparent. Eustathius: *ἄλλοπρόσαλλον ἄστατοῦντα, καὶ ἄλλοτε ἄλλω χαριζόμενον.* The same commentator observes, that the word is allegorically descriptive of the nature of Mars, who naturally goes over to the weaker side, in order to keep up the broil. The promise, however, which Minerva asserts to have been given by Mars, is not recorded. As to the expression τυκτὸν κακὸν, it will be readily resolved into ὅς ἐτόχθη κακοῖς. Of the verb στεῦμαι, see on II. Γ. 83.

834. μετὰ Τρώεσσιν. *With the Trojans; i. e. on their behalf.* The preposition, μετὰ, occurs with the dative in the poets only. Compare II. A. 251. In the sense of this passage it is found in Attic with the genitive. See Matt. Gr. Gr. §. 587.

835. Σθένελον μὲν ἀφ' ἵππων κ. τ. λ. Hence Virg. *Æn.* XII. 469. *Aurigam Turni media inter lora Metiscum Excutit, et longe lapsus temone relinquit; Ipsa subit, manibus undantes flectit habenas.* Compare Hesiod. *Scut.* H. 455.

836. ἐμπαπέως. Schol. ἅμα τῷ ἔπει. Passow, however, in his *Lexicon*, derives it from μάρπω, of which the aor. 2. ἔμαπον, is found in Hesiod. Hence it will denote promptly.

838. μέγα δ' ἔ. φ. ἁ. Βριθοσύνη. Virg. Georg. III. 172. *sub pondere faginus axis Instrepat.*

842. ἐξενάριζεν. *He was spoiling.* The MSS. vary between ἐξενάριζεν and ἐξενάριζεν; and so again in v. 844. Heyne has edited the former, which must be rendered *he slew*; but the Scholiast rightly prefers the latter.

845. δύν' Ἀῖδος κυνέην. As every thing that goes into the dark empire of Pluto disappears, and is seen no more, the Greeks from thence borrowed this figurative expression, *to put on Pluto's helmet*; that is to say, *to become invisible*. Plato uses this proverb, *de Repub.* X. 612. and Aristophanes in *Acharnens.* 337. POPE. Add Hesiod. *Scut.* H. 227. Lucian *Bis Acc.* VII. 80. and see Heyne on *Apollod. Bibl.* I. 6. 2. p. 76. The genitive Ἀῖδος is for Ἀΐδου, as if from Ἀΐς. There are other nouns also of the first and second declension which adopt the terminations of the third; but more particularly in the dative and accusative singular. Thus supra v. 299. ἀλκί, for ἀλκῆ, as if from ἀλξ. In II. Θ. 441. λίτα, and Σ. 352. λιτῖ, for λιτόν, λιτῶ. In Θ. 56. ὑσμῖνι for ὑσμίνῃ. See Matt. Gr. Gr. §. 92. 2.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 Πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγόν, ἥνία θ' ἵππων,
 Ἐγχεὶ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 Καὶ τό γε χεὶρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὦσεν ὑπ' ἐκ δίφροιο ἐτώσιον ἀΐχθῆναι.
 Δεύτερος αὖθ' ὠρμᾶτο βοὴν ἀγαθὸς Διομήδης 855
 Ἐγχεὶ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 Νείατον ἐς κενέῳνα, ὅθι ζωννύσκετο μίτρην.
 Τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροῖα καλὸν ἔδαψεν·
 Ἐκ δὲ δόρυ σπάσεν αὐτῖς· ὁ δ' ἔβραχε χάλκεος Ἄρης,
 Ὅσσον τ' ἐννεάχιλοι ἐπίαχον, ἢ δεκάχιλοι 860
 Ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
 Τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε, Τρῳάς τε,
 Δείσαντας· τόσον ἔβραχ' Ἄρης, ἄτος πολέμοιο.
 Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ,
 Καύματος, ἐξ ἀνέμοιο δυσαιέος ὀρνυμένιοι· 865
 Τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
 Φαίνεθ', ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 Καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 Πὰρ δὲ Διὶ Κρονίῳνι καθέζετο, θυμὸν ἀχεύων,
 Δεῖξεν δ' ἄμβροτον αἶμα, καταρρέον ἐξ ὠτειλῆς, 870
 Καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 Ζεῦ πάτερ, οὐ νεμεσίζῃ, ὁρῶν τάδε καρτερὰ ἔργα;
 Αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν,
 Ἀλλήλων ἰότητι, χάριν δ' ἀνδρεσσι φέροντες.
 Σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην 875
 Οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμνηεν.

851. Ἄρης ὠρέξαθ' ὑπὲρ ζυγόν. Scil. *Diomedes*. See on Il. A. 307. As opposed to *δεύτερος* in v. 855. the adverb *πρόσθεν* must be understood for *πρότερος*.

860. Ὅσσον τ' ἐννεάχιλοι κ. τ. λ. This hyperbole, to express the roaring of Mars, so strong as it is, yet is not extravagant. The voice is not human, but that of a Deity; and the comparison, being taken from an army, renders it more natural with respect to the god of war. It is less daring to say, that a god could send forth a voice as loud as two armies, than that Camilla, a Latian nymph, could run so swiftly over the corn, as not to bend an ear of it. Yet Virgil generally escapes the censure of those moderns, who are shocked with the bold flights of Homer. POPE. The same lines recur, in reference to the shout of Neptune, in Il. E. 148. The same noun, Ἄρης, is used twice in the same sentence, once as *war* itself, and once as *the god of war*. So in

Eur. *Alcest*. 50. Θάνατος is said τοῖς μέλουσι θάνατον ἐμβαλεῖν. See Monk *in loc*. Hence we may defend the common reading in Eur. *Iph. A.* 775. ed. Markl. by referring the verb *θήσει* to the nominative Ἄρης in v. 764.

865. καύματος. Subaud. διὰ.

867. ὁμοῦ νεφέεσσιν. That is, *enveloped with clouds*.

873. τετληότες εἰμὲν. For *τετλήκαμεν*. The verb *εἰμι* is frequently used with a participle, merely as a circumlocution. See Matt. Gr. Gr. §. 559. With respect to the sentiment, compare *supra* v. 383.

875. μαχόμεσθα. *Incerpamus*. Compare Il. N. 118.

876. ἀήσυλα ἔργα. Eustath. τὰ βλαπτικά. Damm considers this adjective as synonymous with *αἰσυλος*, which occurs above, v. 403. It is found only in this place. Of *μέμνηε*, see above on v. 708.

- "Αλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν 'Ολύμπῳ,
 Σοὶ τ' ἐπιπείθονται, καὶ δεδμήμεσθα ἕκαστος·
 Ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι, οὔτε τι ἔργῳ,
 'Αλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδήλον· 880
- "Η νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
 Μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ.
 Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος·
 'Αλλά μ' ὑπήνεικαν ταχέες πόδες· ἥ τέ κε δηρὸν 885
 Αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῇσι νεκάδεσσιν,
 "Η κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυτῆσι.
- Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
 Μῆτι μοι, 'Αλλοπρόσαλλε, παρεζόμενος μινύριζε·
 "Εχθιστος δέ μοι ἐσσι θεῶν, οἱ "Ολυμπον ἔχουσιν. 890
 Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 Μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεκτὸν,
 "Ηρης, τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι·
 Τῷ σ' ὅτῳ κείνης τάδε πάσχειν ἐννεσίησιν.
 'Αλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
 'Εκ γὰρ ἐμεῦ γένος ἐσσι, ἐμοὶ δέ σε γείνατο μήτηρ·
 Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὦδ' αἰδήλος,
 Καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων.
- Ὡς φάτο, καὶ Παιήον' ἀνώγει ἰήσασθαι·
 Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων 900
 'Ηκέσατ'· οὐ μὲν γάρ τι κατάθνητός γε τέτυκτο.
 Ὡς δ' ὅτ' ὅπως γάλα λευκὸν ἐπειγόμενος συνέπηξεν,

878. δεδμήμεσθα ἕκαστος. Of this change in person, see on Il. Δ. 305. We have another instance in Il. Ζ. 71.

880. ἀνιείς. From ἀνίω, the same as ἀνίημι, *indulgeo, indulgendo incito*. Brunck has improperly continued this form, which is purely Homeric, in many places of the Greek Tragedians. See Porson on Eur. Orest. 141.

887. ἥ κε ζῶς κ. τ. λ. Those are mistaken who imagine our author represents his gods as mortal. He only represents the inferior deities as capable of pains and punishments during the will of Jupiter. Homer takes care to tell us both of Mars and of Pluto, when Pæon cured them, that they were not mortal: vv. 402. 901. οὐ μὲν γάρ τι κατάθνητός γε τέτυκτο. POPE. See also above on v. 383.

889. 'Αλλοπρόσαλλε. Supra v. 831. Of the verb *μυνρίζειν, to lament, to complain*, see Pent. Gr. Lex. v. *μυνύρομαι*, and Valckenær on Ammon. p. 94.

891. αἰεὶ γάρ τοι κ. τ. λ. This line is repeated from Il. Α. 177. Hence Virg. Æn. VII. 325. *Cui tristitia bella, Iræque, insidiæque, et crimina noxia cordi. Odit et ipse pater.*

894. Eustathius: ἐννεσίησιν· ἤγονν συμβολαῖς· ἀπὸ τοῦ ἐνίημι, τὸ ἐμβάλλω. Hesiod. Theogon. 494. Γαίης ἐννεσίησι πολυφραδέεσσι δολωθείς.

897. αἰδήλος. See on Il. B. 455.

898. ἐνέρτερος Οὐρανιῶνων. That is, *below Tartarus*. The Οὐρανιῶνες, i. e. the Titans, sons of Uranus, were confined under Tartarus, after their defeat by Jupiter: Hesiod. Theog. 207. 717. But see Heyne on Apollod. Bibl. p. 10.

900. Παιήων. See on Il. Α. 473. Also on Il. Δ. 218.

902. ὥς δ' ὅτ' ὅπως κ. τ. λ. The sudden operation of the remedy, administered by Pæon, is well expressed by this similitude. It is necessary just to take notice that they anciently made use of the juice or sap of a

Ἵγρὸν ἔδν, μάλα δ' ὤκα περιτρέφεται κυκώωντι·

ᾧς ἄρα καρπαλίμως ἰήσατο θεῶρον Ἄρηα.

Τὸν δ' Ἡβῇ λούσε, χαρίεντα δὲ εἴματα ἔσσε.

905

Πὰρ δὲ Διὶ Κρονίῳ καθέζετο κύδεϊ γαίῳν.

Αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,

Ἦρη τ' Ἀργεῖη καὶ Ἀλαλκομενῆς Ἀθήνη,

Παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

fig for runnet, to cause their milk to coagulate. POPE.—ἐπειγόμενος. *Agitated, stirred rapidly.*

903. Vulgo, *περιστρέφεται*. But *περιτρέφεται* is, doubtless, the true reading, which Eustathius restores from Herodian, and explains by *πήγνυται*, i. e. *coagulates*: as in the preceding line. Compare Od. *Ξ*. 477. So Soph. *Trach.* 572. *ἀμφίθρεπτον αἶμα*. Schol. *πεπηγός*· *θρέψαι γὰρ τὸ πῆζαι*. The dative *κυκώωντι* is equivalent to *ὑπὸ τοῦ κυκώοντος*. See Matt. Gr. Gr. §. 395. The verb *κυκᾶν* frequently occurs both in a primary and metaphorical sense.

Compare Il. *Δ*. 129. 637. *Σ*. 229. Od. *Κ*. 235. and elsewhere.

905. *λούσε, κ. τ. λ.* Such offices were not deemed unworthy of the most illustrious females. See Od. *Γ*. 464. *Δ*. 252. *Κ*. 450. Sometimes, however, they were performed by slaves; as in Od. *Δ*. 49. *Ρ*. 88. *Τ*. 356.

906. *κύδεϊ γαίῳν*. Mars is no sooner healed, than he recovers his wonted ferocity. Heyne however, with his usual readiness, condemns this and the following lines as spurious.

908. *Ἀλαλκομενῆς*. See on Il. *Δ*. 8.

THE

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Ζ’.

Ἐπιγραφαί.

“ΕΚΤΟΡΟΣ καὶ ἈΝΔΡΟΜΑΧΗΣ ὈΜΙΛΙΑ.

Ἄλλως.

Ζῆτα δ’ ἄρ’ Ἀνδρομάχης τε καὶ Ἐκτορος ἔστ’ ὀαριστύς.

THE ARGUMENT.

THE EPISODES OF GLAUCUS AND DIOMED, AND OF HECTOR AND ANDROMACHE.

The Gods having left the field, the Grecians prevail. Helenus, the chief Augur of Troy, commands Hector to return to the city, in order to appoint a solemn procession of the Queen and the Trojan matrons to the Temple of Minerva, to entreat her to remove Diomed from the fight. The battle relaxing during the absence of Hector, Glaucus and Diomed have an interview between the two armies; where, coming to the knowledge of the friendship and hospitality passed between their ancestors, they make exchange of their arms. Hector, having performed the orders of Helenus, prevailed upon Paris to return to the battle, and taken a tender leave of his wife Andromache, hastens again to the field.

The scene is first in the field of battle between the rivers Simois and Scamander, and then changes to Troy.

ΤΡΩΩΝ δ’ οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή.
Πολλὰ δ’ ἄρ’ ἔνθα καὶ ἔνθ’ ἵθυσε μάχη πεδίοιο,
Ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα
Μεσσηγύς Σιμόεντος ἰδὲ Ξάνθοιο ρόαων.
Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φώως δ’ ἐτάροισιν ἔθηκεν,

5

2. μάχη. That is, οἱ μαχόμενοι. The same substitution of the *res pro persona* occurs also in the word φύλοπις, in the first line. See also on II. Ξ. 201. With πεδίοιο we must supply διὰ. Heyne constructs the following line thus: ἰθυνομένων (τῶν ἀν-

δρῶν κατ’) ἀλλήλων τὰ δοῦρα χαλκήρεα. The verb ἰθύνεσθαι is used in an active signification in Od. E. 270. X. 8. The line is, however, plainly redundant, and perhaps spurious.

6. φώως. Schol. χαρὰν, σωτηρίαν. Com-

Ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
Υἱὸν Ἐϋσσώρου, Ἀκάμαντ’, ἦν τε μέγαν τε.

Τόν ρ’ ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης·

Ἐν δὲ μετώπῳ πῆξε, πέρησε δ’ ἄρ’ ὅστέον εἴσω 10

Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν.

Ἀξυλον δ’ ἄρ’ ἔπεφνε βοὴν ἀγαθὸς Διομήδης,

Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ,

Ἀφνεὸς βιότοιο, φίλος δ’ ἦν ἀνθρώποισι·

Πάντας γὰρ φιλέσκεν, ὁδῷ ἔπι οἰκία ναίων. 15

Ἀλλὰ οἱ οὔτις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον,

Πρόσθεν ὑπαντιάσας· ἀλλ’ ἄμφω θυμὸν ἀπηύρα,

Αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥά τότε ἵππων

Ἔσκεν ὑφηνίοχος· τὼ δ’ ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ’ Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20

Βῆ δὲ μετ’ Αἴσηπον καὶ Πήδασον, οὓς ποτε Νύμφη

pare Il. Θ. 282. P. 615. *et alibi*. So also Eur. Orest. 237. *φῶς ἐμοῖς καὶ σοῖς κακοῖς*. Soph. Elect. 1354. *ὦ φίλτατον φῶς, ὦ μόνος σωτήρ δόμων*. Antig. 599. *Νῦν γὰρ ἐσχάτας ὑπὲρ Ρίζας ἐτέτατο φάος ἐν Οἰδίπῳ δόμοις*. Horat. Od. IV. 5. 5. *Lucem redde tuæ, dux bone, patriæ*. The same metaphorical use of this word is frequent in the Sacred Writings. Compare Esther viii. 16. Job iii. 20. xxxiii. 28. Psalm xxvii. 1. xcvi. 11. Matt. iv. 16.

8. Ἀκάμαντ’, ἦν τε μέγαν τε. This Thracian prince is the same in whose likeness Mars appears in the preceding Book, rallying the Trojans, and forcing the Greeks to retire. In the present description of his strength and size, we see with what propriety this personage was selected by the poet, as fit to be assumed by the god of war. POPE. See Il. E. 462.

10. πῆξε. That is, Αἴας πῆξεν ἔγχος. The verb is transitive.

14. φίλος δ’ ἦν ἀνθρώποισι. This beautiful character of Axyllus has not been able to escape the misunderstanding of some of the commentators, who thought Homer designed it as a reproof of an undistinguished generosity. It is evidently a panegyric on that virtue, and not improbably on the memory of some excellent but unfortunate man in that country, whom the poet honours with the noble title of *A Friend to Mankind*. His manner of keeping house near a frequented highway, and relieving all travellers, is agreeable to that spirit of ancient hospitality, of which there is abundance every where in the Odyssey. The patriarchs in the Old Testament sit at their gates, to see those who pass by, and entreat them to enter into their houses. This cordial manner of

invitation is particularly described in Genes. xviii. xix. The Eastern nations seem to have had a peculiar disposition to these exercises of humanity, which continues, in a great measure, to this day. POPE. See Wood’s Essay on Homer; the works of Burckhardt, Clarke, Belzoni, and other oriental travellers; Harmer’s Observations; and Burder’s Oriental Customs. On this interesting subject, it may be worth while to notice the following passages in the Odyssey; A. 119. Δ. 1. Z. 208. Θ. 392. 547. and particularly Od. Γ. 4. compared with Thucyd. I. 5. See also Judg. xix. 16, 17. Job xxxi. 32. Heb. xiii. 2. 1 Pet. iv. 9. The ages of chivalry were, in this respect, congenial with the heroic ages. Hence Shakspeare’s Cymbeline, III. 6. 87. *Fair youth, come in; Discourse is heavy, fasting: when we’ve supped, We’ll mannerly demand thee of thy story*. From these laws of hospitality arose the duty of showing particular kindness to an hereditary guest, which is beautifully illustrated in the ensuing episode of Glaucus and Diomed. See Mitford’s *Hist. of Greece*, vol. I. p. 180. and the note on v. 215. *infra*.

16. Ἀλλὰ οἱ οὔτις κ. τ. λ. Homer does not intend this, as Pope and others have supposed, for a satire on human ingratitude. It is merely stated as a circumstance to excite commiseration, that no one of those, whom gratitude would have prompted to assist Axyllus, chanced to be at hand to defend him. Of the verb *ἀρκεῖν*, see on Il. B. 393.

17. ἀπηύρα. Scil. Diomedes.

19. ὑφηνίοχος. Probably the same as ἡνίοχος. The noun does not recur in Homer.

- Νηΐς 'Αβαρβαρή τέκ' ἀμύμονι Βουκολίῳ.
 Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος,
 Πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ.
 Ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ. 25
 Ἡ δ' ὑποκυσσαμένη διδυμάονε γείνατο παῖδε.
 Καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυνῖα
 Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης.
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 Ἐγχεῖ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα διῶν.
 Ἀντίλοχος δ' Ἀβληρον ἐνῆρατο δουρὶ φαεινῷ
 Νεστοριδῆς. Ἐλατον δέ ἄναξ ἀνδρῶν Ἀγαμέμνων.
 Ναῖε δὲ, Σατυνιόεντος εὐρῥείταο παρ' ὄχθας,
 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρωες 35
 Φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
 Ἀδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος
 Ζῶν ἔλ'. ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,
 Ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 Ἀξάντ' ἐν πρώτῳ ῥύνῳ, αὐτῷ μὲν ἐβήτην 40
 Πρὸς πόλιν, ἥπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο.
 Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκλίσθη,
 Πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· παρ δέ οἱ ἔστη
 Ἀτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβῶν ἐλλίσσετο γούνων 45
 Ζώγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
 Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
 Χαλκὸς τε, χρυσὸς τε, πολύκμητός τε σῖδηρος.
 Τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
 Εἴ κεν ἐμὲ Ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50
 Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε·

23. Βουκολίων. This name probably originated in the custom mentioned at Il. A. 106. Y. 91.

24. σκότιον. *Illegitimate*. Hesych. σκότιος· νόθος· ὁ λάθρα γεννηθεὶς τῶν γονέων τῆς κόρης· τοὺς γὰρ μὴ ἐκ φανεράς, λαθραίας δὲ μίξεως γεγονότας Σκοτίους ἐκάλουν. Eurip. Alcest. 1009. θεῶν σκότιοι παῖδες. Troad. 252. λέκτρων σκότια νυμφεντήρια. See Cuperi Obs. I. 16.

28. Μηκιστηϊάδης. Euryalus. See Il. B. 565. Of the government of συλῆν, see on Il. A. 182. and compare v. 70. *infra*.

38. ἀτυζομένῳ. Schol. *ταρασσομένῳ*. Compare Il. X. 474. and v. 468. *infra*.—With πεδίῳ supply διὰ, as in Il. Δ. 244.

39. ὄζῳ ἐνὶ βλαφθέντε. Schol. ὑπὸ τοῦ κλάδου ἐμποδισθέντε. In this sense the

verb occurs again in Il. Π. 331. Ψ. 387. 571. 674. 782. Od. A. 195. So also in Æsch. Agam. 118. See Blomfield's Gloss. *in loc*. The *myrica*, or *tamarisk*, is a tall and beautiful tree, which seems to have been very luxuriant in the neighbourhood of Troy. Compare Il. K. 466. Φ. 18. and elsewhere: and of the quantity of the word see on Il. Φ. 350.

40. πρώτῳ. Schol. ἄκρῳ. Compare Il. E. 729.

46. Ζώγρει. *Take me alive*. Eustath. Ζώγρειν· ζῶντα ἀγρεύειν τινά. Hence also *to revive*, as in Il. E. 698. where the same commentator explains it by εἰς ζῶν ἀγείρειν. Compare Virg. Æn. X. 525. In the following line οἴκῳ is understood.

Καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
Δώσειν ᾧ θεράποντι καταξέμεν' ἀλλ' Ἀγαμέμνων
Ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἠΰδα·

ᾧ πέπον, ᾧ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55

Ἀνδρῶν; ἡ σοὶ ἄριστα πεποιήται κατὰ οἶκον
Πρὸς Τρώων· τῶν μήτις ὑπεκφύγοι αἰπὺν ὕλεθρον,
Χεῖράς θ' ἡμετέρας· μηδ' ὄντινα γαστέρι μήτηρ
Κοῦρον ἰόντα φέροι, μηδ' ὅς φύγοι· ἀλλ' ἅμα πάντες
Ἰλίου ἑξαπολοῖατ', ἀκήδεστοι καὶ ἄφαντοι. 60

Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρωες
Αἷσιμα παρειπών· ὃ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
Ἡρῶν Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
Οὔτα κατὰ λαπάρην· ὃ δ' ἀνετράπετ'· Ἀτρείδης δὲ
Λαξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο, μακρὸν αὔσας·
ᾧ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρης,
Μήτις νῦν, ἐνάρων ἐπιβαλλόμενος, μετόπισθε
Μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται·
Ἄλλ' ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκῃλοι 70

56. ἡ σοὶ ἄριστα. This is ironical. Of the preposition *πρὸς* with the genitive, see on Il. A. 159.

58. *μηδ' ὄντινα κ. τ. λ.* The commentators, shocked at Agamemnon's cruelty in extending his revenge even to unborn babes, have endeavoured to explain away the meaning of this passage;—some by altering the reading, and others by observing that *κοῦρος* always means a *male*; and not only so, but a *youth*; and that consequently it cannot be understood of a child in the womb. Eustathius explains *γαστέρι* by *ἐν κόλπῳ*. It seems more natural, however, to understand the poet as speaking in a strong *hyperbole*; perfectly consistent with the extreme barbarity of the times, and in strict accordance with the ferocious disposition of Agamemnon himself. Besides, it seems difficult to refer the words *γαστέρι* and *μήτηρ* to a full-grown child; and the strict sense of the passage is not more repugnant, than the fact of Agamemnon killing the man, whom his brother had spared. The difference in the disposition of these two brothers is strongly marked by Homer. This rebuke of Menelaus has been frequently compared with that of Samuel's reproof of Saul for sparing Agag: 1 Sam. xv.

60. *Ἰλίου ἑξαπολοῖατ'*. For *ἐξ Ἰλίου ἀπόλιντο*. Compare Od. Ξ. 182.—*ἀκήδεστοι*. This is generally rendered *unburied*. The substantive *κῆδος* signifies properly *affinity*, hence *affectionate anxiety*, and so *grief* generally. From this we may deduce the

signification which it frequently bears of *mourning for the dead*; and thence, by an easy transition, *the rites of sepulture*. Compare Il. Φ. 123. Od. Ω. 186.; but see also on Il. Ω. 526. It may perhaps, however, be rendered simply *unpitied, unlamented*. Hesych. *κήδεσθαι* οἰκτεῖρειν. See above v. 55. The adjective *ἄφαντος* is *forgotten*.

62. *αἷσιμα*. *What is just and proper*; i. e. in regard to an enemy. Schol. Villos. *τὰ πρέποντα τοῖς ἀδικουμένοις*. The neuter plural is here used adverbially. Of the verb *παρειπεῖν*, see on Il. A. 555.

68. *μήτις νῦν, ἐνάρων κ. τ. λ.* This advice of Nestor seems to have been little attended to, much as it was wanted. The passion which the conquerors continually exhibited for possessing the spoil of the slain, is very characteristic of the barbarity of the times, and must have created no little confusion and carnage. In fact, the most important duties were frequently neglected, and the greatest dangers incurred, to gratify it. Thus Diomed is wounded by Paris in Il. A. 369. while stripping Agastrophus; and similar instances abound. The verb *ἐπιβάλλεσθαι* is here used in the sense of *ἐπιθυμεῖν*, and, therefore, according to Eustathius, constructed with a genitive. The proper syntax would be *ἐπιβάλλεσθαι τὸν νοῦν τινι*, to set one's mind upon a thing. Somewhat similar is the construction of *ὀρέζαιο* with a genitive, *infra* v. 466. and elsewhere. See Matt. Gr. Gr. §. 328.

70. *ταῖ*. For *ταῦτα*, scil. *τὰ ἔναρα*.

Νεκροὺς ἀμπεδίον συλῆσετε τεθνεϊῶτας.

Ὡς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

Ἐνθα κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν

Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες,

Εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς

75

Πριαμίδης Ἐλενος, οἰωνοπόλων ὃχ' ἄριστος·

Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα

Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι

Πᾶσαν ἐπ' ἰθὺν ἐστὲ, μάχεσθαί τε φρονέειν τε·

Στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλῶν,

80

Πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν

Φεύγοντας πεσέειν, δηΐοισι δὲ χάσμα γενέσθαι.

Αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,

Ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,

Καὶ μάλα τειρόμενοί περ' ἀναγκαίη γὰρ ἐπέγει·

85

Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα

Μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιὰς

Νηὸν Ἀθηναίης γλανκώπιδος ἐν πόλει ἄκρῃ,

Οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,

Πέπλον, ὃς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος

90

Εἶναι ἐνὶ μεγάρῳ, καὶ οἱ πολὺν φίλτατος αὐτῇ,

Θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο·

Καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ

Ἦνις ἡκέστας ἱερευσέμεν, αἱ κ' ἐλεήσῃ

Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα·

95

Αἷ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρῆς,

Ἀγριον αἰχμητὴν, κρατερόν μῆστωρα φόβοιο·

Ὅν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.

Οὐδ' Ἀχιλλῆα ποθ' ὥδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,

Verbs which signify *to take away*, as συλῆν, and the like, are usually followed by two accusatives. Thus ἀφαιρῆσθαι in Il. A. 182. The change of person in this passage, from the first to the third, is remarked by Eustathius as peculiarly emphatic. Nestor assigns to himself a share in the war, but leaves the spoils to his comrades. See on Il. A. 305.

73. ὑπ' Ἀχαιῶν κ. τ. λ. The passive construction might here be explained by joining ὑπὸ with δαμέντες. See, however, Matt. Gr. Gr. §. 496. 3.

87. ἥ δὲ ξυνάγουσα κ. τ. λ. Compare Virg. Aen. I. 483. XI. 477. A procession of this kind took place also in the festival of the Panathenæa; which was probably even then in existence. See on Il. B. 549. The adjective γεραιὰς must here

be rendered *noble*; without reference to age.

90. πέπλον. See on Il. E. 734. Robes of a similar kind seem to have been worn by women of rank; most probably in honour of the goddess.

92. θεῖναι. Infinitive for imperative. See on Il. Γ. 285. From the expression ἐπὶ γούνασι, it appears that the statue of the goddess was in a sitting posture. See Strabo: XIII. p. 413. 44.

93. βούς ἦνις. Yearling heifers; for ἦνιας, acc. pl. from ἦνις, which is derived from ἔνος, a year.

94. ἡκέστας. Schol. ἀκεντήτους, ἀδαμάστους. Poetice for ἄκεστος, from κεντέω, stimulo. We have also κέστος, Il. Ξ. 214. πολέκεστος, Γ. 371. Of the construction in the next clause, see on Il. B. 72.

- "Ονπερ φασὶ θεῶς ἔξ ἔμμεναι· ἀλλ' ὅδε λίην 100
 Μαίνεται, οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν.
 "Ως ἔφαθ'· Ἐκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν·
 Αὐτίκα δ' ἔξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε·
 Πάλλων δ' ὀξέα δοῦρα, κατὰ στρατὸν ὥχετο πάντα,
 Ὅτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν. 105
 Οἳ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
 Φὰν δέ τιν' ἀθανάτων ἔξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν, ὥς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο, μακρὸν αὔσας· 110
 Τρῶες ὑπέρθυμοι, τηλέκλητοί τ' ἐπίκουροι,
 Ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 Ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἥδὲ γέρουσιν
 Εἴπω βουλευτῇσι, καὶ ἡμετέρῃς ἀλόχοισι,
 Δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας. 115
 "Ως ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 Ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινὸν,
 Ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.
 Γλαῦκος δ' Ἱππολόχοιο πᾶϊς καὶ Τυδέος υἱὸς
 Ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120

100. *Vulgo*, ἐξέμμεναι, and so Heyne; but compare Il. E. 544. 896. *Æ.* 472. O. 187. T. 105. *et passim*.

108. The Scholiast rightly understands δὲ, in this line, for γάρ. See on Il. A. 200.

112. *ἀνέρες ἔστε*, κ. τ. λ. The word *ἀνὴρ* is here used emphatically; and so *vir* frequently in Latin; whence Cicero (*Tusc. Quæst. II.*) derives *virtus a viro*. Thus Herod. VII. 210. *Δῆλον ἐποίησεν τῷ βασιλεῖ, ὅτι πολλοὶ μὲν ἄνθρωποι εἴεν, ὀλίγοι δὲ ἄνδρες*. Compare 1 Sam. iv. 9. 2 Sam. x. 12. 1 Cor. xvi. 13.

115. *ἑκατόμβας*. See on Il. A. 65.

117. *τύπτε*. *Struck, beat against*. So Propert. III. 15. 32. *Et feries nudos veste fluente pedes*.

118. *ἀντυξ*. Schol. *νῦν ἡ περιφέρεια τῆς ἀσπίδος*. See on Il. E. 262. Ernesti observes, that this line is in explanatory apposition with *δέρμα κελαινὸν* in the preceding. Eustathius understands *θέεν* for *περίθεεν*, and adduces the passage in illustration of the *ἀσπίς ἀμφιβρότη*. See on Il. B. 389.

119. *Γλαῦκος δ' Ἱππολόχοιο πᾶϊς* κ. τ. λ. This beautiful Episode of Glaucus and Diomedes has been repeatedly objected to, as too long for insertion in the heat of a severe engagement, and as having nothing to do with the main action of the poem; and,

accordingly, some modern critics have considered it as the work of another hand. We may remark, however, with Eustathius, that the battle had relaxed upon the departure of Hector, and that this pleasing historical relation is happily introduced to relieve the attention of the reader, which has been so long engaged with the disorder and tumult of the war. And though this, and the other Episodes in the *Iliad*, may not, perhaps, be absolutely necessary to the main action, they are by no means unconnected with it; at the same time that they exhibit a familiar display of the manners, and customs, and feelings, of ancient times. Thus we may collect from this and several passages in Homer, that it was very usual in these times for the combatants to enter into conversations before they engaged; and the length of the narrative may readily be accounted for in the present instance, by the interest which it excited in Diomed. One would think, at least, that the same dignity of style, the same beauty of expression, and the same strength of genius, which is observable in this and every other part of Homer, would be a sufficient proof of its authenticity. And the same may be said of the interview between Hector and Andromache, which has not altogether escaped a similar imputation.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
Τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
Οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
Τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
Σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώωσιν.
Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
Οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανόιοισι μαχοίμην.
Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος 130
Δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανόιοισιν ἔριζεν·
"Ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
Σεῦε κατ' ἡγάθειον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
Θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
Θεινόμεναι βουπλήγῃ· Διώνυσος δὲ φοβηθεὶς 135
Δύσεθ' ἁλὸς κατὰ κύμα· θέτις δ' ὑπέδέξατο κόλπῳ
Δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
Τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,
Καί μιν τυφλὸν ἔθηκε Κρόνον παῖς· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πῦσι θεοῖσιν. 140
Οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
Εἰ δέ τις ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,

128. εἰ δέ τις ἀθανάτων. See on Il. E. 127.

129. οὐκ ἂν ἔγωγε κ. τ. λ. This declaration of Diomed, who had just wounded two of the gods, appears somewhat inconsistent; but, be it remembered, that his former conduct had been instigated by Minerva.

131. δὴν. See on Il. A. 416. So again *infra* v. 139.

132. Διωνύσοιο τιθήνας. *The nurses of Bacchus*, commonly called *the Bacchæ*. See Eurip. *Bacch. passim*. The opinions of mythologists, respecting the nurses to whom the infant god was given after his delivery from the thigh of Jupiter, are materially different. Ovid (*Fast. V.*) agrees with Apollodorus, in committing him to the Hyades, and Euripides assigns him to Dirce, the daughter of the river Achelous. Again, it is related by Lucian, that he was transported by Mercury to Nysa, a city of Arabia, where he was educated by the nymphs, and whence he is supposed by some to have derived his name. Others, on the contrary, deduce it from the fable of his birth: ἀπὸ τοῦ νύσσειν Διὸς μηρόν. The Nysa above referred to cannot however be the place mentioned in this pas-

sage, which was in the dominions of Lycurgus, and, consequently, a city of Thrace. The insult which the god received from Lycurgus, was the abolition of his worship, and the destruction of all the vines in his dominions. Homer assigns to him the punishment of blindness, affirming that he made a violent attack upon the god himself and his nurses, and drove him for refuge into the bosom of Thetis. The mythologists relate, that being deprived by Bacchus of his senses, he killed his son Dryas, and cut off his own legs, mistaking them for vine-stumps; and that at last, to appease the god, he was put to death by his own subjects. See Heyne on Apollod. *Bibl. III. 5. p. 571.*

134. θύσθλα. Eustath. οἱ μὲν τοὺς κλάδους, οἱ δὲ τοὺς θύρσους, ἔνιοι δὲ πάντα κοινῶς τὰ πρὸς τὴν τελετήν. Heyne justly prefers the latter interpretation.

135. βουπλήγῃ. *With an ox-goad.*

138. θεοὶ ῥεῖα ζῶοντες. *Dii facile seu beatè viventes.* Milton seems to have had this in his eye in P. L. II. 852. *Thou wilt bring me soon To that new world of light and bliss, among The gods who live at ease.* POPE.

Ἴασσον ἴθ’, ὥς κεν θᾶσσον ὀλέθρου πείραθ’ ἔκται.

Τὸν δ’ αὖθ’ Ἴππολόχοιο προσηύδα φαίδιμος υἱός·

Τυδεΐδῃ μεγάλῃ, τῇ γενεῇν ἐρεΐνεις ;

145

Οἷη περ φύλλων γενεῇ, τοιῆδε καὶ ἀνδρῶν.

Φύλλα τὰ μὲν τ’ ἄνεμος χαμάδις χέει, ἄλλα δέ θ’ ὕλη

Τηλεθόωσα φύει· ἔαρος δ’ ἐπιγίγνεται ὥρῃ·

ᾧς ἀνδρῶν γενεῇ, ἡ μὲν φύει, ἡ δ’ ἀπολήγει.

Εἰ δ’ ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ’ εὖ εἰδῇς

150

Ἡμετέρην γενεῇν, πολλοὶ δέ μιν ἄνδρες ἴσασι.

Ἔστι πόλις Ἐφύρη, μυχῶ Ἀργεος ἱπποβότοιο,

Ἐνθάδε Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ’ ἀνδρῶν,

143. ὀλέθρου πείραθ’. That is, ὀλεθρον. So again Il. H. 402. and elsewhere. This and similar circumlocutions are intended to mark the perfection of a thing. See Matt. Gr. Gr. §. 430. 6. Pent. Gr. p. 465. on Æsch. Theb. 898.

146. οἷη περ φύλλων κ. τ. λ. The reader, who has seen so many passages imitated from Homer by succeeding poets, will no doubt be pleased to see one of an ancient poet, which Homer has here imitated. This is a fragment of Musæus, preserved by Clemens Alexandrinus, Strom. VI. Ὡς δ’ αὐτως καὶ φύλλα φύει ζειδωρος ἄρουρα, ἄλλα μὲν ἐν μελίρρην ἀποφθίνει, ἄλλα δὲ φύει. Ὡς δὲ καὶ ἀνθρώπου γενεῇ καὶ φύλλον ἐλίσσει. Though this comparison be justly admired for its beauty in this obvious application to the mortality and succession of human life, it seems, however, designed by the poet in this place, as a proper emblem of the transitory state not of men, but of families; which, being by their misfortunes or follies fallen or decayed, do again, in a happier season, revive and flourish in the fame and virtues of their posterity. In this sense it is a direct answer to what Diomed had asked, as well as a proper preface to what Glaucus relates of his own family, which, having been extinct in Corinth, had recovered new life in Lycia. POPE. It seems much more probable, however, that Musæus was posterior to Homer. We may compare also Aristoph. Av. 685. Ἄγε δὲ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι, Ὀλιγοδρανῆες, πλάσματα πηλοῦ, κ. τ. λ. Eurip. Fragm. ap. Plutarch. de Consolat. Κύκλος γάρ αὐτὸς καρπίμοις τε αἰς φυτοῖς, θνητῶν τε γενεᾷ τοῖς μὲν αὖξεται βίος, τῶν δὲ φθίνει τε κάκθεριζεται πάλιν. Cic. Philip. XII. Nil semper floret: ætas succedit ætati. Hence also Simonides: Ἐν δὲ τὸ κάλλιστον Χίος ἔειπεν ἀνὴρ. Οἷη περ φύλλων κ. τ. λ. Somewhat similar is Horat. A. P. 60. Ut sylvæ foliis pronos mutantur in annos, Prima cadunt;

ita verborum vetus interit ætas, Et juvenum ritu florent modo nata vigentque. In the sacred writings similar comparisons abound. Thus, Psalm ciii. 15. LXX. Ἀνθρωπος ὥσει χόρτος αἱ ἡμέραι αὐτοῦ, ὥσει ἄνθος τοῦ ἀγροῦ οὕτως ἐξανθήσει. Ὅτι πνεῦμα διήλθεν ἐν αὐτῷ, καὶ οὐχ ὑπάρξει, καὶ οὐκ ἐπιγινώσεται ἐν τὸν τόπον αὐτοῦ. Sirac. XIV. 18. Ὡς φύλλον θάλλον ἐπὶ δένδρον δασύος, τὰ μὲν καταβάλλει, ἄλλα δὲ φύει· οὕτως γενεὰ σαρκὸς καὶ αἵματος, ἡ μὲν τελευτᾷ, ἑτέρα δὲ γεννᾶται. Compare 1 Chron. xxix. 15. Ps. xc. 5. Job viii. 4. xiv. 2. Isai. xl. 6. James iv. 14. 1 Pet. i. 24. and elsewhere. In these several instances, the application of the simile is somewhat more general than in Homer.

148. ἔαρος δ’ ἐπιγίγνεται ὥρῃ. This is parenthetical, being, in fact, equivalent with ἔαρος ὥρης ἐπιγιγνομένης. In order that φύει, repeated in the next verse, may retain its active signification, Heyne supplies the construction thus: ἡ μὲν φύει ἄνδρας, ἡ δὲ ἀπολήγει φύειν ἄνδρας. The verb is only passive in the aorist and the perfect. With the sentiment, compare Eccles. i. 4.

150. εἰ δ’ ἐθέλεις κ. τ. λ. We must supply δάηθι, λέξω, or some such word, as the apodosis is wanting. Omissions of this kind are very frequent, and were probably remedied by a significant look, or the gesture of the speaker. See also on Il. A. 135. Γ. 59.

151. πολλοὶ δὲ κ. τ. λ. Etsi genus meum non obscurum est.

152. Ἐφύρη. It was the same which was afterwards called Corinth, and had that name in Homer’s time, as appears from his Catalogue; Il. B. 570. POPE. The proper import of the word μυχὸς is an inward recess, as in Il. X. 440. So in Eurip. Cyclop. 290. γῆς ἐν ἑλλάδος μυχοῖς. In this place, however, μυχὸς Ἀργεος is simply a periphrasis for the Peloponnesus.

153. κέρδιστος. Horat. Sat. I. 3. 21. Vaser ille Sisyphus. Such was the general

- Σίσυφος Αιολίδης· ὃ δ' ἄρα Γλαῦκόν τέκεθ' υἱόν.
 Αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 Τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἑρατεινὴν
 Ὕπασαν· αὐτὰρ οἱ Προΐτος κακὰ μήσατο θυμῷ·
 Ὅς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺν φέρτερος ἦεν
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 Τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἀντεια, 160
 Κρυπταδὴν φιλότῃτι μιγήμεναι· ἀλλὰ τὸν οὔτι
 Πειθ' ἀγαθὰ φρονέοντα δαΐφρονα Βελλεροφόντην.
 Ἥ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·
 Τεθναίης, ὦ Προΐτ', ἧ κάκτανε Βελλεροφόντην,
 Ὅς μ' ἔθελε φιλότῃτι μιγήμεναι οὐκ ἐθελούσῃ. 165
 Ὡς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσε.
 Κτεῖναι μὲν ῥ' ἀλείνε, σεβάσασατο γὰρ τόγε θυμῷ,
 Πέμπε δὲ μιν Λυκίηνδε, πόρε δ' ὕγε σήματα λυγρὰ,

opinion of antiquity; whence Eustathius observes, that Glaucus uses a word of ambiguous import, that he may not affect the memory of his ancestor.

155. Βελλεροφόντην. He took this name, Βελλήρου φονεύς, after the murder of his brother BELLERUS, in consequence of which he fled to the court of Prætus, king of Argos. His original name was Hipponous. The history of this young hero has been repeatedly pointed out, as bearing a strong resemblance to that of Joseph at the court of Pharaoh.

159. ἐδάμασσε. Scil. αὐτούς.

160. δι' Ἀντεια. She was called also *Sthenobæa*, by Euripides and others. See Heyne on Apollod. II. 2. 1. p. 277. The epithet *δία* is merely *beautiful*. See on II. A. 131.

164. τεθναίης. For τέθναθι. As if she said, observes the Scholiast, εἰ βούλει ζῆν, ἐκείνον ἀνέλε, intimating that the life of Prætus himself was in danger.

167. τόγε. Scil. τὸ κτεῖναι αὐτόν. The rites of hospitality would thus have been violated.

168. σήματα λυγρὰ. *Mournful characters*. There has been considerable controversy respecting the nature of these characters. Those who advocate the opinion that alphabetical writing was unknown in the age of Homer, understand by them certain hieroglyphic representations, which would indicate to Jobates the estimation in which the bearer was held by Prætus. Wolfe, as likewise Wood in his Essay on Homer, explains them to mean symbols conventionally understood by a family, but which no stranger could decypher. It is rather difficult to conceive however, how any symbolical characters,

sufficiently intelligible, could be devised, in order to convey a message of so peculiar a nature as that of Prætus, with respect to which there seems to have been no previous understanding between the parties. Besides, it is certain, that the words may as well refer, in themselves, to alphabetical as to hieroglyphic writing, provided it can be proved that the former was in existence at the period in question. An expression somewhat similar, where it is unquestionable that alphabetical writing is intended, occurs in Ovid, Amor. I. 12. 7. *Ite hinc, difficiles, funebria signa, tabellæ: Tuque negaturis cera referta notis*. Now, although there is no passage in Homer himself, by which the point may be decided, there is sufficient proof in other writers that writing was then in use, and that it was applied to the ordinary purposes of life. Sophocles, for instance, in Trach. 157. mentions a δῆλτον ἐγγεγραμμένην, or *written will*, of Hercules, who was nearly contemporary with Bellerophon. Euripides also, in Hippol. 861. 881. speaks of an ἐπιστολή, or δῆλτος, written by Phædra to Theseus, eighty years before the Trojan war. That Virgil maintained a similar opinion, may be collected from Æn. III. 443. VI. 74. III. 286. of which passages the two former are quoted by Wolfe himself, in his *Prolegomena*, though he imputes the writing of the Sibyl to a trifling mistake of the poet. The above authorities, however, must be considered as palpable anachronisms, in persons who were much more capable of ascertaining the fact than we can be at the present day; or the evidence in favour of the use of alphabetical writing in the age of Homer is conclusive. See Penn's *Primary Argument*, ch. XI. p. 289. That the verb

Γράφας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
 Δείξαι δ' ἠνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 Αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 Ἄλλ' ὅτε δὴ Λυκίην ἶξε, Ξάνθον τε ρέοντα,
 Προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης·
 Ἐννῆμαρ ξείνισσε, καὶ ἐννέα βοῦς ἰέρευσεν.
 Ἄλλ' ὅτε δὴ δεκάτῃ ἐφάνη ροδοδάκτυλος Ἥως, 175
 Καὶ τότε μιν ἐρέεινε, καὶ ἦτεε σῆμα ἰδέσθαι,
 Ὅτι ρά οἱ γαμβροῖο παρὰ Προίτιοι φέροιτο.
 Αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 Πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
 Πεφνέμεν· ἥ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180
 Πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 Δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
 Καὶ τὴν μὲν κατέπεφνε, θεῶν τεράεσσι πιθήσας.
 Δεύτερον αὖ, Σολύμοισι μαχήσατο κυδαλίμοισι·

γράφειν originally signified *to grave*, and not *to write*, is true. Schol. Theocr. VI. 18. γράφαι τὸ ξέσαι οἱ παλαιοὶ ἔλεγον. Hesych. γράφαι· ξέσαι, χαράξαι, ἀμύξαι. But with the use of writing the latter signification gradually prevailed. Wolfe, Proleg. §. 20. note, assigns its first usage in this sense, as well as the word *δέλτος*, to Æschylus and Pindar; so that there can be no impropriety in fixing that meaning to it in Sophocles and Euripides. There is one other passage in Il. H. 175. where the verb *σημαίνω* is used like *σήματα* in this place, to denote the characters employed by the Grecian leaders, whom Hector had challenged to single combat, to distinguish their respective lots. But, as in this case, any mark whatever would be sufficient for the purpose, it is of very little weight on either side of the question. The *πίναξ πτυκτός*, or *folded tablet*, in which these characters were contained, was in all probability a roll of prepared skin or *parchment*, with which the Asiatic Greeks were early acquainted. See Prelim. Obs. Sect. II. where this curious subject is more fully investigated than the limits of a note will allow.

174. *ἐννῆμαρ ξείνισσε*. Eustathius observes, that it was the custom of the ancients to forbear any inquiries in cases of this kind, till the tenth day after their arrival, and instances the case of Paris, when he carried off Helen. Others have supposed that a solemn feast, of nine days' duration, prevented an earlier examination of the letters.

179. *Χίμαιραν*. Chimæra was feigned to have the head of a lion breathing flames,

the body of a goat, and the tail of a dragon, because a mountain of that name in Lycia had a volcano on its top, and nourished lions; the middle part afforded pasture for goats; and the bottom was infested with serpents. Bellerophon destroying these, and rendering the mountain habitable, was said to have conquered Chimæra. POPE. Tzetzes, *Chil.* 149. understands the Chimæra to represent three nations conquered by Bellerophon. The fable, however, is variously explained. It was in this exploit that Bellerophon is said to have been mounted upon the steed Pegasus, which he had received from Minerva. The adjective *ἀμαιμακτος* is differently interpreted. Eustathius understands it in the sense of *ingens*, from *α* intensive, and *μάκος*, *Doricè* for *μήκος*, *longitudo*, with the first syllable doubled; and such seems to be its import in Od. *Ξ.* 311. According to others, it signifies *furens*, from *μαιμάω*. By the Scholiast, on Il. II. 329. it is rendered *ἀκαταμάχητος*, *inexpugnabilis*. Perhaps the Homeric use of the word is most clearly marked by the passage of the *Odyssey*. It occurs as an epithet of the Furies in Soph. *Œd. C.* 122.

181. *χίμαιρα*. Hesych. αἶξ ἀγρία. Theocritus uses *χίμαρος* in *Idyl.* I. 6. which the Scholiast *in loc.* explains of a *goat one winter old*; as if from *χίμα*, *hyems*. See Blomfield's Gloss. on Æsch. *Pers.* 573. It is evident that this line is parenthetical.

184. *Σολύμοισι*. These *Solyimi* were an ancient nation, inhabiting the mountainous parts of Asia Minor, between Lycia and Pisidia. Pliny mentions them as an in-

- Καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 Τὸ τρίτον αὖ, κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε.
 Κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους,
 Εἶσε λόχον· τοὶ δ' οὔτι πάλιν οἰκόνδε νέοντο·
 Πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 Ἄλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἔοντα,
 Αὐτοῦ μιν κατέρυκε, δίδον δ' ὕγε θυγατέρα ἦν·
 Δῶκε δέ οἱ τιμῆς βασιληίδος ἡμῖσιν πάσης.
 Καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 Καλὸν, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 Ἡ δ' ἔτεκε τρία τέκνα δαΐφροσι Βελλεροφόντη,
 Ἰσανδρόν τε, καὶ Ἰππόλοχον, καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς·
 Ἡ δ' ἔτεκε ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 Ἄλλ' ὅτε δὴ κἀκείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 Ἦτοι ὁ καππεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
 Ὀν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλειύνων·
 Ἰσανδρον δέ οἱ υἱὸν Ἄρης, ἄτος πολέμοιο,
 Μαρναμένον Σολύμοισι κατέκτανε κυδαλίμοισι·
 Τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205

stance of a people so entirely destroyed, that no footsteps of them remained in his time. Some authors, both ancient and modern, from a resemblance in sound to the Latin name of *Jerusalem*, have confounded them with the Jews. Tacitus, speaking of the various opinions concerning the origin of the Jewish nation, has these words: *Clara alii tradunt Judæorum initia; Soly-mos, carminibus Homeri celebratam gentem, condita urbi Hierosolymam nomen e suo fecisse.* Hist. V. 2. POPE. This tradition respecting the origin of the Jewish nation, argues complete ignorance of the Hebrew name of Jerusalem.

186. Ἀμαζόνας ἀντιανείρας. See on II. F. 189. These labours, which Jobates imposed upon Bellerophon, are highly descriptive of the times. Of the same nature were those of Hercules, under Eurystheus, and Jason, under Pelias.

192. θυγατέρα. Apollodorus calls her Philonoë.

194. καὶ μὲν οἱ Λύκιοι κ. τ. λ. It was usual in the ancient times, upon any signal piece of service performed by the kings or great men, to have a portion of land decreed by the public, as a reward for them. Thus, when Sarpedon, in II. M. 310. sqq. incites Glaucus to behave himself valiantly, he puts him in mind of these possessions granted by his countrymen. In the same

manner in Virg. *Æn.* IX. 274. Nisus is promised by Ascanius the fields which were possessed by Latinus, as a reward for the service he undertook: *campi quod rex habet ipse Latinus.* POPE.

200. ἀλλ' ὅτε δὴ κἀκείνος κ. τ. λ. Heyne understands the expression ἀπήχθετο πᾶσι θεοῖσι to mean nothing more than that he was overtaken by misfortunes, which the ancients were accustomed to attribute to the anger of the gods. See on II. Y. 306. The crime by which he incurred this hatred, Glaucus carefully omits to mention; but it was probably his daring ascent on Pegasus, when Jupiter, irritated at his presumption, stung the steed with a gad-fly, and precipitated the rider to the earth. He fell upon the plains of Cilicia, afterward called Ἀλήϊοι, from his unhappy and solitary wanderings, which Homer intimates in this passage. See also Apollod. Bibl. II. 3. III. 1. Natal. Com. IX. 4. Hence Milton, P. L. VII. 17. *Lest from this flying steed unreined—as once Bellerophon, though from a lower clime—Dismounted on the Aleian field I fall, Erroneous there to wander and forlorn.* Cicero has translated the two following lines in Tusc. Quæst. III. *Qui miser in campis mærens errabat Aleis, Ipse suum cor edens, hominum vestigia vitans.*

205. τήν. Laodamia. See below on v. 428.

Ἴππόλοχος δέ μ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 Πέμπτε δέ μ' ἔς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 Αἰὲν ἀριστεύειν, καὶ ὑπείροχον ἔμμεναι ἄλλων,
 Μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοί
 "Εν τ' Ἐφύρῃ ἐγένοντο, καὶ ἐν Λυκίῃ εὐρείῃ. 210
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 "Ως φάτο· γήθησε δὲ βοῆν ἀγαθὸς Διομήδης·
 "Εγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 Αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·
 "Ἡ ρά νύ μοι ξεῖνος πατρώϊος ἐσσί παλαιός· 215
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 Ξεῖνισ' ἐνὶ μεγάροισιν, ἐείκοσιν ἡματ' ἐρύξας·
 Οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά.
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαινόν,·
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον· 220
 Καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμας' ἑμοῖσι.
 Τυδεΐα δ' οὐ μέμνημαι· ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 Κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
 Τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος· Ἀργεῖ μίσσῃ
 Εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 "Εγχεσι δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου.
 Πολλοὶ μὲν γὰρ ἑμοὶ Τρῶες, κλητοὶ τ' ἐπικούροι,
 Κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω·
 Πολλοὶ δ' αὖ σοι Ἀχαιοὶ, ἐναιρέμεν, ὃν κε δύνῃαι.

208. αἰὲν ἀριστεύειν κ. τ. λ. *Aurei versus, et alte animis juvenum infigendi!* HEYNE. With the latter part of this advice, we may compare Thucyd. Lib. I. χρὴ τοὺς νεωτέρους, πατέρων τῶν ἀγαθῶν γενομένων παῖδας, πειρᾶσθαι μὴ αἰσχῦναι τὰς προσηκούσας ἀρετάς. To the same effect Virg. *Æn.* III. 342. *In antiquam virtutem animosque viriles Et pater Æneas et avunculus excitat Hector.*

215. ξεῖνος πατρώϊος ἐσσί παλαιός. The strictness with which the rites of hospitality were observed in the heroic ages, cannot be better exemplified than it is in the whole of this beautiful episode. See above on v. 14. The friendship thereby contracted was obligatory upon their posterity; and the presents which were usually exchanged upon parting, were laid up among their treasures as pledges and memorials for future generations. These presents were called *σύμβολα ξενικά*, by the Greeks, and *tesseræ hospitalitatis*, by the Romans; and the production of them gave a mutual claim to the contracting parties or their descendants, to a hospitable reception. See Eur. *Med.* 613. Plaut. *Pœn.* V. 2.

To be neglectful of these duties was looked upon as highly disgraceful; and they were even more imperative than those of consanguinity. Hence the observation of Admetus in Eurip. *Alcest.* 573. Καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἂν ᾖ κακόν, Δόμονς καλεῖσθαι τοὺς ἐμὸς ἐχθροζέονους. Αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένου, "Ὅταν περ' Ἀργεῶνς διψίαν ἔλθω χθόνα. The last lines of this citation precisely correspond with those of Diomed, in v. 224. On the present occasion, as no other δῶρα ξενικά were at hand, the two friends change their armour. It is well known that a similar species of free-masonry prevailed among the ancient Christians, to which there seems to be an allusion in Rev. ii. 17. See also Sam. Petit's *Miscell.* II. 1. Cave's *Prim. Christianity*, III. 3.

222. Τυδεΐα δ' οὐ μέμνημαι. The verbs *to remember, to forget, &c.* are properly joined with the genitive, as in v. 112. *supra*, II. A. 407. O. 60. and elsewhere. They are sometimes, however, though rarely in Homer, found with an accusative. Herod. VIII. 66. τῶν ἐπεμνήσθην πρότερον τὰ οὐνόματα. See on II. B. 600.

Τεύχεα δ' ἀλλήλοις ἐπαμείβομεν· ὄφρα καὶ οἶδε 230
Γνώσιν, ὅτι ξεῖνοι πατρῷοι εὐχόμεθ' εἶναι.

ᾠς ἄρα φωνήσαντε, καθ' ἵππων αἰξάντε,
Χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
Ἐνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
Ὅς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε, 235
Χρῦσσεα χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
Ἄμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες,
Εἰρόμεναι παῖδάς τε, κασιγνήτους τε, ἕτας τε,
Καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
Πάσας ἐξείησ' πολλῇσι δὲ κήδε' ἐφῆπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
Ξεστῆσ' αἰθούσῃσι τετυγμένον· αὐτὰρ ἐν αὐτῷ
Πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
Πλησίοι ἀλλήλων δεδμημένοι· ἐνθάδε παῖδες 245
Κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.
Κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς

234. ἐξέλετο. *Ademit*. This is the only sense in which Homer employs *ἐξαιρεῖν*, as in *Il. P. 470. T. 137*. The words imply simply that the superior value of his armour above that of Diomed never entered his mind: and the fact is attributed, according to the custom of the times, to the agency of Jupiter. Porphyry, and Eustathius, whom Pope also has followed in opposition to his better judgment, understand the verb in the sense of *to elevate*. This would be *ἐπαίρειν*, not *ἐξαιρεῖν*, and the passages above cited, where the same expression recurs, are decisive against them.

236. ἐκατόμβοι' ἐννεαβοίων. See on *Il. B. 106. 449*. This unequal exchange of Glaucus and Diomed passed into a proverb. Hence Martial, *Epigr. IX. Tam stupidus nunquam nec tu, puto, Glaucē, fuisti, Χάλκεια δονάντι χρῦσσεα qui dederas*. See also A. Gell. *II. 23*. Cicero *ad Attic. Lib. VI*. Aristot. *Ethic. V. 9*. Plato in *Phædr. &c.* Of the construction see *Matt. Gr. Gr. §. 342. b*.

239. παῖδας. That is, *περὶ παίδων*.

241. πολλῇσι δὲ κήδε' ἐφῆπτο. See on *Il. B. 15*. Eustathius observes that this is a parenthetical remark of the poet himself.

243. αἰθούσῃσι. *Porches, or Porticoes*, built on pillars in front of the house, so as to admit the solar rays: whence the derivation from *αἶθω, splendēre facio*. Eustath. *λιθίνους ὑπαίθροις στοαῖς αἰθόμεναις ἡλίῳ*.

244. πεντήκοντ' ἔνεσαν θάλαμοι κ. τ. λ. Hence Virg. *Æn. II. 603. Quinquaginta illi thalami, spes tanta nepotum, Barbarico*

postes auro spoliisque superbi. Compare *Il. Ω. 495*. and see *Apollod. III. 12. 5*. It appears from this passage that masonry was not unknown in the time of Homer, though it was very far from that splendid magnificence which it afterwards reached. Hence also, and from *Il. I. 468*. we may form a tolerable idea of the structure and accommodation of the houses of the opulent in the heroic ages. They seem to have been built within an enclosure *ἔρκος*, which surrounded the outer court, *αὐλή*, into which there was an entrance beneath a porch or portico. In front of the house itself was a hall, *πρόδομος*, into which the several chambers, *θάλαμοι*, opened; and these latter were separately assigned to the male and female branches of the family. Thus the sons and daughters of Priam had their respective apartments on opposite sides of the house. It does not appear, however, that the women were so completely separated from the society and conversation of the men, as they afterwards were; and the *ἀνδρῶν* and *γυναικωνίτις*, as they were called, are not mentioned in Homer. It seems, indeed, that the upper part of the house was more particularly assigned to virgins (*Il. B. 514.*); but it does not appear that they ever scrupled to join the society of the men. See Mitford's *Hist. of Greece*, vol. I. p. 189.

247. The genitive *κουράων* must be construed with *θάλαμοι*. The adjective *τέγες*, in the following line, is nothing more than an ornamental epithet to complete the line, and used precisely in the same manner as

Δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,
Πλησίοι ἀλλήλων δεδμημένοι· ἐνθάδε γαμβροὶ
Κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

Ἔνθα οἱ ἠπιόδωρος ἐναντίη ἦλυθε μήτηρ,
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
Τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας ;

Ἡ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν, 255
Μαρνάμενοι περὶ ἄστυ, σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
Ἐλθόντ', ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
Ἀλλὰ μὲν, ὄφρα κέ τοι μελιγδέα οἶνον ἐνέικω,
Ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
Πρῶτον, ἔπειτα δὲ κ' αὐτὸς ὀνήσῃαι, αἶ κε πῆρσθα. 260
Ἄνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει·
Ὡς τύνῃ κέκμηκας, ἀμύνων σοῖσιν ἔτρησι.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἴκτωρ·
Μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
Μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι. 265
Χερσὶ δ' ἀνίπτοις Διὶ λείβειν αἶθοπα οἶνον
Ἄζομαι· οὐδέ πη ἐστὶ κελαινεφέϊ Κρονίωνι
Αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.

the Latins frequently call the whole house *tectum*. There is evidently no distinction intended between these twelve chambers and the former fifty; and it seems probable, that in this instance, they may have formed two sides of a quadrangular building, of which the palace, or part occupied by Priam himself, was the third; and the ἔρκος, or enclosure, completing the square. Eustathius understands by τέγχοι that these were above the others, at the top of the palace, but this is evidently contradicted by the words ἐτέρωθεν ἐναντίοι.

251. ἠπιόδωρος. This compound epithet implies nothing more than the simple adjective ἠπίη.

252. Eustathius understands ἐσάγουσα intransitively for εἰσιούσα, as does also Porphyry with the commentators in general. Schol. ἐσάγουσα, ἀντὶ τοῦ, πρὸς Λαοδίκην πορευομένη. ἔτυχε γὰρ πρὸς αὐτὴν εἰσελθεῖν βουλομένη. Perhaps, however, it may simply mean *leading, conducting*; i. e. *attended by Laodice*; the preposition being redundant. That, indeed, ellipses, similar to the above, are not unfrequent, see Bos. Ellips. Gr. p. 74. but εἰσάγειν elsewhere in Homer signifies to *introduce*; as in Il. A. 777. M. 18. Q. 620.

253. Ἐν τ' ἄρα οἱ φῦ χειρὶ. For ἐνέφυν αὐτοῦ χειρὶ, i. e. ἐδεξιούτο αὐτόν.

255. ἡ μάλα δὴ κ. τ. λ. That the dis-

treas of the Trojans was known within the city is evident from v. 386. and the purpose for which Hector had left the field immediately suggested itself to Hecuba, probably from the existence of a custom of supplicating the gods upon similar occasions.

261. ἀνδρὶ δὲ κεκμηῶτι κ. τ. λ. Hence Horat. Epist. I. 19. 6. *Laudibus arguitur vini vinosus Homerus*. Compare Il. T. 161. Od. Ξ. 463. There is, however, a similar passage in Ps. civ. 15. LXX. οἶνος εὐφραίνει καρδίαν ἀνθρώπου. See also on Il. Ξ. 325.

265. μή μ' ἀπογυνώσῃς. *Lest you enervate, weaken me*. Schol. βλάβης μου τὰ μέλη.

266. χερσὶ δ' ἀνίπτοις κ. τ. λ. See on Il. A. 449.—The learned Spencer, in speaking of this custom among the Jews, (*de Purificat.* p. 778.), considers it as derived by them from the Pagan nations around them. It is particularly enjoined in Exod. xxx. 20. and the custom is alluded to in Psalm xxv. 6. LXX. Νίψομαι ἐν ἁθούαις τὰς χεῖράς μου, καὶ ἐκλεψώ τὸ θυσιαστήριόν σου. Compare 1 Tim. ii. 8.

267. ἐστί. For ἔξεστι, *licet*. In this sense it is usually followed by a dative of the person, as in Il. Y. 246.; but sometimes by an accusative with the infinitive. So again in Il. N. 787. Od. B. 310.

268. αἵματι καὶ λύθρῳ κ. τ. λ. There is a fine passage in Eurip. Iph. T. 380. where

- Ἄλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 Ἔρχεο σὺν θυέσσιν, ἀολλίσσασα γεραίᾳς 270
 Πέπλον δ', ὅστις τοι χαριέστατος ἦδὲ μέγιστος
 Ἔστιν ἐνὶ μεγάρῳ, καὶ τοι πολὺ φίλτατος αὐτῇ,
 Τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠὔκόμοιο,
 Καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 Ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλέησῃ 275
 Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα
 Αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,
 Ἀγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
 Ἄλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 Ἔρχεο· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω, 280
 Αἶ κ' ἐθέλῃς εἰπόντος ἀκουέμεν ὥς κέν οἱ αὖθι
 Γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσί τε, καὶ Πριάμῳ μεγαλήτορι, τοῖό τε παισίν.
 Εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀῖδος εἴσω,
 Φαῖνν κε φρέν' ἀτέρπου διζύους ἐκκλαθέσθαι. 285
 Ὡς ἔφαθ'· ἦ δὲ μολοῦσα ποτὶ μέγαρ', ἀμφιπόλοισι
 Κέκλετο· καὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραίᾳς.
 Αὐτὴ δ' ἐς θάλαμον κατεβήσето κηῶντα,
 Ἐνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 Ἦγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,
 Τὴν ὁδὸν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 Τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθῆνη,

Iphigenia argues how impossible it is that human sacrifices should be acceptable to the gods, since they do not permit any defiled with blood, or even polluted with the touch of a dead body, to come near their altars. Virgil makes his Æneas say the same thing Hector does here: *Æn. II. 719. Me bello e tanto digressum et cæde recenti Attractare nefas, donec me flumine vivo Abluero.* POPE. Purification after touching a dead body was also required by the law of Moses: *Numb. xix. 11, 12, 13. xxxi. 19.* The water used upon these occasions, as it appears from the passage of Virgil, was running water.

281. Ὡς κέν οἱ αὖθι Γ. χάνοι. See Matt. Gr. Gr. §. 513. Obs. 1. It seems, however, that this is the only instance in Homer, where the particle *κε* accompanies the optative, in the expression of a wish. See Herman ad Hom. H. Apol. 51.

285. φρένα. Supply *κατὰ*.

288. κηῶντα. See on Il. F. 382.

291. Σιδονίηθεν. Dictys Cretensis, Lib. I. acquaints us, that Paris returned not directly to Troy after the rape of Helen, but fetched a compass, probably to avoid pur-

suit. He touched at Sidon, where he surprised the king of Phœnicia by night, and carried off many of his treasures and captives, among which probably were these Sidonian women. The author of the ancient poem of the *Cypriacs* says, he sailed from Sparta to Troy in three days; from which passage Herodotus concludes that the poem was not Homer's: II. 117. We find in the Scriptures, that Tyre and Sidon were famous for works in gold, embroidery, &c. and whatever regarded magnificence and luxury. POPE. See especially *Isai. xxiii. Ezek. xxvii. xxviii.* In fact, the Phœnicians were, in very early times, celebrated for merchandise of every description; and their country was justly considered the emporium of the East. They were the earliest navigators; and their skill in ship-building may be inferred from *1 Kings v. 6.* The *ars Sidonia* passed into a proverb, and the term *Sidonian* was used as a general epithet for magnificence. Compare *Judg. xviii. 7.* Their early trading with Greece is mentioned in *Herod. I. 1.* In the next line *κατὰ* must be supplied before *ὁδόν*.

Ος κάλλιστος ἔην ποικίλμασιν, ἥδὲ μέγιστος·
 Ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295
 Βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 Αἰ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 Τῇσι θύρας ὥϊξε Θεανὸ καλλιπάρῃος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἱποδάμοιο·
 Τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
 Αἰ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
 Ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὸ καλλιπάρῃος,
 Θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠὲκόμοιο·
 Εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ·
 Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων, 305
 Ἄξον δὴ ἐγχοῖς Διομήδεος, ἥδὲ καὶ αὐτὸν
 Πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων·
 Ὅφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ
 Ἦνις ἡκέστας ἱερεύσομεν, αἶκ' ἐλεήσῃς
 Ἄστῃ τε καὶ Τρώων ἀλόχοις καὶ νήπια τέκνα. 310
 Ὡς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.
 Ὡς αἰ μὲν ῥ' εὐχοντο Διὸς κούρῃ μεγάλῳ.
 Ἐκτῶρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 Καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
 Ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες· 315
 Οἳ οἱ ἐποίησαν θάλαμον, καὶ δῶμα, καὶ αὐλὴν,
 Ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος, ἐν πόλει ἄκρῃ.
 Ἐνθ' Ἐκτῶρ εἰσῆλθε Διὶ φίλος· ἐν δ' ἄρα χειρὶ
 Ἐγχοῖς ἔχ' ἐνδεκάπηχυν· ἄροιθε δὲ λάμπετο δουρὸς
 Αἰχμὴ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης. 320
 Τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,

299. Κισσηΐς. According to Euripides, Hecuba was also the daughter of Cisseus; in which case Theano was her sister. Virgil follows Euripides in *Æn.* X. 705. as do also the rest of the Latin poets. Homer, however, makes her the daughter of Dymas, in *Il.* II. 718. See Porson on *Hec.* 3. Heyne on *Virg. Æn.* V. 357. and compare *Il.* E. 70. A. 223.

301. ὀλολυγῇ. The preposition σὺν is understood. See also *Lex. Pent. Gr.* v. ὀλολυγμός, and compare *Od.* Γ. 450. *Herod.* IV. 189.

305. πότνι' Ἀθηναίη, κ. τ. λ. This prayer to the goddess is translated almost word for word in *Virg. Æn.* XI. 483. *Armiptotens belli præses, Tritonia virgo, Frange manu telum Phrygii prædonis, et ipsum Pronum sterne solo, portisque effunde sub altis.* This prayer in the Latin poet seems intro-

duced with less propriety, as Pallas appears no where interested in the conduct of affairs, through the whole *Æneid.* I take the epithet *ἐρυσίπτολι* to allude to Minerva's being the particular protectress of Troy, by means of the Palladium. POPE. In *Æsch. Theb.* 122. Pallas is called *ῥυσίπτολις*, which the Scholiast and others would substitute in this place.

308. αὐτίκα νῦν. *Forthwith; presently.* The expression must be understood with some limitation.

320. πόρκης. Schol. ὁ κρίκος ὁ συνέχων τὸν σίδηρον πρὸς τὸ ξύλον τοῦ δόρατος, διὰ τὸ πείρειν τὸ δόρυ δι' αὐτοῦ.

321. τεύχε' ἔποντα. *Eustath.* ἀμφέποντα, περιέποντα, περὶ αὐτὰ πονοῦμενον. In this single instance the verb ἔπω has an active signification, being usually joined with some preposition.

Ἀσπίδα, καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώνonta.

Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν

Ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.

Τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι

325

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.

Λαοὶ μὲν φθινύθουσι περὶ πτόλιν, αἰπύ τε τείχος,

Μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε

Ἄστυ τόδ' ἀμφιδέδρε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,

Εἴ τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.

330

Ἄλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊοιο θέρηται.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν,

Τοῦνεκά τοι ἔρέω· σὺ δὲ σύνθεο, καὶ μεν ἄκουσον·

Οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσει

335

Ἦμην ἐν θαλάμῳ, ἔθελον δ' ἄχρῃ προτραπέσθαι.

Νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν,

Ὡρμησ' ἐς πόλεμον· δοκέει δέ μοι ὦδε καὶ αὐτῷ

Λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.

Ἄλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω·

340

Ἦ ἴθ', ἐγὼ δὲ μέτεμι· κηχῆσεσθαι δέ σ' οἴω.

Ὡς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος Ἔκτωρ.

Τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισι·

Δᾶερ ἑμεῖο, κυνὸς κακομηχάνου, ὀκρυόεσσης,

Ὡς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,

345

Οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα

Εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης·

322. ἀφώνonta. From ἀφάω, *contracto*. Eustath. *χειριζόμενον, φιλοκαλοῦντα*.

326. Δαιμόνι', οὐ μὲν καλὰ κ. τ. λ. All the commentators observe this speech of Hector to be a piece of artifice. He seems to imagine, that the retirement of Paris proceeds only from his resentment against the Trojans, and not from his indolence, luxury, or any other cause. POPE. See Plutarch *de Adulat. et Amici discrim.* sub fine. The probable cause of this supposed resentment may be found, *infra* vv. 351. 524.

331. πυρὸς δηϊοιο. Subaud. *διά*. See on Il. B. 415.

333. Ἔκτορ, ἐπεὶ με κ. τ. λ. See on Il. A. 416. F. 59. and of the ellipsis in the next line on Il. A. 76.

336. ἔθελον δ' ἄχρῃ προτραπέσθαι. The Scholiast understands *ἀχρῃ* for *διὰ ἄχεος*, and supplies *μάχης* after *προτραπέσθαι*. But the true sense is undoubtedly *dolori meo indulgere, in luotum me convertere*; and so Eustathius: *χώραν, ἢ μάλλον ἐντρο-*

πήν, δοῦναι τῇ λύπῃ. Of the verb *παρειπέν*, in the next line, see on Il. A. 555.

339. νίκη δ' ἐπαμείβεται ἄνδρας. Virg. *Æn. II. 367. Quondam etiam victis redit in præcordia virtus, Victoresque cadunt*. Livy: *Nunquam minus quam in bello eventus respondet. Simul parva ac sperata decora unius horæ fortuna evertere potest*. Ovid, *Metam. VIII. 13. Inter utrumque volat dubiis victoria pennis*. Compare Il. F. 440.

344. κυνός. This seems, in early times, to have been a term of severe reproach. Compare Il. A. 225. The adjective *ὀκρυόεις*, which is the same with *κρυόεις*, in Il. E. 740. and *κρυερός*, in Il. N. 48. signifies—as derived from *κρύος*—*that which produces cold, or shuddering; hence, dreadful, horrible*. Thus Il. I. 64. we have *πόλεμος ὀκρυόεις*. This word, though perfectly distinct, is frequently confounded with *ὀκριόεις, asper*; Il. Δ. 518. Θ. 327. Of similar double forms, see on Il. B. 269.

Ἐνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
 Αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
 Ἄνδρὸς ἔπειτ' ὠφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
 Ὃς ῥ' ἤδη νέμεσιν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 Τούτῳ δ' οὔτ' ἄρ' οὖν φρένες ἐμπεδοι, οὔτ' ἄρ' ὀπίσσω
 Ἔσπονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἴω.
 Ἄλλ' ἄγε νῦν εἴσελθε, καὶ ἕξω τῷδ' ἐπὶ δίφρῳ,
 Δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν, 355
 Εἴνεκ' ἐμείο κυνὸς, καὶ Ἀλεξάνδρου ἔνεκ' ἄτης·
 Οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 Ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἐσσομένοισι.
 Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 Μὴ με κάθιζ', Ἐλένη, φιλέουσά περ, οὐδέ με πείσεις. 360
 Ἦδη γάρ μοι θυμὸς ἐπέσσυται, ὅφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 Ἀλλὰ σὺ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,
 Ὃς κεν ἔμ' ἔντοσθε πόλιος καταμάρψῃ ἑόντα.
 Καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὅφρα ἴδωμαι 365
 Οἰκῆας, ἄλοχόν τε φίλην, καὶ νήπιον υἱόν.
 Οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότηροπος ἵξομαι αὐτίς,
 Ἦ ἤδη μ' ὑπὸ χερσὶ θεοῖ δαμώωσιν Ἀχαιῶν.
 Ὃς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
 Αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας, 370
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 Ἄλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἑυπέπλῳ
 Πύργῳ ἐφεστήκει γοόωσά τε, μυρομένη τε.
 Ἔκτωρ δ', ὥς οὐκ ἔνδον ἀμύμονα τέμεν ἄκοιτιν,
 Ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν· 375
 Εἰ δ' ἄγε μοι, δμῳαῖ, νημερτέα μυθήσασθε·
 Πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
 Ἥε πη ἐς γαλῶν, ἥ εἰνατέρων ἑυπέπλων,

348. ἀπόερσε. From ἀποέρρω, to drown, to suffocate. II. Φ. 329. μὴ μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης. Apollon. Lex. ἀπόερσε· ἀπέπνιξεν ἐν ὕδατι. The construction should properly have been with ἄν or κε. See Matt. Gr. Gr. §. 509. 5. d. Obs. Helen utters a similar wish in II. Γ. 173. Sophocles seems to have had his mind upon this passage in *Ced. C.* 1659.

349. τεκμήραντο. *Constituerunt, destinarunt*: from τέκμαρ, *finis, consilium*. Hesiod. Op. D. 228. οὐδέ ποτ' αὐτοῖς Ἀργαλέον πόλεμον τεκμαίρεται εὐρύοπα Ζεύς. Hence it also signifies to indicate, to portend. Compare Od. K. 563. A. 112.

351. ἦδη. *Knew*: i. e. *felt*.

353. ἐπαυρήσεσθαι οἴω. Scil. τοῦτον, τοῦ μὴ εἶναι αὐτῷ φρένας ἐμπέδους. HEYNE. See on II. A. 410. The meaning is, *I suspect that he will reap the fruit of his folly*. There is a similar sentiment in Psalm cvii. 17.

356. ἄτης. See on II. A. 412.

358. αἰοίδιμοι. *Celebrated in song*. Eustath. ἐν ψῳδαῖς φερόμενοι, ταῖς ἐπὶ δυσκλείᾳ δηλαδή. It is used in a good sense Pind. Ol. XIV. 3. Nem. III. 136. Of adjectives of this class, ending in *ιμος*, see Blomfield's Gloss. on *Æsch. Agam.* 395.

370. δόμους εὖ ναιετ. See on II. B. 626.

376. εἰ δ' ἄγε μοι. See on II. B. 302.

378. In this line there is an ellipsis of

- Ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρωαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται ; 380
 Τὸν δ' αὖτ' ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν·
 "Εκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μνησασθαι·
 Οὔτε πη ἐς γαλῶν, οὔτ' εἰνατέρων ἐϋπέπλων,
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρωαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται. 385
 Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἴλιον, οἷνεκ' ἄκουσε
 Τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 Ἦ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,
 Μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
 Ἦ ῥα γυνὴ ταμίη· ὃ δ' ἀπέσσυτο δώματος Ἐκτωρ 390
 Τὴν αὐτὴν ὁδὸν αὖτις, ἐϋκτιμένας κατ' ἀγυίας.
 Εὔτε πύλας ἴκανε, διερχόμενος μέγα ἄστρ,·
 Σκαίαις, (τῇ γὰρ ἔμελλε διεξιμέναι πεδίονδε,)·
 "Ενθ' ἄλοχος πολὺδωρος ἐναντίη ἦλθε θεούσα,
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῃ ὑλήεσση,
 Θήβῃ Ὑποπλάκῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσων.
 Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ·
 Ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 Παῖδ' ἐπὶ κόλπον ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
 Ἐκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ·
 Τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.
 Ἦτοι ὃ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·

θαλάμους or δόμους, and in the next of ναόν. Both are of frequent occurrence. See Bos. Ellips. Gr. pp. 71. 195. Of the use of ἐξοίχεται in the present, instead of the aorist, see on Il. E. 472.

396. Ἡετίων. Of this anacoluthon, see on Il. B. 350. Matt. Gr. Gr. §. 433.

398. ἔχετο. *Was married.* The verb ἔχειν (*Subaud.* γυναικα or πόσιν) is constantly used in this sense. Compare Herod. IX. 76. Xen. Cyr. I. 5. 10. Hellen. VII. 4. 23. Deut. xxviii. 30. 2 Chron. xi. 21. LXX. D. Matt. xiv. 4. xxii. 28. Mark vi. 18. John iii. 29. iv. 17. 1 Cor. vii. 2. et sæpius.

400. ἀταλάφρονα. Eustath. ἀπαλὰ (qu. ? ἀταλὰ) φρονούντα. Il. Σ. 567. παρθενικαὶ δὲ καὶ ἡῖθεοι ἀταλὰ φρονέοντες. Hence the adjective signifies *tender, delicate*. The Scholiast on the next line renders ἀγαπητὸν by *μονογενῆ*, in which he is approved by Ernesti, who observes that the word has the same signification in Holy Writ: e. g. Matt. iii. 17. xvii. 5. compared with John i. 14. So also Gen. xxii. 3. LXX.

But there seems to be no good reason for rejecting, in either case, the primary signification of the word: and in Homer at least it must signify *beloved*; otherwise there is a tautology in Od. B. 365. μῦθος ἐὼν ἀγαπητός.

403. Ἀστυάνακτ'. This manner of giving proper names to children, derived from any place, accident, or quality belonging to them or their parents, is very ancient, and was customary among the Hebrews. The Trojans called the son of Hector *Astyanax*, because, as it is said here, and in Il. X. 506. his father *defended the city*. There are many instances of the same kind in Genes. xxx. where the names given to Jacob's children, and the reasons of those names, are enumerated. POPE. In general they added the name of the father, either for distinction, or from respect. Il. K. 68. Πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον, Πάντας κνυδάνων. The reason of the name which Hector himself had given to his son, does not immediately appear.

Ἄνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405
 Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε.
 Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ,
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη, 410
 Σεῦ ἀφαρμαρτούσῃ, χθόνα δύνειναι, οὐ γὰρ ἔτ' ἄλλη
 Ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
 Ἄλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ·
 Ἦτοι γὰρ πατέρ' ἄμὸν ἀπέκτανε διὸς Ἀχιλλεύς,
 Ἐκ δὲ πόλιν πέρσε Κιλικῶν εὖ ναιετάωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
 Ἄλλ' ἄρα μιν κατέκρη σὺν ἔντεσι δαιδαλέοισιν,
 Ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πετελείας ἐφύτευσαν
 Νύμφαι Ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 Οἳ δέ μοι ἐπὶ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰὼ κίον ἡματι Ἄϊδος εἶσω·
 Πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς,
 Βουσὶν ἔπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἴεσσι.
 Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὕλησση, 425
 Τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 Ἀψ' ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
 Πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.

408. ἄμμορον. See Lex. Pent. Gr. v. ἄμοιρος.

411. ἀφαρμαρτούσῃ. This verb ἀφαρμαρτάνειν sometimes signifies, as in this place, *to lose, to be deprived of*. So again in Il. X. 105.

412. ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς. See on Il. B. 359. The aorist subjunctive is used in this passage in the sense of the Latin future perfect. See on Il. A. 168.

414. ἄμὸν. Schol. Venet. τὸ δὲ ἄμὸν ἐν Προσωδία φησὶν Ἡρωδιανὸς Δωρικώτερον εἶναι ἀπὸ τοῦ ἀμέτερον. See note on Æsch. Theb. 413. Pent. Gr. p. 437.

418. κατέκρη σὺν ἔντεσι. This circumstance of Eetion's being burnt with his arms, will not appear trivial in this relation, when we reflect with what eager passion the ancient heroes sought to spoil and carry off the armour of a vanquished enemy: and therefore this action of Achilles is mentioned as an instance of uncommon favour and generosity. Thus Æneas, in Virg. Æn. X. 827. having slain Lausus, and being moved with compassion for this unhappy youth, gives him a promise of the like favour: *Arma, quibus lætatus, habe tua; teque parentum Manibus*

et cineri, siqua est ea cura, remitto. POPE. See above on v. 68.

419. πετελείας ἐφύτευσαν. It was the custom to plant about tombs only such trees as *elms, alders, &c.* that bear no fruit, as being most suitable to the dead. POPE.

422. ἰὼ ἡματι. *On one day*. This is the only instance in which *ἰὼς*, i. e. *μὸς*, the old masculine form of *εἷς*, occurs. The feminine *ἰά*, for *μία*, is sufficiently common.

425. μητέρα δ'. That is, *With regard to my mother*: an accusative absolute. See note on Soph. Ant. 212. Pent. Gr. p. 228.

426. δεῦρο. Namely, into the Grecian camp, which was stationed before Troy.

428. βάλ' Ἀρτεμις. The Greeks ascribed all sudden deaths of women to Diana. So Ulysses, in Od. A. 171. asks Anticleia, among the shades, if she died by the darts of Diana. And in the present book, v. 205. Laodamia, the daughter of Bellerophon, is said to have perished young by the arrows of this goddess. Or, perhaps, it may allude to some disease fatal to women, such as Macrobius speaks of; Saturn. I. 17. *Feminas certis afflictas morbis Σελήνοβλήτους καὶ Ἀρτεμιδοβλήτους vocant*. POPE. In

- "Εκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,
 'Ηδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 'Αλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναικα.
 Λαὸν δὲ στήσον παρ' ἐρινεὸν, ἔνθα μάλιστα
 *Αμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος.
 Τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 'Αμφ' Αἴαντε δύω, καὶ ἀγακλυτὸν Ἴδομενῆα,
 'Ηδ' ἀμφ' Ἀτρεΐδας, καὶ Τυδέος ἄλκιμον υἱόν.
 *Ηπον τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 *Η νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος "Εκτωρ 440

the same manner, the sudden deaths of men are attributed to Apollo. See note on Il. A. 370. and compare Od. O. 409.

429. "Εκτορ, ἀτὰρ σὺ κ. τ. λ. These beautiful lines have been repeatedly imitated, but they have never been equalled in tenderness and feeling. Propert. El. I. 23. *Tu mihi sola domus, tu, Cynthia, sola parentes, Omnia tu nostræ tempora letitiæ.* And again, Eleg. IV. ii. 75. *Fungere maternis vicibus, pater: illa meorum Omnis erit collo turba ferenda tuo.* But, in particular, the whole of this pathetic address of Andromache should be compared with that of Tecmessa in Soph. Aj. 485.—The position of the pronoun and the particle ἀτὰρ would have been inverted in the Tragic writers. See the note on Soph. CEd. C. 507. Pent. Gr. p. 137.

430. θαλερὸς παρακοίτης. See on Il. B. 266.

431. ἐπὶ πύργῳ. It seems that this tower was built upon a part of the battlements, where the ascent to the city was less steep, and the wall more open to the attacks of the enemy: v. 434. Troy, with its citadel, Pergama, was situated upon one of the lower ridges of Mount Ida, and fortified by a wall, fabled to have been raised by Apollo and Neptune: Il. H. 452. From behind, the city was overhung by the lofty promontories, Gargarus and Lectum; on the former of which was the altar of Jupiter; Θ. 47. In front lay an extensive plain, gently declining towards the Hellespont, and watered by the two rivers Simois and Scamander: the former bursting like a torrent from the central ridge of Ida, and the latter issuing from two fountains, the one hot and the other cold, close under the walls of the city. That part of the plain along which the Grecian fleet was stationed, at the mouth of the Scamander, between the well-known Rhætean and Sigæan promontories, is called the πεδῖον Σκαμάνδριον;

and that towards the city is distinguished as the πεδῖον Τρωϊκόν; Il. B. 465. K. 11. and elsewhere. The πεδῖον Ἰδῆϊον, mentioned in Il. Φ. 558. lay probably along the side of the mountain, towards the Ægean Sea. At a little distance from the Scæan gate, in the direction of the ships, and visible from the tower here mentioned, was a little hillock, or watch-tower; and near it the ἐρινεός, or fig-tree; v. 433. Compare Il. X. 145. In the same direction also were the tomb of Ilus, and the Διὸς φηγός, Il. E. 693. Thus much may be collected from Homer; but of Troy itself there were no remains, even in the time of Strabo. Alexander also, when he visited the spot where Troy was said to have stood, for the purpose of rebuilding it, could find no vestige to guide him; and Lucian informs us, that when Cæsar examined the site of the Troade, Pharsal. IX. 961. *etiam periere ruinæ.* Modern travellers, however, have asserted, that although considerable alterations have been effected by earthquakes, and other natural causes, the country affords undeniable proof of the general veracity of Homer. See Gell and Rennell on the *Topography of Troy*; Wood's *Essay on Homer*; Clarke's *Travels*, Part II.; Bryant's *Dissertation*; and Morritt's *Vindication of Homer*. At all events, whatever may be the merits of the question respecting the existence of Troy, and the reality of the events recorded in the Iliad, its decision can never detract from the fame of Homer as a poet, should it even invalidate his testimony, and sink his long established character as an historian.

433. ἐρινεόν. *A fig-tree.* Compare Il. Φ. 37. According to Strabo, XIII. p. 411, 43. *τραχύς τις τόπος καὶ ἐρινεώδης.*

434. ἀμβατός. *Accessible.* Schol. ἀνάβασις ἔχουσα.

435. ἐπειρήσανθ'. Scil. ἀναβαίνειν καὶ ἐπιδραμεῖν, from the last verse. Of the syntax, see on Il. Γ. 146.

Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 Αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
 Αἶ κε, κακὸς ὧς, νόσφιν ἀλυσκάζω πολέμοιο.
 Οὐδ' ἐμὲ θυμὸς ἄνωγεν· ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 Ἀρνύμενος πατρός τε μέγα κλέος, ἥδ' ἐμὸν αὐτοῦ.
 Εὖ μὲν γὰρ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,
 Ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,
 Καὶ Πριάμος, καὶ λαὸς ἑϋμμελίῳ Πριάμοιο.
 Ἄλλ' οὐ μοι Τρώων τύσπον μέλει ἄλγος ὀπίσσω, 450
 Οὐτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἀνακτος,
 Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 Ὅσπον σεί', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 Δακρυόεσσαν ἄγηται, ἐλεύθερον ἡμαρ ἀπούρας· 455
 Καὶ κεν, ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἰστὸν ὑφαίνοις,
 Καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
 Πόλλ' ἀεκαζομένη· κρατερὴ δ' ἐπικείσεται ἀνάγκη·
 Καὶ ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσας·
 Ἐκτορὸς ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 Χήτῃ τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.
 Ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
 Πρίν γε τι σῆς τε βοῆς, σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 465

442. αἰδέομαι Τρῶας κ. τ. λ. See on Il. E. 531.—Hector uses the same words again in Il. X. 105. Hence Pers. Sat. I. 5. *Ne mihi Polydamas et Troiades Labeonem Prætulerint*. Cicero also applies the passage proverbially in *Epist. ad Attic.* II. 5. VII. 1.

444. θυμὸς ἄνωγεν. We must supply, from the last line, ἀλυσκάζειν, scil. κῆρα. See on Il. E. 253.—Of the verb ἄρνυσθαι in v. 446. see on Il. A. 159.

447. εὖ μὲν γὰρ τόδε κ. τ. λ. The particle γὰρ is here elliptical, as in Il. A. 123. and may be translated *although*. This and the two following verses are repeated from Il. Δ. 163.

452. οἳ κε πέσοιεν. *Qui forte occubaturi sint*. The optative here bears its usual potential signification, and the construction does not therefore coincide with the remark on Il. B. 188. See Matt. Gr. Gr. §. 528. 2. and compare Il. Θ. 291. K. 166.

455. ἐλεύθερον ἡμαρ. So *infra* v. 463. δούλιον ἡμαρ. Compare Eur. Hec. 56.

Androm. 99. and elsewhere in the Tragic writers.

456. καὶ κεν, ἐν Ἀργεὶ κ. τ. λ. Compare Il. X. 482. Euripides seems to have had this passage in view in Androm. 166. If any particular place is here intended, it must be Argos in Thessaly, since two fountains, *Messeis* and *Hyperia*, adjacent to the ruins of some Thessalian town, are mentioned by Strabo; IX. p. 302, 46. but we should probably understand *Greece* in general. See on Il. B. 108.

459. καὶ ποτέ τις εἴπῃσι κ. τ. λ. See on Il. A. 184.

463. ἀμύνειν δ. ἡμαρ. Supply ὥστε, in the sense of ὅς κεν ἀμύνοι, *who might avert*. Compare Il. N. 312. T. 140. This sense seems preferable to that produced by making ἀμύνειν dependent upon τοιοῦδε, which would, nevertheless, yield a good meaning. See Matt. Gr. Gr. §. 532, 2. and §. 534. d.

465. ἐλκηθμοῖο. Compare Il. X. 62. Od. A. 580.

ᾯΩς εἰπὼν, οὗ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.

Ἄψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
Ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχεῖς,
Ταρβήσας χαλκόν τ', ἠδὲ λόφον ἵππιοχαίτην,
Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας· 470

Ἐκ δὲ γέλασσε πατήρ τε φίλος, καὶ πότνια μήτηρ.
Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν.
Αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλὲ τε χερσὶν,
Εἶπεν ἐπευξάμενος Διὶ τ', ἄλλοισί τε θεοῖσι· 475

Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
Παῖδ' ἔμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ᾯΩδε βίην τ' ἀγαθὸν, καὶ Ἰλίου Ἴφι ἀνάσσειν·
Καὶ ποτέ τις εἴπησι,—πατρὸς δ' ὅγε πολλὸν ἀμείνων·
Ἐκ πολέμου ἀνιόντα· φέροι δ' ἕναρα βροτόεντα, 480
Κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

ᾯΩς εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
Παῖδ' ἑόν· ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ,
Δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἕκ τ' ὀνόμαζε· 485

Δαίμονι, μή μοί τι λῖν ἀκαχίζεο θυμῷ.
Οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνῆρ Ἀἰδὶ προϊάψει.
Μοῖραν δ' οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν ταπρῶτα γένηται.

466. παιδὸς ὀρέξατο. See above on v. 68. This is a common use of the middle voice, in which the direct action is done on the agent himself, but in reference to another person. Compare II. Γ. 25. and see Tate on the middle verb; Mus. Crit. T. I. p. 103.

468. ἀτυχεῖς. See on v. 38. *supra*.

476. Ζεῦ, ἄλλοι τε θεοὶ, κ. τ. λ. Soph. Aj. 550. ᾯΩ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὁμοίως· καὶ γένοι' ἂν οὐ κακός. Virg. Æn. XII. 435. *Disce, puer, virtutem ex me, verumque laborem, Fortunam ex aliis.*

479. καὶ ποτέ τις εἴπησι. One of the Harleian MSS. reads εἴποι, and there seems little doubt of the truth of the reading. See Dawes's *Misc. Crit.* p. 247. ed. Kidd. The vulgar lection most probably originated in v. 459. *supra*; though the sense of the two passages is completely different, and dissyllables, such as πατρὸς, never occur with the first syllable short before a mute and a liquid. The construction is: καὶ ποτέ τις εἴποι (αὐτὸν) ἀνιόντα ἐκ πολέμου, πατρὸς δ' ὅγε κ. τ. λ. See Matt. Gr. Gr. §. 410. b.

487. ὑπὲρ αἶσαν. See on II. B. 155. With the sentiment contained in the following lines, compare Horat. Od. I. 4. 13. *Pallida mors æquo pulsat pede pauperum tabernas Regumque turres.* So again Od. II. 3. 25; 14. 11; 18. 32. Sat. II. 6. A. P. 63. Passages to the same effect are very frequent in the Tragic writers. Thus Eur. Hipp. 1251. οὐδ' ἔστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγῇ. Alcest. 431. 798. βροτοῖς ἅπασι κατθανεῖν ὀφείλεται. Compare also Soph. El. 1173. Eur. And. 1272. *et alibi.* Eustathius notices an oracular response of Apollo, from Ælian: Μοῖραν μὲν θνητοῖσιν ἀμήχανον ἐξαλέασθαι, Ἦν ἐπιγενομένοισι πατήρ Ζεὺς ἐγγυάλιξε. Compare 2 Sam. xiv. 14. Job xxxiv. 15. Heb. ix. 27.

489. ἐπὴν ταπρῶτα γένηται. The idea was very generally inbibed in early times, that the period of a man's life was fixed at the time of his birth. It may be proper here to observe, that the true Homeric notion of *Fate*, is that of an original purpose of the almighty power of Jupiter. Thus Damm, in v. αἶσα. *Quatenus quidam antiquorum id extra Deum posuerunt, errarunt:*

‘Αλλ’ εἰς οἶκον ἰοῦσα τὰ σαντῆς ἔργα κόμίζε, 490
 ‘Ιστόν τ’, ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 Ἔργον ἐποίχεσθαι· πόλεμος δ’ ἄνδρεςσι μελήσει
 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ ‘Ιλίῳ ἐγγεγάασιν.

Ὡς ἄρα φωνήσας, κόρυθ’ εἶλετο φαίδιμος Ἔκτωρ 495
 Ἴππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει
 Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.

Αἶψα δ’ ἔπειθ’ ἴκανε δόμους εὖ ναιετάοντας
 Ἐκτορος ἀνδροφόνοιο· κινήσατο δ’ ἔνδοθι πολλὰς
 Ἀμφιπόλους, τῇσι δὲ γόον πάσῃσιν ἐνῶρσεν.
 Αἱ μὲν ἐτι ζῶν γόον Ἐκτορα ᾧ ἐνὶ οἴκῳ· 500
 Οὐ γάρ μιν ἔτ’ ἔφαντο ὑπότροπον ἐκ πολέμοιο
 Ἴζεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν·
 Ἀλλ’ ὄγ’, ἐπεὶ κατέδυν κλυτὰ τεύχεα ποικίλα χαλκῷ,
 Σέυατ’ ἔπειτ’ ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποithώς. 505
 Ὡς δ’ ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 Δεσμὸν ἀπορρήξας θεῖν πεδίοιο κροαίνων,
 Εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,

res ipsa certa est: et Fatum sensu sano nil aliud est, nisi decretum divinum de existentia mundi, rerumque omnium quæ in eo sunt. Hence Macrob. V. 16. *Fortunam Homerus nescire maluit, et soli Deo, quem Moïραν vocat, omnia regenda committit; adeo ut hoc vocabulum τύχη, in nulla parte Homerici voluminis nominetur. Contra Virgilius non solum novit et meminit, sed Omnipotentiam quoque ei tribuit.* See, however, on Il. P. 321.

490. ἄλλ’ εἰς οἶκον κ. τ. λ. Compare Il. E. 429. Æsch. Theb. 184. So also Ovid, Met. XII. 474. *columque, I, cape cum calathis, et stamina pollice torque. Bella relinque viris.* The Jewish Rabbins also have a maxim, that a woman's wisdom is centered in the distaff.

491. ἡλακάτην. *The distaff.* The neuter plural τὰ ἡλάκατα is the wool upon the distaff. Eustath. τὰ περὶ τὴν ἡλακάτην ἔρια. See Od. Z. 53. 30. P. 97. and compare Od. A. 135.

492. ἔργον ἐποίχεσθαι. See on Il. A. 31.

496. ἐντροπαλιζομένη. *Repeatedly looking back.* Schol. κατ’ ὀλίγον καὶ συνεχῶς ἐπιστρεφόμενην.

506. ὥς δ’ ὅτε τις κ. τ. λ. This beautiful comparison is translated in Virg. Æn. XI. 492. *Qualis ubi abruptis fugit præsepia vinculis Tandem liber equus, campoque potitus aperto, Aut ille in pastus armentaque tendit equarum, Aut assuetus aquæ perfundi flumine noto Emicat, arrectisque fremit cervicibus alte Luxurians; luduntque jubæ per*

colla, per armos. Somewhat similar is that in Shakespeare's Henry IV. Act. I. 1. 9. *Contention, like a horse Full of high feeding, madly hath broke loose, And bears down all before him.* Schol. στατὸς· ὁ ἐστὼς ἐπὶ πολλὸν χρόνον. The verb ἀκοστήν, *to feed*, is derived from ἀκόστη, a sort of bearded grain, or barley. Eustath. ἀκοστήσαι· πολυκριθῆσαι, ἀκοσταὶ γὰρ αἱ κριθαί. The noun occurs in Nicand. Alexipharm. 106. This simile is repeated, with a somewhat different aim, in Il. O. 263.

507. πεδίοιο. Subaud. διὰ. Schol. κροαίνων· ἐπικροῦν τῷ πόσιν. Schol. Villosis. ἐριγδουπῶν. So Virgil: *Quadrupedante sono solidum quatit ungula campum.*

508. λούεσθαι ποταμοῖο. The Venetian Scholiast understands an ellipsis of ὕδατι; and on Il. E. 6. where the same construction occurs, he supplies the preposition ἐξ. If there is any ellipsis at all, the former is, doubtless, correct, as sanctioned by Il. II. 669. *λοῦσον ποταμοῖο ῥοῇσι.* It seems probable, however, that λούειν, and many other words, are found with a genitive and dative indifferently, and sometimes also with a preposition. See Musgrave on Eurip. Iph. A. 1078. Schæfer on Lamb. Bos. Ellips. Gr. p. 312. In Il. E. 6. Heyne would construe Ὠκεανοῖο with the verb *παμφαίνῃσι*, which the sense of the passage and general usage forbid. Compare Il. Φ. 560. Hesiod. Theogon. 5. The adjective ἐϋρρεῖος is the Ionic genitive of ἐϋρρεῖς.

Κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις αἴσσονται· ὃ δ' ἀγλαΐῃφι πεποιθώς, 510
 ῥίμφα ἐ γοῦνα φέρει μετά τ' ἥθεα καὶ νομὸν ἵππων·
 ὧς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
 Τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἐβεβήκει
 Καγχαλόων, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα
 Ἔκτορα δῖον ἔτετμεν ἀδελφεὸν, εὗτ' ἄρ' ἔμελλε 515
 Στρέψεσθ' ἐκ χώρης, ὅθι ἦ ὀάριζε γυναικί.

Τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἥθεϊ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω,
 Δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες.

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ· 520
 Δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὅς ἐναΐσιμος εἴη,
 Ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.
 Ἀλλὰ ἐκὼν μεθιεῖς τε, καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 Ἀχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 Πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525
 Ἀλλ' ἴομεν· τὰ δ' ὅπισθεν ἀρεσσόμεθ', αἶκε πόθι Ζεὺς
 Δῶή, ἐπουρανίοισι θεοῖς αἰεγενέτησι
 Κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 Ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιοὺς.

510. ἀγλαΐῃφι πεποιθώς. So Stat. Achill. I. 279. *Ille diu campis fluviiisque et honore superbo Gavisus*. Schol. ἀγλαΐῃφι τῷ κάλλει τοῦ σώματος. Instances of anacoluthon, similar to that in the following line, abound in Homer; and they exhibit a species of negligence which can only be attributed to the inattention which was paid to grammatical rules in the early state of the language. See on II. B. 355.

513. ἠλέκτωρ. *The Sun*. Eustathius derives it παρὰ τὸν χρυσοφανῆ ἠλεκτρον. Others, with more probability, perhaps, take it for ἄλεκτρος, from a priv. and λέκτρον, *cubile*; because the sun never rests. But the derivation is altogether uncertain.

516. ὀάριζε. Eustath. διὰ λόγων ὀμιλεῖ. From ὄαρ, a wife. See on II. E. 486.

518. ἡθεῖ'. *Venerande*. Scholiast, on II. X. 229. *σεπτικὴ φωνὴ πρὸς πρεσβύτερον ἀδελφόν*. Compare also II. K. 37. In II. Ψ. 94. it is applied by Achilles to Patroclus; and its endearing import will be readily inferred from its use in Od. Ξ. 147.

521. ἐναΐσιμος. *Intelligent*. Eustath. ὁ κατὰ τὸ δέον φρονῶν. Od. E. 190. καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος. So Heyne. The sense, however, in which the word usually occurs, is, *just, fitting, proper*, as in v. 518. It may possibly bear the same signification here, where the Scholiast explains it κατὰ τὸ καθήκον, ἐν ὧρα.

523. μεθιεῖς. Scil. *πολέμων*, as in II. Δ.

240. The sense is fully expressed in II. K. 121. *πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι*.

528. κρητῆρα ἐλεύθερον. *The free bowl*, in which they made libations to Jupiter after the recovery of their liberty. The expression is observed by M. Dacier, to resemble those of the Hebrews, *the cup of salvation, the cup of sorrow, the cup of benediction*, &c. Athenæus mentions those cups which the Greeks called γραμματικά ἐκπώματα, and which were consecrated to the gods, in memory of some success. He gives us the inscription of one of this sort, which was, ΔΙΟΣ ΣΩΤΗΡΟΣ. POPE. This is what Virgil calls *Craterem statuere*.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Η’.

Ἑπιγραφαί.

“ΕΚΤΟΡΟΣ καὶ ἈΙΑΝΤΟΣ ΜΟΝΟΜΑΧΙΑ.

Ἄλλως.

Ἦτα δ’ Αἴας πολέμιζε μόνῳ μόνος Ἐκτορι δίφ.

THE ARGUMENT.

THE SINGLE COMBAT OF HECTOR AND AJAX.

The battle renewing with double ardour upon the return of Hector, Minerva is under apprehension for the Greeks. Apollo, seeing her descend from Olympus, joins her near the Scæan gate. They agree to put off the general engagement for that day, and incite Hector to challenge the Greeks to a single combat. Nine of the princes accepting the challenge, the lot is cast, and falls upon Ajax. These heroes, after several attacks, are parted by the night. The Trojans calling a council, Antenor proposes the delivery of Helen to the Greeks, to which Paris will not consent, but offers to restore them her riches. Priam sends a herald to make this offer, and to demand a truce for burying the dead, the last of which only is agreed to by Agamemnon. When the funerals are performed, the Greeks, pursuant to the advice of Nestor, erect a fortification to protect their fleet and camp, flanked with towers, and defended by a ditch and palisades. Neptune testifies his jealousy at this work, but is pacified by a promise from Jupiter. Both armies pass the night in feasting, but Jupiter disheartens the Trojans with thunder, and other signs of his wrath.

The three and twentieth day ends with the duel of Hector and Ajax. The next day the truce is agreed upon; another is taken up in the funeral rites of the slain; and one more in building the fortifications before the ships: so that somewhat above three days is employed in this book. The scene lies wholly in the field.

‘Ως εἰπὼν πυλίων ἐξέσσυτο φαίδιμος Ἐκτωρ·
Τῷ δ’ ἄμ’ Ἀλέξανδρος κί ἀδελφεός· ἐν δ’ ἄρα θυμῷ
Ἀμφότεροι μέμασαν πολέμιζεν ἡδὲ μάχεσθαι.
Ἦς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν

4. ὥς δὲ θεὸς κ. τ. λ. This simile makes it plain that the battle had relaxed during the absence of Hector in Troy; and, consequently, that the conversation between Dio-

med and Glaucus, in the former book, was not, as Homer's censurers would have it, in the heat of the engagement. POPE.—ἔδωκε. *Dare solet.* See on Il. A. 37.

- Οὔρον, ἐπεὶ κε κάμωσιν ἐϋξέστησ' ἐλάτῃσι 5
 Πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται
 "Ὡς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.
 "Ενθ' ἐλέτην, ὁ μὲν νιδὼν Ἀρηϊθόοιο ἄνακτος,
 "Αρνη ναιετάοντα Μενέσθιον, δὴ Κορυνήτης 10
 Γείνατ' Ἀρηϊθόος καὶ Φυλομέδουσα βοῶπις
 "Εκτωρ δ' Ἡϊονῆα βάλ' ἔγχει ὀξυόεντι
 Αὐχέν' ὑπὸ στεφάνῃς ἐυχάλκου, λῦσε δὲ γυῖα.
 Γλαῦκος δ', Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,
 Ἰφίνοον βάλε δουρὶ, κατὰ κρατερὴν ὕσμινην,
 Δεξιὰδην, ἵππων ἐπιάλμενον ὠκείων, 15
 "Ωμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.
 Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
 Βῆ ῥα κατ' Οὐλύμποιο καρῆνων αἶξασα 20
 Ἴλιον εἰς ἱερὴν· τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων,
 Περγάμου ἐκκατιδὼν, Τρώεσσι δὲ βούλετο νίκην.
 Ἀλλήλοισι δὲ τῷγε συναντέσθην παρὰ φηγῶ.
 Τὴν πρότερος προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
 Τίπτε σὺ δ' αὖ μεμαυῖα, Διὸς θυγάτερ μεγάληοι,
 Ἥλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν; 25
 Ἥ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκεία νίκην
 Δῶς; ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.
 Ἀλλ' εἰ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη,
 Νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα
 Σήμερον· ὕστερον αὖτε μαχήσονται, εἰσόκε τέκμωρ 30
 Ἰλίου εὐρωσιν· ἐπεὶ ὥς φίλον ἔπλετο θυμῷ
 Ὑμῖν ἀθανάτῃσι, διαπραθέειν τόδε ἄστυ.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "Ωδ' ἔστω, Ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 Ἥλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς. 35
 Ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπασέμεν ἀνδρῶν;
 Τὴν δ' αὖτε προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
 "Εκτορὸς ὄρσῳμεν κρατερὸν μένος ἵπποδάμοιο,
 "Ἦν τινά που Δαναῶν προκαλέσsetαι οἰόθεν οἶος

7. φανήτην. See on Il. K. 236.

9. Κορυνήτης. *Qui clavam gestat*. It was the custom of the chiefs, in the heroic ages, to carry a baton. Cf. v. 138.

12. στεφάνης. Schol. Villos. εἶδος περι-κεφαλαίας, ἐξοχὴν ἔχον· ἡ δὲ μεταφορὰ ἀπὸ τῆς τῶν ὀρῶν στεφάνης. Properly, the exterior rim of the helmet: and thence the helmet itself: Il. K. 30. A. 96.

32. ὕμιν ἀθανάτῃσι. Eustathius observes, that the adjective in the feminine must refer to *Minerva* and *Juno*. One MS. however, reads ἀθανάτοισι, in which case Jupiter would be included.

39. οἰόθεν οἶος. *Omnino solus*. In expressions of this kind the adverbial genitive is merely emphatic, and adds nothing to the sense. So again *infra* v. 67. αἰνόθεν αἰνώως.

Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι· 40
 Οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
 Οἶον ἐπόρσειαν πολεμίζειν Ἑκτορι δίῳ.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 Τῶν δ' Ἑλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 Βουλὴν, ἣ ῥα θεοῖσιν ἐφὴνδανε μητιώσιν· 45
 Στῇ δὲ παρ' Ἑκτορ' ἰὼν, καὶ μιν πρὸς μῦθον ἔειπεν·
 Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 Ἥ ῥα νύ μοί τι πίθοιο ; κασίγνητος δέ τοι εἰμὶ.
 Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς·
 Αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος, 50
 Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι.
 Οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.
 Ὡς γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰειγενετῶν.
 Ὡς ἔφαθ'· Ἑκτωρ δ' αὐτ' ἐχάρη μέγα, μῦθον ἀκούσας·
 Καὶ ῥ' ἐς μέσσον ἰὼν, Τρώων ἀνέργε φάλαγγας, 55
 Μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες·
 Καδ δ' Ἀγαμέμνων εἷσεν ἔυκνήμιδας Ἀχαιούς.
 Καδ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 Ἐξέσθην, ὄρνισιν ἐοικότες αἰγυπιοῖσι,
 Φηγῶ ἔφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 Ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἶατο πυκναί,
 Ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 Οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπι φριξ

Soph. CEd. C. 1447. νέα νεύθεν. Somewhat similar is Æsch. Prom. 980. πικρῶς ὑπέρ-πικρον. Agam. 208. ὀργῇ περιόργως.

50. Ἀχαιῶν ὅστις ἄριστος. For τὸν ἄριστον. This elegant use of the relative, with the verb εἰμὶ expressed or understood, is not uncommon. See Matt. Gr. Gr. §. 445. 6. a.

52. οὐ γάρ πώ τοι κ. τ. λ. Eustathius observes, that Helenus detracts from Hector's intrepidity, by assuring him of the result of the combat: but although his brother very naturally acquaints him with the fact, it does not appear that there was any need of such a stimulus. The words ὅσα ἄκουσα, in the next line, imply nothing more than σύνθετο θυμῷ, in v. 44.

56. μέσσον δουρὸς ἐλών. See on Il. Γ. 78.

59. ἐοικότες αἰγυπιοῖσι. The fiction of these divinities sitting on the beech-tree, in the shape of vultures, is imitated by Milton in Paradise Lost, book IV. where Satan, leaping over the boundaries of Eden, sits in the form of a cormorant upon the tree of life. POPE. αἰγυπιοῖσι. Schol. οἱ μὲν εἶδος αἰετοῦ, οἱ δὲ τοὺς γύπας ἐξεδέξαντο. Ælian.

N. A. II. 46. τοὺς αἰγυπιούς, ἐν μεθορίῳ γυπῶν ὄντας καὶ αἰετῶν.

61. ἀνδράσι τερπόμενοι. Eustath. ἐκ τούτου εἰκεν ἀρχὴν λαβεῖν ὁ τὸν ἀνθρώπον ὀρισάμενος παίγνιον θεοῦ. See Plato de Legg. VII. p. 352. ed. Bipont.

63. οἷη δὲ Ζεφύροιο κ. τ. λ. The thick ranks of the troops composing themselves in order to sit and hear what Hector was about to propose, are compared to the waves of the sea just stirred by the west wind; the simile partly consisting in the darkness and the stillness. This is plainly different from those images of the sea, given us on other occasions, when the armies in their engagement and confusion are compared to the waves in their agitation and tumult: and that the contrary is the drift of this simile, appears particularly from Homer's using the word εἶατο, sedebant, twice in the application of it. POPE. The noun φριξ properly signifies shuddering; from φρίσσω, horreo; and thence, the gentle rippling of the waves, as the wind begins to rise. Dr. Blomfield compares it with the κυμάτων γέλασμα in Æsch. Prom. 89. but the derivations, at least, of the words, are totally dissimilar.

- 'Ορτυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς·
 Τοῖται ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε 65
 'Εν πεδίῳ· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
 Κέκλυτέ μεν, Τρῶες, καὶ ἐϋκνήμιδες Ἀχαιοὶ,
 'Οφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 'Ορκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσεν,
 Ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 Εἰσόκεν ἢ ὑμεῖς Τροίην ἔϋπυργον ἔλητε,
 ἥ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.
 Ὑμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
 Τῶν νῦν, ὅντινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 Δεῦρ' ἵτω, ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δίῳ. 75
 Ὡδὲ δὲ μυθέομαι, Ζεὺς δ' ἅμμι' ἐπιμάρτυρος ἔστω·
 Εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναηκέϊ χαλκῷ,
 Τεύχεα συλήσας, φερέτω κοίλας ἐπὶ νῆας,
 Σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὅφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 Εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὖχος Ἀπόλλων,
 Τεύχεα συλήσας, οἴσω προτὶ Ἴλιον ἱρὴν,
 Καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
 Τὸν δὲ νέκυν ἐπὶ νῆας εὖσσέλμους ἀποδώσω,
 Ὅφρα ἔταρχύσωσι κάρη κομόωντες Ἀχαιοὶ, 85
 Σῆμά τέ οἱ χεύσωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.
 Καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,
 Νηὶ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·
 Ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,

69. ὅρκια μὲν Κρονίδης κ. τ. λ. Hector, in the opening of his speech, anticipates the objection to the combat, which would naturally arise in the minds of the Greeks, from the treachery of Pandarus; which, in the language of the times, he imputes to Jupiter, who had ordained the continuance of the war. The object of the combat, however, is different from that between Paris and Menelaus, which was intended to decide the fate of war; whereas this is simply proposed as a trial of valour. In the next line κακὰ must be construed, or perhaps repeated, with τεκμαίρεται. Compare II. Z. 349.

73. ὑμῖν μὲν γὰρ κ. τ. λ. The clauses of the sentences are inverted; the causal particle γάρ, which may be rendered *since*, being placed in the first member. This challenge of Hector, and the consequent dismay of the Greeks, may be compared with that of Goliath, in 1 Sam. xvii. 8.

79. δόμεναι. For δότω. See on II. Γ. 285.

80. λελάχωσι. *Impertiant*; in an active sense. Schol. λαχεῖν ποιήσωσιν, οἷον ἐμεταλαβεῖν. Of the construction of λαγχάνω with a genitive, see Matt. Gr. Gr. §. 363. 5.

83. κρεμόω προτὶ νηὸν Ἀ. It was the manner of the ancients to dedicate trophies of this kind in the temples of the gods. POPE. See note on Æsch. Theb. 262. Pent. Gr. p. 427. Compare also II. I. 241. K. 460.

85. ταρχύσωσι. Schol. θάψωσι. The Scholiast says, that τὰ τάρχεα are funeral obsequies, and Eustathius derives the word from τάρραχος, *strepitus*, i. e. *lamentation*. It should seem, however, that the verb is contracted from ταριχεύω, to *embalm*; whence ὁ τάριχος, a *mummy*; Herod. IX. 120. See Gataker on M. Antonin. p. 175.

86. σῆμά τέ οἱ χεύσωσιν. See on II. B. 793. Of the epithet πλατεῖς, as applied to the Hellespont, see on II. B. 845.

87. εἴπησι. See on II. A. 184.

- "Ον ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ. 90
 "Ως ποτέ τις ἐρέει· τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλείται.
 ἌΩς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 Αἶδεσθαι μὲν ἀνῆλθαι, δεῖσαν δ' ὑποδέχθαι.
 Ὅψε δὲ δὴ Μενέλαος ἀνίστατο, καὶ μετέειπε,
 Νείκεϊ ὀνειδίζων, μέγα δὲ στοναχίζετο θυμῷ· 95
 "Ωμοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκ ἐτ' Ἀχαιοὶ,
 Ἥ μὲν δὴ λώβῃ τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,
 Εἰ μὴ τις Δαναῶν νῦν Ἐκτορος ἀντίος εἰσιν.
 Ἄλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
 Ἥμενοι αὖθι ἐκαστοὶ ἀκήριοι, ἀκλέες αὐτως. 100
 Τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθε
 Νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν.
 ἌΩς ἄρα φωνήσας κατεδύσατο τεύχεα καλὰ.
 Ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
 Ἐκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν· 105
 Εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν·
 Αὐτός τ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
 Δεξιτερῆς ἔλε χεῖρὸς, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 Ἀφραίνεις, Μενέλαε Διοτρεφές· οὐ δέ τί σε χρὴ
 Ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο, κηδόμενός περ, 110
 Μήδ' ἔθειλ' ἐξ ἔριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι,
 Ἐκτορι Πριαμίδῃ, τὸν τε στυγέουσι καὶ ἄλλοι.
 Καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
 Ἐρρίγ' ἀντιβολῆσαι, ὕπερ σέο πολλὸν ἀμείνων.
 Ἀλλὰ σὺ μὲν νῦν ἴζευ, ἰὼν μετὰ ἔθνος ἐταίρων· 115
 Τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
 Εἴπερ ἀδείης τ' ἐστὶ, καὶ εἰ μόθου ἔστ' ἀκόρητος,

96. ἀπειλητῆρες. *Vain-boasters*. See on Il. Θ. 150. So *magna minari*, in Latin. Of the rest, see on Il. Β. 235. and of αἰνόθεν αἰνῶς, in the next line, on v. 39. *supra*.

99. ὕδωρ καὶ γαῖα γένοισθε. That is, Be resolved into those principles you sprung from, or *die*. Thus Eustathius explains it very exactly from a verse he cites of Xenophanes: πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεθα. POPE. Compare Apoll. Rhod. IV. 1408.

100. ἀκήριοι. See on Il. Ε. 812.

102. νίκης πείρατα. Eustath. περιφραστικῶς ἀντὶ τοῦ ἢ νίκη. See on Il. Ζ. 143. With the sentiment we may compare Prov. xxi. 31. LXX. Ἴππος ἐτοιμάζεται εἰς ἡμέραν πολέμου, παρὰ δὲ Κυρίου ἢ βοήθεια. In Clem. Alex. Strom. 6. the following hexameter is formed from this of Homer: νίκησιν ἀνθρώποισι θεῶν ἔκ πείρατα κείται.

109. οὐ δέ τί σε χρὴ T. ἀ. See on Il. I. 337.

111. ἐξ ἔριδος. For ἔριδι, as in Il. Α. 8. In the same sense we have περὶ ἔριδος, *infra* v. 301. With the sentiment we may compare Eurip. Hec. 404. σὺ δ' ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου. Pind. Nem. X. 136. χαλεπὰ δ' ἔρις ἀνθρώποισιν ὁμιλεῖν κρεσσόνων.

112. στυγέουσι. Eustath. φρίσσουσι· αὐτὸ δὲ ἴσον τῷ ἐρρίγασιν. Cf. v. 114. The verb στύγειν, which in later writers usually signifies *to hate*, is employed by Homer to designate also the emotions of *fear* and *grief*. Compare Il. Θ. 370. 515. O. 167. P. 694. Υ. 65.

117. εἴπερ ἀδείης τ' ἐστὶ, κ. τ. λ. It cannot with certainty be concluded from the words of Homer, who is the person to whom Agamemnon applies the last lines of this

Φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι
Δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.

Ὡς εἰπὼν παρέπεισεν ἀδελφείου φρένας ἥρωες, 120
Αἴσιμα παρειπών· ὃ δ' ἐπέθετο· τοῦ μὲν ἔπειτα
Γηθόσυννοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο.
Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·

ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
Ἦ κε μέγ' οἰμῶξει γέρων ἱππηλάτα Πηλεὺς, 125

Ἑσθλὸς Μυρμιδόνων βουληφόρος ἡδ' ἀγορητῆς,
Ὅς ποτὲ μ' εἰρόμενος μέγ' ἐγήθεεν ὧ ἐνὶ οἴκῳ,
Πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
Τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι, 130
Πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἶραι,
Θυμὸν ἀπὸ μελέων δύναι δόμον Ἀἰδοῦς εἴσω.

Αἶ γάρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων,
Ἡβῶμ', ὥς ὅτ' ἐπ' ὠκυρόῳ Κελάδοντι μάχοντο
Ἀγρόμενοι Πύλίοι τε καὶ Ἀρκάδες ἐγχεσίμωροι,
Φειᾶς παρ' τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135

Τοῖσι δ' Ἐρευνθαλίων πρόμος ἵστατο, ἰσθθεὺς φῶς,
Τεύχε' ἔχων ὥμοισιν Ἀρηϊθόοιο ἄνακτος·
(Δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν Κορυνήτην

Ἄνδρες κίκλησκον, καλλίζωνοί τε γυναῖκες,
Οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο, δουρὶ τε μακρῷ, 140
Ἀλλὰ σιδηρεῖη κορύνη ῥήγνυσκε φάλαγγας.

Τὸν Λυκόοργος ἔπεφνε δόλῳ, οὗ τι κράτεϊ γε,
Στεινωπῷ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον
Χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
Δουρὶ μέσον περόνησεν· ὃ δ' ὕπτιος οὔδεις ἐρείσθη· 145

speech: and the interpreters leave it as undetermined as it is in the original. Some would have it understood of Hector, that the Greeks would send such an antagonist against him, from whose hands he might be glad to escape. But this interpretation seems contrary to the plain design of Agamemnon's discourse, which only aims to deter his brother from so rash an undertaking as engaging with Hector. So that, instead of dropping any expression which might depreciate the power or courage of this hero, he endeavours rather to represent him as the most formidable of men, and dreadful even to Achilles. POPE. Heyne, however, and perhaps justly, prefers the former interpretation, which the structure of the passage properly requires. And it seems scarcely probable that Menelaus, who was the first to offer himself, and to upbraid the others for their sluggishness, would be

induced to relinquish his purpose, unless he were assured that a more able substitute could be provided. Schol. *μόθον μάχης*.

118. *γόνυ κάμψειν*. Schol. *ἀναπαύεσθαι*. See on Soph. *Ced. C. 19*. Pent. Gr. p. 106.

127. *ὅς ποτὲ μ' εἰρόμενος κ. τ. λ.* This conversation took place at the conference which Nestor, Ulysses, and Phœnix, were deputed to hold with Peleus, on the subject of sending Achilles to the war; since, without his assistance, the failure of the expedition was said to be inevitable. Compare *Il. A. 764. sqq.*

128. *γενεήν τε τόκον τε*. For *περι γονέων καὶ τέκνων*. See *Matt. Gr. Gr. §. 411. 3.*

136. *τοῖσι*. That is, *ἐν τοῖσι, among them*; scil. *the Arcadians*. Of this Arcadian war, see *Pausan. V. 18. VIII. 4.*; and of the geography, *Strabo, VIII. p. 236.*

Τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἄρης·
 Καὶ τὰ μὲν αὐτὸς ἔπειτ' ἐφόρει μετὰ μῶλον Ἄρης·
 Αὐτὰρ, ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 Δῶκε δ' Ἐρευνθαλίῳ, φίλῳ θεράποντι, φορῆναι.)
 Τοῦ ὅγε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους. 150
 Οἳ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη.
 Ἄλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 Θάρσει ᾧ· γενεῇ δὲ νεώτατος ἔσκον ἀπάντων·
 Καὶ μαχόμεν οἱ ἐγὼ, δῶκε δέ μοι εὖχος Ἀθήνη.
 Τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 Πολλὰς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 Εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη,
 Τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 Ὑμέων δ' οἵπερ ἔασιν ἀριστῆες Παναχαιῶν,
 Οὐδ' οἱ προφρονέως μέμαθ' Ἐκτορος ἀντίον ἐλθεῖν. 160
 Ὡς νείκεσσ' ὁ γέρων· οἱ δ' ἐννέα πάντες ἀνέστησαν.
 Ὄρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διομήδης·
 Τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιδιμένον ἀλκὴν·
 Τοῖσι δ' ἐπ' Ἴδομενεὺς, καὶ ὁπάων Ἴδομενῆος 165
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρείφοντῳ·
 Τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 Ἄν δὲ Θόας Ἀνδραϊμονίδης, καὶ δῖος Ὀδυσσεύς.
 Πάντες ἄρ' οἳγ' ἔθελον πολεμίζειν Ἐκτορι δίῳ.
 Τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότα Νέστωρ· 170
 Κλήρῳ νῦν πεπάλαχθε διαμπερές, ὅς κε λάχρῃν·

146. *τά οἱ πόρε χάλκεος Ἄρης.* Homer has the peculiar happiness of being able to raise the obscurest circumstance into the strongest point of light. Areithous had taken these arms in battle, and this gives occasion to our author to say, they were the present of Mars. POPE.

151. *ἔτλη.* Scil. *πολεμίζειν*, which must be supplied from the verse following.

156. *πολλός.* Schol. *μεγάς.* Clarke cites the Scholiast on Eurip. Hippol. I. but *πολλή* is there used in the sense of *τιμία*. See Valck. in loc.—*παρήγορος.* In *immensum porrectus*: Eustath. *παρηρημένος*, ὅ ἐστι κεχυμένος ὡς καὶ ἐκεῖ, καὶ οὕτω πολλὸν ἐπέχων τόπον τῷ σώματι· εἰληπται δὲ ἡ λέξις ἐκ μεταφορᾶς τοῦ παρήγορου ἵππου. Æsch. Prom. 371. Καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας Κεῖται. See Blomf. Gloss. in loc. also on Il. Θ. 87.

158. *τῷ κε τάχ' ἀντήσειε κ. τ. λ.* Hector would soon find an antagonist ready to engage him. The noun *μάχης*, for *μάχη-*

σόμενον, as in Il. Z. 2. See also on Il. A. 418. The construction of the following lines is this: *ὑμῶν δὲ οὐδὲ οἳ (i. e. οὗτοι), οἵπερ ἔασιν ἀριστῆες Παναχαιῶν, κ. τ. λ.* There is a change of person in *ἔασιν* for *ἔστέ*.

161. *οἱ δ' ἐννέα πάντες.* Nine complete; i. e. no less than nine. This pleonasm is very frequent in Homer, and is intended to denote a degree of emphasis which, as Clarke observes, the Latins express by the pronoun *ipse*. Thus Cicero: *decem ipsos dies*; i. e. ten full days. Compare Il. K. 560. Σ. 373. 470. T. 247. Ω. 232. The article is inserted in Herod. III. 66. *βασιλεύσαντα μὲν τὰ πάντα ἑπτὰ ἔτη καὶ μῆνας πέντε.* And again IX. 70. In the following lines, instead of repeating the verb, the preposition only recurs. See Matt. Gr. Gr. §. 594. 2.

164. *ἐπιδιμένον ἀλκὴν.* See on Il. A. 149.

171. *ὅς κε λάχρῃσι.* Scil. *τὸ πολεμίζ-*

Οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιοὺς,
Καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἶ κε φύγησι
Δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.

Ἔως ἔφαθ'· οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος, 175

Ἐν δ' ἔβαλον κυνέη Ἀγαμέμνωνος Ἀτρεΐδαο.

Λαοὶ δ' ἠρήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον·

Ἦδε δέ τις εἶπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,

Ἥ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης. 180

Ἔως ἄρ' ἔφαν· πάλλε δὲ Γερέηνιος ἱππύτα Νέστωρ·

Ἐκ δ' ἔθορε κλῆρος κυνέης, ὃν ἄρ' ἠθέλον αὐτοῖ,

Αἴαντος· κήρυξ δὲ φέρων ἄν' ὄμιλον ἀπάντη,

Δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.

Οἱ δ', οὐ γινώσκοντες, ἀπηνῆναντο ἕκαστος. 185

Ἄλλ' ὅτε δὴ τὸν ἴκανε, φέρων ἄν' ὄμιλον ἀπάντη,

Ὅς μιν ἐπιγράψας κυνέη βάλε φαίδιμος Αἴας,

Ἦτοι ὑπέσχεθε χεῖρ'· ὃ δ' ἄρ' ἔμβαλεν, ἄγχι παραστάς·

Γνωὶ δὲ κλῆρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.

Τὸν μὲν παρ πόδ' ἐὼν χαμάδις βάλε, φώνησέν τε· 190

Ἦ φίλοι, ἦ τοι κλῆρος ἐμός· χαίρω δὲ καὶ αὐτὸς

Θυμῷ· ἐπεὶ δοκέω νικησέμεν Ἕκτορα δῖον.

Ἄλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,

Τόφρ' ὑμεῖς εὐχέσθε Διὶ Κρονίῳνι ἄνακτι,

Σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται· 195

Ἥε καὶ ἀμφαδίην, ἐπεὶ οὕτινα δείδιμεν ἔμπης.

Οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα δίηται,

Οὐδέ τ' αἰδοίη· ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως

ζειν Ἕκτορι. The verb παλάσσειν properly signifies, *to besmear*, with the idea of motion affixed; as in Il. E. 100. Z. 268. A. 98. 196. M. 186. and elsewhere. It also signifies, *to shake the lots*; and it is here applied, in the passive, to the warriors themselves, whose lots were to be cast. With the dative κλῆρου, the preposition σὸν must be supplied. Of the κλῆρος, or lot, see on v. 189.

175. ἕκαστος. See on Il. B. 775.; and of the ancient custom of shaking the lots in a helmet, see on Æsch. Theb. 454. Pent. Gr. p. 440.

179. ἦ Αἴαντα λαχεῖν. Supply ὅς. See on Il. B. 413.

187. ὅς μιν κ. τ. λ. See on Il. B. 38.

188. ὃ δ' ἄρ' ἔμβαλεν. Scil. κήρυξ.—γνωὶ δέ. Scil. Ajax.

189. κλῆρου σῆμα. There is no necessity to suppose that they put any letters

upon these lots, at least not their names, because the herald could not tell to whom the lot of Ajax belonged, till he claimed it himself. It is most probable that they made some private mark or signet, each upon his own lot: the lot being only a piece of wood, a shell, or any thing that lay at hand. POPE: from Eustathius. See on Il. Z. 168.

195. σιγῇ ἐφ' ὑμείων. In silence, with yourselves; that the Trojans, as Eustathius observes, might not overhear them, and attribute their prayers to the effect of fear.

196. ἀμφαδίην. Schol. φανερώς.—Of ἔμπης, see on Il. A. 562.

198. ἐπεὶ οὐδ' ἐμὲ κ. τ. λ. Virg. Æn. IX. 201. Non ita me genitor bellis assuetus Opheltæ, Argolicum terrorem inter Trojæque labores Sublatum, erudiit. In the next line we have τραφέμεν for τραφῆναι. See on Il. E. 555.

- Ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε, τραφέμεν τε.
 ὦς ἔφαθ'· οἱ δ' εὖχοντο Διὶ Κρονίωνι ἄνακτι. 200
 Ὄδε δέ τις εἵπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,
 Δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
 Εἰ δέ καὶ Ἑκτορά περ φιλέεις, καὶ κήδεαι αὐτοῦ,
 Ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον. 205
 ὦς ἄρ' ἔφαν. Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
 Αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἔσσατο τεύχη,
 Σεύατ' ἔπειθ', οἷός τε πελώριος ἔρχεται Ἄρης,
 Ὅστ' εἷσι πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
 Θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι· 210
 Τοῖος ἄρ' Αἴας ὥρτο πελώριος, ἔρκος Ἀχαιῶν,
 Μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δέ, ποσσὶν
 Ἦῃε μακρὰ βιβὰς, κραδάων δολιχόσκιον ἔγχος.
 Τὸν δὲ μὲν Ἀργεῖοι μέγ' ἐγήθεον εἰσορόωντες·
 Τρώας δὲ τρόμος αἰνὸς ὑπήλυθε γυνῖα ἕκαστον, 215
 Ἑκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
 Ἄλλ' οὐπὼς ἔτι εἶχεν ὑποτρέσαι, οὐδ' ἀναδύναι
 Ἀψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
 Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος, ἥ τε πύργον,
 Χάλκεον, ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220
 Σκυτοτόμων ὅχ' ἄριστος, ὕλη ἐνὶ οἰκίᾳ ναίων·
 Ὅς οἱ ἐποίησε σάκος αἰόλον, ἑπταβόειον
 Ταύρων ζατρεφίων, ἐπὶ δ' ὄγδοον ἦλασε χαλκόν.
 Τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 Στῇ ρά μάλ' Ἑκτορος ἐγγὺς, ἀπειλήσας δὲ προσηύδα· 225
 Ἑκτορ, νῦν μὲν δὴ σάφα εἶσαι οἰόθεν οἷος,
 Οἷοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
 Καὶ μετ' Ἀχιλλῆα ῥήξήνορα, θυμολέοντα·
 Ἄλλ' ὃ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισι
 Κεῖτ' ἀπομνήσας Ἀγαμέμνονι, ποιμένι λαῶν. 230
 Ἡμεῖς δ' εἰμὲν τοῖοι, οἱ ἂν σέθεν ἀντιάσαιμεν,
 Καὶ πολέες· ἄλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.
 Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·
 Αἴαν Διογενὲς, Τελαμώνιε, κοίρανε λαῶν,

216. θυμὸς ἐνὶ στήθεσσι πάτασσε. Cicero alludes to this passage in Tusc. Disp. IV. 22. Videmus progredientem apud Homerum Ajacem multa cum hilaritate, cum depugnaturus esset cum Hectore: cujus, ut arma sumpsit, ingressio lætitiā attulit sociis, terrorem autem hostibus: ut ipsum Hectorem, quemadmodum est apud Homerum, toto

pectore tremementem provocasse ad pugnam pœniteret. Clarke justly observes, however, that Cicero has totally misunderstood the passage; since Hector by no means repents of the challenge; and his beating heart does not necessarily indicate fear and apprehension.

220. Τυχίος. See Prelim. Obs. Sect. I.

Μῆτι μεν, ἥντε παιδὸς ἀφαιροῦν, πειρήτιζε, 235
 Ἡὲ γυναικὸς, ἥ οὐκ οἶδε πολέμηϊα ἔργα·
 Αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ', ἀνδροκτασίας τε·
 Οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
 Ἀζαλέην· τό μοι ἐστὶ ταλαύρινον πολέμίζειν·
 Οἶδα δ' ἐνὶ σταδίῳ δῆϊψ μέλπεσθαι Ἄρῃ· 240
 Οἶδα δ' ἐπαΐξαι μύθον ἱππων ὠκείων.
 Ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν, τοιοῦτον ἐόντα,
 Λάθρη ὀπιπτεύσας, ἀλλ' ἀμφοδὸν, αἶ κε τύχωμι.
 Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 Καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον, 245
 Ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 Ἐξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής·
 Ἐν τῇ δ' ἐβδομάτῃ ρίνῳ σχέτο· δεῦτερος αὖτε
 Αἴας Διογενῆς προΐει δολιχόσκιον ἔγχος,
 Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔειπεν. 250
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 Καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο·
 Ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 Ἐγχος· ὃ δ' ἐκλίνθη, καὶ ἀλεύατο κῆρα μέλαιναν.
 Τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 Σύν ῥ' ἔπεσον, λείουσιν ἑοικότες ὠμοφάγοισιν,
 Ἡ συσὶ κάπροισι, τῶν τε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὐτάσε δουρί·
 Οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμῇ.
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διὰ πρὸ 260
 Ἥλυθεν ἐγχείῃ· στυφέλιξε δέ μιν μεμαῶτα·
 Τμήδην δ' αὐχέν' ἐπῆλθε· μέλαν δ' ἀνεκῆκιν αἷμα.
 Ἀλλ' οὐδ' ὥς ἀπέλγηε μάχης κορυθαίολος Ἐκτωρ·
 Ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ,
 Κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε, μέγαν τε 265
 Τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον,
 Μέσσον ἐπομφάλιον· περιήχησε δ' ἄρα χαλκός.

239. τό. For δι' ὃ, and so *passim*. Of the verb νωμάω, see Blomfield's Gloss. on Æsch. Theb. 3. and of the adjective ταλαύρινος, on Il. E. 289.

240. μέλπεσθαι Ἄρῃ. This may probably allude to some martial dance, such as the Πυρρική ὄρχησις, so called from Pyrrhus, the son of Achilles. See on Il. Σ. 591. The phrase is here used, however, simply in the sense of μάχεσθαι. In v. 242. the particle γάρ is elliptical. We may conceive that Hector intimated, by his gesture, that

Ajax should prepare himself, as he had no intention of taking any unfair advantage of so generous a foe.

244. ἡ ῥα, καὶ κ. τ. λ. Compare Il. Γ. 355. sqq.

262. τμήδην ἐπῆλθε. *Cædendo attigit*. The verb indicates the slightness of the wound. Eustath. τὸ ἐπιπολάζον δηλοῖ τῆς πληγῆς.

267. The construction must be thus supplied: κατὰ τὸ μέσσον ἐπομφάλιον μέρος.

Δεύτερος αὐτ' Αἴας πολὺ μέιζονα λᾶαν αἰέρας,
 Ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ Ἴν' ἀπέλεθρον,
 Εἶσω δ' ἀσπίδ' ἔαξε, βαλὼν μυλοειδέϊ πέτρῳ, 270
 Βλάβε δὲ οἱ φίλα γούναθ'. ὃ δ' ὕπτιος ἐξετανύσθη,
 Ἀσπίδ' ἐνιχριμφθείς· τὸν δ' αἰψ' ὤρθωσεν Ἀπόλλων.
 Καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 Εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 Ἦλθον, ὃ μὲν Τρώων, ὃ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω,
 Μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἶπέ τε μῦθον
 Κήρυξ Ἰδαῖος πεπνυμένα μῆδεα εἰδώς·

Μηκέτι, παῖδε φίλω, πολεμίζετε, μηδὲ μάχεσθον·
 Ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεύς· 280
 Ἀμφω δ' αἰχμητά· τόγε δὴ καὶ ἴδμεν ἅπαντες.
 Νῦξ δ' ἤδη τελέθει, ἀγαθὸν καὶ νυκτὶ πιθέσθαι.

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 Ἰδαί', Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·
 Αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους. 285
 Ἀρχέτω, αὐτὰρ ἐγὼ μάλα πείσομαι, εἴπερ ἂν οὔτος.

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε,
 Καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατος ἐσσί,
 Νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος 290
 Σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων
 Ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην.
 Νῦξ δ' ἤδη τελέθει, ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 Ὡς σύ τ' ἐϋφρήνης πάντας παρὰ νηυσὶν Ἀχαιοὺς,
 Σοὺς τε μάλιστα ἔτας, καὶ ἐταίρους, οἳ τοι ἔασιν· 295
 Αὐτὰρ ἐγὼ κατὰ ἄστν μέγα Πριάμοιο ἄνακτος
 Τρῶας ἐϋφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,
 Αἶ τε μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.
 Δῶρα δ', ἄγ', ἀλλήλοισι περικλυτὰ δώομεν ἄμφω·

274. κήρυκες, Διὸς ἄγγελοι. See on Il. A. 334.

278. μῆδεα εἰδώς. See on Il. B. 718.

282. νυκτὶ πιθέσθαι. So again Il. Θ. 502. I. 65. Od. M. 291. This beautiful application of the verb is imitated in Virg. *Æn.* II. 9. *suadent cadentia sidera somnos.*

289. πινυτήν. Scil. σύνεσιν, or φρόνησιν. That πινυτή is properly a feminine adjective is evident from Od. A. 444. compared with Od. A. 229.

298. θεῖον δύσονται ἀγῶνα. Eustathius has given several interpretations of this pas-

sage. The most probable solution of the difficulty is, by understanding the word ἀγών in a sense which it frequently bears, of an assembly, or place of meeting. Apollon. Lex. ἀγών· ὁ τόπος εἰς ὃν συνάγονται. Compare Il. T. 42. Ω. 1. Hence θεῖον ἀγῶνα will be a sacred assembly. The sense of the verb δύεσθαι, subire, is exemplified in the forms, δύνειν, or δύνεσθαι, δόμον, ὄμιλον, πόλιν, and the like, which recur continually. Some have thought that θεῖος ἀγών should be rendered *templum*; from the images of the gods which are there collected. But it is better to refer the passage, in the above ac-

- "Οφρα τις ὦδ' εἴπῃσιν Ἀχαιῶν τε Τρώων τε 300
 "Η μὲν ἐμαρνάσθην ξριδος πέρι θυμοβόροιο,
 "Ηδ' αὐτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.
 "Ως ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
 Σὺν κολεῷ τε φέρων καὶ εὐτμήτῃ τελαμῶνι
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305
 Τὼ δὲ διακρινθέντε, ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 "Ηἷ', ὁ δ' ἐς Τρώων ὕμαδον κίε· τοὶ δ' ἐχάρησαν,
 "Ως εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 Καί ῥ' ἦγον προτὶ ἄστυ, ἀελπτεύοντες σόον εἶναι. 310
 Αἴαντ' αὖθ' ἐτέρωθεν ἐκκνήμιδες Ἀχαιοὶ
 Εἰς Ἀγαμέμνονα δῖον ἄγον κεχαρηότα νίκη.
 Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γένοντο,
 Τοῖσι δὲ βούν ἱέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 "Αρσενα, πενταέτηρόν, ὑπερμενεί Κρονίωνι. 315
 Τὸν δέρον, ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
 Μίστυλλον τ' ἄρ' ἐπισταμένως, πείράν τ' ὀβελοῖσιν,
 "Ωπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης· 320
 Νώτοισι δ' Αἴαντα διηνεκέεσσι γέραιρεν
 "Ηρως Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή. 325

ception, to the assembly and procession of the females to the Temple of Minerva; II. Z. 296.

302. ἀρθμήσαντε. *United*: from ἄρω, *apto, conjungo*. Hence also, ἀρθμιος, *amicus*; Od. II. 427. and ἀρθμός, *amicitia*; Hom. H. Merc. 521. The verb ἀρθμέω occurs in Apoll. Rhod. I. 1340.

303. δῶκε ξίφος κ. τ. λ. It is said that this exchange of presents between Hector and Ajax gave birth to a proverb; *that the presents of enemies are generally fatal*. For Ajax with this sword afterwards killed himself, and Hector was dragged by this belt at the chariot of Achilles. POPE. Soph. Aj. 661. ἐχθρῶν ἄδωρα δῶρα, κοῦκ ὀνήσιμα.

307. ὕμαδον. See on II. B. 96.

314. ἱέρευσεν. *Simply killed*. The use of this verb is in reference to the custom of the heroic ages, according to which their entertainments were always preceded by sacrificing the first fruits to the gods. Hesych. ἱερεύει· σφάζει. Compare II. Ω. 125. and

see on II. X. 159. Of the rest of the passage, see the notes on II. A. 465. sqq. and of the repetition of the particle δέ, on v. 137.

321. νώτοισι δ' Αἴαντα κ. τ. λ. The distinction usually observed towards the more honourable guest, in giving him a larger portion than the rest, is here more particularly marked by Agamemnon, who assigns to Ajax the part of the victim which peculiarly belonged to himself. Herod. VI. 56. τῶν δὲ θοομένων ἀπάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν σφέας, scil. τοὺς βασιλέας. Xenophon, speaking of Lycurgus, observes in his Treatise *de Repub. Lacedæm.* διμορία γε ἐπὶ τῷ δείπῳ ἐτίμησεν, οὐχ ἵνα διπλάσια καταφάγοιεν, ἀλλ' ἵνα καὶ ἀπὸ τοῦδε τιμῇσαι ἔχοιεν, εἴ τινα βούλονται. See on II. A. 468.

324. ὑφαίνειν μῆτιν. So in II. Γ. 212. Θ. 93. *et passim*. Somewhat similar is the expression πλέκειν λόγους, which is frequently employed by Euripides.

“Ο σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἄτρεϊδῃ τε, καὶ ἄλλοι ἀριστῆες Παναχαϊῶν,
Πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,
Τῶν νῦν αἶμα κελαινὸν, ἐϋρρόον, ἀμφὶ Σκάμανδρον,
Ἑσκέδασ’ ὀξὺς Ἀρης, ψυχαὶ δ’ Ἀϊδόσδε κατῆλθον. 330
Τῷ σε χρὴ πόλεμον μὲν ἄμ’ ἡοῖ παῦσαι Ἀχαιῶν,
Αὐτοὶ δ’ ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκρούς
Βουσι καὶ ἡμίονοισιν· ἀτὰρ κατακείμεν αὐτούς

328. πολλοὶ γὰρ τεθνᾶσι κ. τ. λ. There is a great deal of artifice in this counsel of Nestor, of burning the dead and raising a fortification; for, though piety was the specious pretext, their security was the real aim of the truce, which they made use of to finish their works. Their doing this at the same time they erected their funeral piles, made the imposition easy upon the enemy, who might naturally mistake one work for the other. And this also obviates a plain objection; viz. Why the Trojans did not interrupt them in this work? The truce determined no exact time; but as much as was needful for discharging the rites of the dead. POPE. It may be observed, that there was no necessity for these fortifications in the earlier years of the war, since the Trojans had never left the city, till the secession of Achilles. See II. E. 789. The participle γὰρ is either elliptical, as in II. A. 123. and may be thus supplied; *Hear, ye Greeks; for, &c.*; or it may express the cause of what follows, as in v. 73. *supra*.

330. Ἀϊδόσδε. That is, εἰς Ἀἶδος δῶμα. Properly the termination is only thus affixed to the accusative, as in II. A. 54. but the substantives *οἶκον* and *δῶμα* are continually understood with the genitive, whence the above form also arose.

332. κυκλήσομεν νεκρούς. Eustath. ἀντὶ τοῦ τροχοῖς ἀγάγωμεν, ἢ μάλιστα ἐφ’ ἀμαξῶν κομίσωμεν, ὡς ἀπὸ μέρους· τὰ γὰρ κύκλα, ἤγουν οἱ τροχοὶ, μέρος ἀμάξης. See II. E. 722. Others explain the verb by *in orbem circumagere*; but the interpretation of Eustathius is sanctioned by v. 426. *infra*. Of this and the following subjunctive forms, see on II. A. 62.

333. κατακείμεν αὐτούς. It may not be unwelcome to enlarge a little upon the way of disposing the dead among the ancients. It may be proved, from innumerable instances, that the Hebrews interred their dead. Thus Abraham’s burying-place is frequently mentioned in Scripture. And that the Egyptians did the same, is plain from their embalming them. Some have been of opinion, that the usage of burning

the dead was originally to prevent any outrage to the bodies from their enemies: which imagination is rendered not improbable by that passage in I Sam. xxxi. 12. where the Israelites burn the bodies of Saul and his sons, after they had been misused by the Philistines, even though their common custom was to bury their dead. So Sylla, among the Romans, was the first of his family who ordered his body to be burned, for fear the barbarities he had exercised on that of Marius might be retaliated upon his own. Cic. de Legg. II. 22. *Procul dubio cremandi ritus a Græcis venit, nam sepultum legimus Numam ad Anienis fontem; totique genti Corneliæ solenne fuisse sepulcrum, usque ad Syllam, qui primus ex ea gente crematus est.* The Greeks used both ways of interring and burning. Patroclus was burned: and Ajax laid in the ground, as appears from Soph. Aj. 1165. *Σπεῦσον κοῖλην κάπετόν τιν’ ἰδεῖν κ. τ. λ.* Thucydides, in book II. mentions *λάρνακας κυπαρισσίας*, coffins or chests made of cypress wood, in which the Athenians kept the bones of their friends that died in the wars. The Romans derived from the Greeks both these customs of burning and burying. “*In urbe neve sepelito, neve urito;*” says the law of the Twelve Tables. The place where they burned the dead was set apart for this religious use, and called *glebe*; from which practice the name is yet applied to all the grounds belonging to the church. Plutarch observes, that Homer is the first who mentions one general tomb for a number of dead persons. Here is a *Tumulus*, built round the pyre, not to bury their bodies, for they were to be burned; nor to receive the bones, for they were to be carried to Greece; but, perhaps, to inter their ashes,—which custom may be gathered from a passage in II. Ψ. 252.—or it might be only a cenotaph in remembrance of the dead. POPE. On this subject, see Herod. II. 85. Diod. Sic. I. 91. Nicolaus de *Sepulcris Hebræorum*; Kirckman de *Fun. Roman.* Adams’s *Roman Antiquities*, p. 435. Robinson’s *Archæol. Græc.* V. 6. 7. and Blomfield’s Gloss. on *Æsch.*

- Τυτθὸν ἀπὸ πρὸ νεῶν, ὥς κ' ὅστέα παισὶν ἕκαστος
 Οἴκαδ' ἄγῃ, ὅταν αὖτε νεώμεθα πατρίδα γαίαν. 335
 Τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἑξαγαγόντες
 Ἀκριτον ἐκ πεδίου· προτὶ δ' αὐτὸν δείμομεν ὦκα
 Πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν·
 Ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
 Ὅφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη· 340
 Ἐκτοσθεν δὲ βαθείαν ὀρύξομεν ἐγγύθι τάφρον,
 Ἥ χ' ἵππους καὶ λαὸν ἑρκακοὶ ἀμφὶς ἐοῦσα,
 Μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων δ' αὖτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρῃ, 345
 Δεινὴν, τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι.
 Τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·
 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι, ἡδ' ἐπίκουροι,
 Ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Δεῦτ' ἄγετ', Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350
 Δώομεν Ἀτρείδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
 Ψευδάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν
 Ἐλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε.
 Ἥτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο, 355
 Ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 Ἀντήνωρ, σὺ μὲν οὐκ ἔτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 Οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 Εἰ δ' ἔτεδν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 Ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
 Αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω·
 Ἀντικρὺ δ' ἀπόφῃμι, γυναιῖκα μὲν οὐκ ἀποδώσω·

Agam. 429. The notes on Il. Ψ. will furnish an account of the particular rites with which funerals were solemnized.

346. Δεινὴ. *Valde commota*. Of the participle *τετρηχυῖα*, see on Il. B. 95.

347. τοῖσιν δ' Ἀντήνωρ κ. τ. λ. Horace alludes to this speech of Antenor in Epist. I. 2. 9. *Antenor censet belli præcidere causam: Quod Paris, ut regnet salvus, vivatque beatus, Cogi posse negat*.

353. ἵνα μή. *Unless*. Eustath. ἀντὶ τοῦ, εἰ μὴ ῥέξομεν οὕτω. With the sentiment expressed in this passage we may compare Xenoph. Anab. III. 2. 10. Πρῶτον γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμοι ἐπιωρκήσασί τε, καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν.

Οὕτω δὲ ἐχόντων, εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους. So again, III. 1. 22. Ælian. V. H. XIV. 2. τοὺς παραβάντας ὄρκους τῶν βαρβάρων ἐπήνεσεν Ἀγεσίλαος, ὅτι τοὺς θεοὺς ἐχθροὺς αὐτοῖς ποιησάμενοι ταῖς ἐπιπορκίαις, αὐτῷ φίλους καὶ συμμάχους κατεπράξαντο. Liv. III. 2. *Si perjurio gaudeant, Diis magis iratis quam hostibus gesturos bellum*.

359. ἀπὸ σπουδῆς. *In earnest*. Eustath. ἀντὶ τοῦ σπουδαίως καὶ οὐχ ὥς ἐπὶ πείρᾳ τινί.

362. ἀντικρὺ δ' ἀπόφῃμι. *I positively refuse*. See on Il. Γ. 359. and Lex. Pent. Gr. v. ἀποφάσκω.

Κτήματα δ', ὅσ' ἀγόμεν ἐξ Ἀργεος ἡμέτερον δῶ,
Πάντ' ἐθέλω δόμεναι, καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.

Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη 365
Δαρδανίδης Πρίαμος, θεόφι μήστῳ ἀτάλαντος.

Ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·

Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι, ἡδ' ἐπίκουροι,

Ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

Νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τοπάρους περ, 370

Καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·

Ἡῶθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας,

Εἰπέμεν Ἀτρεΐδῃς, Ἀγαμέμνονι καὶ Μενελάῳ,

Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε.

Καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσι 375

Πάυσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκρούς

Κείμεν· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων

Ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην.

Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν, ἡδ' ἐπίθοντο.

Δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν. 380

Ἡῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.

Τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς, θεράποντας Ἀρης,

Νῆ' παρὰ πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι,

Στὰς ἐν μέσσοισι, μετεφώνεεν ἡπύτα κήρυξ·

Ἀτρεΐδαί τε, καὶ ἄλλοι ἀριστῆες Παναχαϊῶν, 385

Ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοὶ

Εἰπεῖν, αἶκε περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,

Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε.

Κτήματα μὲν ὅς' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν

Ἠγάγετο Τροίηνδ', (ὥς πρὶν ὠφελλ' ἀπολέσθαι,) 390

Πάντ' ἐθέλει δόμεναι, καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·

Κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

Οὗ φησι δώσειν· ἥ μὲν Τρῶές γε κέλονται.

366. θεόφι μήστῳ ἀτάλαντος. *A god-like counsellor.* The appellation, however, must be understood in reference to the general character of Priam, and not to the foolish fondness with which he complies with the proposals of his son. From this expression Æschylus has coined the word *θεομήστῳ*, which occurs in Pers. 659.

370. Vulgo κατὰ στρατόν. Some MSS. read κατὰ πτόλιν, and so Heyne. The vulgar reading is sanctioned by v. 380. which Heyne, however, condemns as spurious; and the other is confirmed by v. 477. *infra*.

375. εἰπέμεναι. Infinitive for imperative; as in v. 79.

380. ἐν τελέεσσιν. *At their posts.* Eustath. τὰ στρατιωτικὰ λέγει τάγματα. The word is frequently used in a military sense by Xenophon. Compare also II. K. 56.

386. ἡνώγει Πρίαμός τε κ. τ. λ. See on II. B. 146.

393. οὐ φησι. That is, *he refuses*. The expression is idiomatic, and equivalent to the Latin *negat*. Soph. Elect. 1211. οὐ φημ' ἰάσειν. Phil. 903. οὐ φημ' ἔγωγε. Thucyd. IV. 28. οὐκ ἔφη αὐτός. Compare Herod. I. 37. VI. 61. Xenoph. Anab. I. 3. 1. Plato in Euthryph. c. 9. See Zeunè on Viger, p. 363. The particles ἥ μὲν γε may be rendered *although indeed*. See on II. A. 77.

- Καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἶ κ' ἐθέλῃτε
 Παύσασθαι πολέμοιο δυσυχέος, εἰσόκε νεκρούς 395
 Κείομεν· ὕστερον αὐτε μαχησόμεθ', εἰσόκε δαίμων
 Ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην.
 Ὄς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Ὅψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Μῆτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω, 400
 Μῆθ' Ἐλένην· γνωτὸν δὲ, καὶ ὃς μάλα νήπιός ἐστιν,
 Ὄς ἥδη Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται.
 Ὄς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν,
 Μῦθον ἀγασσάμενοι Διομήδεος ἱποδάμοιο.
 Καὶ τότ' ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων· 405
 Ἰδαῖ', ἦτοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
 Ὄς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.
 Ἀμφὶ δὲ νεκροῖσι, κατακειμένον οὔτι μεγάρω.
 Οὐ γάρ τις φειδῶ νεκῶν κατατεθνηεῶτων
 Γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσέμεν ὦκα. 410
 Ὅρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης.
 Ὄς εἰπὼν, τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν.
 Ἀφορρόν δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
 Οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,
 Πάντες ὁμηγερέες, προτιδέγμενοι ὀππότε' ἂν ἔλθοι 415
 Ἰδαῖος· ὃ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε,
 Στὰς ἐν μέσσοισι· τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
 Ἀμφοτέρων, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
 Ἀργεῖοι δ' ἐτέρωθεν εὐσσέλμων ἀπὸ νηῶν
 ὤτρυνοντο, νέκυσ ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420
 Ἡέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 Ἐξ ἀκαλαρῖείτῳ βαθυρῖόου Ὀκεανοῖο
 Οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
 Ἐνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 Ἄλλ' ὕδατι νίζοντες ἀπὸ βρότον αἱματόεντα, 425
 Δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
 Οὐδ' εἴα κλαῖειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 Νεκρούς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ.
 Ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.

409. νεκῶν κατατεθνηεῶτων. The same pleonasm occurs in Od. X. 447. So Soph. Ant. 515. ὁ κατθανὼν νέκυσ. Eurip. Supp. 16. νεκρούς τοὺς ὀλωλότας. With the sentiment, compare Virg. Aen. XI. 104. *Nullum cum victis certamen, et aethere cassis.* The preposition *περὶ* must be supplied.

410. πυρὸς μειλισσέμεν. *Per ignem gra-*

tificari; subaud. *διά*. Hesych. *μειλίσσειν· κεχαρισμένα πράττειν.*

412. σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσι. See on Il. A. 234.

421. προσέβαλλεν ἀρούρας. Scil. ἀκ-
 τῖσιν. Virgil has imitated this passage of
 Homer, respecting the funeral rites of the
 dead, in Aen. XI. 182. sqq.

- ᾠς δ' αὐτως ἐτέρωθεν ἑκκνήμιδες Ἀχαιοὶ 430
 Νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ.
 Ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
 Ἥμος δ' οὐτ' ἄρ πω ἤως, ἔτι δ' ἀμφιλύκη νύξ,
 Τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν.
 Τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες 435
 Ἀκριτον ἐκ πεδίου· προτὶ δ' αὐτὸν τεῖχος ἔδειμαν,
 Πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 Ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
 Ὅφρα δι' αὐτῶν ἱππηλασίη ὁδὸς εἴη.
 Ἐκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440
 Εὐρεῖαν, μεγάλην· ἐν δὲ σκόλοπας κατέπηξαν.
 ᾠς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί.
 Οἱ δὲ θεοὶ, παρ Ζηνὶ καθήμενοι ἀστεροπητῇ,
 Θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
 Τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων· 445
 Ζεῦ πάτερ, ἥ ρά τις ἐστὶ βροτῶν ἐπ' ἀπείρονα γαῖαν,
 Ὅστις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;
 Οὐχ ὁράας ὃ τε δ' αὐτε κάρη κομόωντες Ἀχαιοὶ
 Τεῖχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 Ἥλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας; 450
 Τοῦ δ' ἥτοι κλέος ἔσται, ὅσῃν τ' ἐπικίδναται ἡώς.
 Τοῦ δ' ἐπιλήσονται, ὃ τ' ἐγὼ καὶ Φοῖβος Ἀπόλλων
 Ἦρῃ Λαομέδοντι πολίσσαμεν ἀθλήσαντε.
 Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 ὦ πόποι, Ἐννοσίγαι' εὐρυσθενές, οἷον ἔειπες; 455
 Ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,
 Ὃς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
 Σὸν δ' ἥτοι κλέος ἔσται, ὅσῃν τ' ἐπικίδναται ἡώς.
 Ἄγρει μὰν, ὅτ' ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ
 Οἴχωνται σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν, 460
 Τεῖχος ἀναρρήξας, τὸ μὲν εἰς ἅλα πᾶν καταχεῦαι·

433. ἀμφιλύκη νύξ. See on Il. Δ. 101.

444. θηεῦντο. *Mirati sunt.* Eustath. ἐθαύμαζον.

445. ἐνοσίχθων. The same as ἐνοσίγαιος in v. 455. See on Il. I. 183.

447. ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει; *Consilia sua ad deos relaturus sit?* i. e. with a view of securing their assistance and favour. Eustathius has given another interpretation; but the true meaning of the passage is evident from v. 450. Pope observes, that as the building of this wall was a mere fiction, it was necessary to account for no traces of it being left in after ages. Hence,

therefore, the jealousy of Neptune, and the total destruction of the wall, in conformity with the promise of Jupiter, in Il. M. 17.

450. ἤλασαν. There are a variety of nouns, followed by which the verb ἐλαύνειν signifies, *to draw in a direct line*; and thence, *to place*. Thus we have here ἐλαύνειν τάφρον, *et sic sæpius*: in Il. Δ. 68. ἐλαύνειν ὄγμον. Σ. 564. ἐλαύνειν ἔρκος. Od. Ζ. 9. ἐλαύνειν τεῖχος. Ξ. 11. ἐλαύνειν σταυροῦς. See Passow's Lex. in v.

456. τοῦτο νόημα. *This contrivance*; i. e. the wall.

Αὖτις δ' ἥϊόνα μεγάλην ψαμάθοισι καλύψαι,
 "Ὡς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν.

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

Δύσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν. 465

Βουφόνεον δὲ κατὰ κλισίας, καὶ δόρπον ἔλοντο.

Νῆες δ' ἐκ Λήμνοιο παρέστασαν, οἶνον ἄγουσαι,

Πολλαὶ, τὰς προέηκεν Ἰησονίδης Εὐννης,

Τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσωνι ποιμένι λαῶν.

Χωρὶς δ' Ἀτρεΐδῃσ', Ἀγαμέμνονι καὶ Μενελάῳ, 470

Δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.

"Ενθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί,

"Ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ,

"Ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,

"Ἄλλοι δ' ἀνδραπύδεσσι τίθεντο δὲ δαῖτα θάλειαν. 475

Παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ

Δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἡδ' ἐπίκουροι.

Παννύχιος δὲ σφιν κακὰ μῆδετο μητιέτα Ζεὺς,

Σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἤρει.

Οἶνον δ' ἐκ δεπῶων χαμάδις χέον, οὐδέ τις ἔτλη 480

Πρὶν πῖεин, πρὶν λείψαι ὑπερμενεί Κρονίωνι.

Κοιμήσαντ' ἄρ' ἔπειτα, καὶ ὕπνου δῶρον ἔλοντο.

467. νῆες δ' ἐκ Λήμνοιο κ. τ. λ. The verses from hence to the end of the book, afford us the knowledge of some points of history and antiquity; as, that Jason had a son by Hypsipyle, who succeeded his mother in the kingdom of Lemnos:—that the isle of Lemnos was anciently famous for its

wines, and drove a traffic in them:—and that coined money was not in use in the time of the Trojan war, but the trade of countries carried on by exchange in gross; brass, oxen, slaves, &c. POPE. See on Il. B. 106.

THE

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Θ’.

Ἐπιγραφαί.

ΘΕΩΝ ἈΓΟΡΑ, καὶ ΚΟΛΟΣ ΜΑΧΗ.

Ἀλλως.

Θῆτα, θεῶν ἀγορῇ, Τρώων κράτος, Ἐκτορος εὐχος.

THE ARGUMENT.

THE SECOND BATTLE, AND THE DISTRESS OF THE GREEKS.

Jupiter assembles a council of the Deities, and threatens them with the pains of Tartarus, if they assist either side; Minerva only obtains of him, that she may direct the Greeks by her counsels. The armies join battle; Jupiter, on Mount Ida, weighs in his balances the fates of both, and affrights the Greeks with his thunders and lightnings. Nestor alone continues in the field, in great danger; Diomed relieves him; whose exploits, and those of Hector, are excellently described. Juno endeavours to animate Neptune to the assistance of the Greeks, but in vain. The acts of Teucer, who is at length wounded by Hector, and carried off. Juno and Minerva prepare to aid the Grecians, but are restrained by Iris, sent from Jupiter. The night puts an end to the battle. Hector continues in the field,—the Greeks being driven to their fortifications before the ships,—and gives orders to keep the watch all night in the camp, to prevent the enemy from re-embarking, and escaping by flight. They kindle fires through all the field, and pass the night under arms.

The time of seven and twenty days is employed from the opening of the poem to the end of this book. The scene here, except of the celestial machines, lies in the field, toward the sea-shore.

ἮΩς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ αἴαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραννος,
Ἀκροτάτῃ κορυφῇ πολυδαιράδος Οὐλύμπιοιο·
Αὐτὸς δὲ σφ’ ἀγόρευε, θεοὶ δ’ ὑπὸ πάντες ἄκουον.

4. ὑπὸ πάντες ἄκουον. A tmesis for are inverted, and that the latter verb refers
ὑπήκουον, they obeyed; scil. his summons. to ἀγορὴν ποιήσατο, in v. 2.
It seems that the clauses of this sentence

Κέκλυτέ μεν, πάντες τε θεοὶ, πᾶσαι τε θείναι, 5
 "Οφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Μῆτε τις οὖν θήλεια θεὸς τόγε, μήτε τις ἄρσην,
 Πειράτω διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες
 Αἰνεῖτ'· ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
 "Ον δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
 'Ελθόντ' ἢ Τρώεσσιν ἀρηγέμεν, ἢ Δαναοῖσι,
 Πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
 "Η μιν ἐλὼν ρίψω ἐς Τάρταρον ἠερόεντα,
 Τῆλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 "Ενθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς, 15
 Τόσπον ἔνερθ'· Αἶδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 Γνώσεται ἔπειθ', ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 Εἰ δ' ἄγε, πειρήσασθε θεοὶ, ἵνα εἴδετε πάντες,
 Σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,
 Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαι τε θείναι· 20
 'Αλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
 Ζῆν' ὑπατον μήστωρ, οὐδ' εἰ μάλα πολλὰ κάμοιτε·
 'Αλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσαι,

7. θήλεια. See on Il. E. 269.

8. διακέρσαι. *To set aside, to transgress.* Schol. διακόψαι, ἀνατρέψαι. Il. Π. 120. μάχης ἐπὶ μῆδεα κείρει Ζεύς.

9. αἰνεῖτε. *Acquiesce.* Schol. συναινεῖτε, συγκατατίθεσθε. See Pent. Gr. Lex. *in voce.*

12. πληγεῖς οὐ κατὰ κόσμον. Schol. Vill. ἀντὶ τοῦ κεραυνωθεῖς. This connexion seems preferable to joining οὐ κατὰ κόσμον with ἐλεύσεται. Compare Il. B. 264.

14. βέρεθρον. *An abyss.* It was written also βάραθρον, whence the Latin *barathrum*. There was a deep pit so called at Athens, which was used as a place of capital punishment, into which the criminal was thrown, and left to perish. See Herod. VII. 133. Xenoph. Hellen. I. Schol. in Arist. Plut. 431. Meurs. Lect. Att. I. 25. Hence, in after times, it became a general name for a prison, in which sense it was also adopted by the Romans. Hence this curious etymology of the word in Isidorus, XIII. 9. *Barathrum: voratrum, quasi vorago atrox.* Festus derives it from βαθύς.

16. τόσπον ἔνερθ'· Αἶδεω, κ. τ. λ. Hesiod has nearly the same line in Theog. 720. τόσπον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης. So Virg. *Æn.* VI. 577. *tum Tartarus ipse Bis patet in præceps tantum, tenditque sub umbras, Quantum ad æthereum cœli suspectus Olympum.* And Milton, P.

L. I. 73. *As far removed from God and light of heaven, As from the centre thrice to th' utmost pole.* Of the probable origin of this threat of Jupiter, see on Il. A. 403.

19. σειρὴν χρυσεῖην. The opinions respecting this chain of Jupiter, as collected by Eustathius, seem to be little worthy of attention. The more general belief of the ancients was, that it meant the sun. Thus Plato in *Theætet.*: οὐδὲν ἄλλο ἢ τὸν ἥλιον "Ομηρος λέγει καὶ δηλοῖ. Hence Pope would understand it to be the attractive force of the sun, by which the planetary system is preserved. It seems more probable, and certainly more consistent with the natural simplicity which pervades his writings, that Homer meant no more than the plain signification which his words convey. The laboured conjectures, and the allegorical interpretations, by which the simplest and most beautiful passages in the *Iliad* have been obscured and impeded, are equally calculated to perplex by their extravagance, and disgust by their affectation. See on Il. A. 194.

23. πρόφρων ἐθέλοιμι. *Cum libuerit.* The adjective πρόφρων is redundant. A similar pleonasm of the word ἐκὼν sometimes occurs. Xen. *Anab.* V. 1. 14. πόλεις ἐκούσας ἔπεισε. Perhaps, however, the adjective may bear the meaning of *iratus*, which, though extremely rare, the sense and connexion evidently require in v. 40.

Αὐτῇ κεν γαίῃ ἐρύσαιμ', αὐτῇ τε θαλάσῃ·
Σειρὴν μὲν κεν ἔπειτα περὶ ρίον Οὐλύμποιο 25
Δησαίμην· τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.

Τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν, περὶ τ' εἰμὶ ἀνθρώπων.
"Ὡς ἔφαθ'. οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
"Ὅψέ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30

"Ὡ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι σθένος οὐκ ἐπικτόν·
Ἄλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
Οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
Ἄλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις· 35
Βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣτις ὀνήσει,
"Ὡς μὴ πάντες ὄλωνται, ὀδυσσαμένοιο τεοῖο.

Τὴν δ' ἐπιμειδίσας προσέφη νεφεληγερέτα Ζεὺς·
Θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
Πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι. 40

"Ὡς εἰπὼν, ὑπ' ὅχεσφι τιτύσκετο χαλκόποδ' ἵππω
ᾠκυπέτα, χρυσέρσιν ἐθείρησι κομόωντε.
Χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ· γέντο δ' ἱμάσθλην
Χρυσείην, ἔϋτυκτον, ἐοῦ δ' ἐπεβήσατο δίφρου,
Μάστιξε δ' ἐλάαν· τὼ δ' οὐκ ἀέκοντε πετέσθην 45
Μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

"Ἰδην δ' ἴκανε πολυπίδακα, μητέρα θηρῶν,
Γάργαρον, ἔνθα δέ οἱ τέμενος, βωμός τε θυήεις.
"Ἐνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε,

24. αὐτῇ κεν γαίῃ. There is an ellipsis of the preposition σύν, which is continually the case with the dative of the pronoun αὐτός. So again *infra* v. 290. Δ. 698. Υ. 481. Ψ. 8. The idiom has been called Attic, though its use is more particularly frequent in the Tragic poets. See Elmsley on Eurip. Med. 261. in which he renders the words αὐτοῖς μελάθροις, by our familiar expression, *house and all*; and illustrates the formula by a variety of examples. We may add, Herod. II. 47. III. 45. VI. 32. Xenoph. Anab. I. 3. and other instances will frequently recur. See Matt. Gr. Gr. §. 400. f. Herman on Viger, p. 602.

29. κρατερῶς. *Angrily*. See on Il. A. 25.

34. οἳ κεν ὄλωνται. *Who will perish*; in the future. See on Il. B. 188.

40. πρόφρονι. *Irato*. See on v. 23.

43. γέντο. *He took*; for ἔλατο, i. e. ἔλετο. It is supposed that the γ is for the digamma or *spiritus asper*; as we have

γάδεταί for ἄδεταί, γοῖνος for οἶνος, and the like. The λ is changed into ν, as in κέντο for κέλετο, ἦνθε for ἦλθε. See Matt. Gr. Gr. §. 227. Ernesti on Callim. H. in Cer. 44.

47. πολυπίδακα, μητέρα θηρῶν. We are informed by Mr. Wood, in his *Description of the Troade*, that the present state of Ida corresponds with Homer's description of it. It still abounds with fountains and rills; and its forests of pine-trees are the resort of jackalls and wild beasts.

48. Γάργαρον. *To Gargarus*; i. e. a single point of Ida; which is added by way of apposition to Ἰδην, to determine more accurately the spot to which Jupiter was going. So again in Il. Ξ. 284. See also Matt. Gr. Gr. §. 432. 3. where examples are cited from Il. II. 502. Υ. 44. Φ. 37. These, however, more properly belong to the construction noticed on Il. Δ. 219. or on Soph. Œd. T. 718. Pent. Gr. p. 53. See likewise on Il. Z. 431.

- Λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν. 50
 Αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδει γαίῳν,
 Εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.
 Οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
 ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
 Τρώες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο 55
 Παυρότεροι· μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,
 Χρειοὶ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 Πᾶσαι δ' ὠτίγγυντο πύλαι, ἐκ δ' ἔσσυτο λαὸς,
 Πεζοὶ θ', ἱππῆες τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο, 60
 Σύν ῥ' ἔβαλον ρίνους, σὺν δ' ἔγχεα, καὶ μένέ' ἀνδρῶν
 Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ῥ' ἔπληντ' ἀλλήλησι· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 Ἐνθάδ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν,
 Ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα. 65
 Ὅφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 Τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 Ἥμος δ' Ἥλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 Καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 Ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 70
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
 Ἐλκε δὲ μέσσα λαβῶν, ῥέπε δ' αἰσιμον ἦμαρ Ἀχαιῶν·
 Αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 Ἐζέσθην· Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.
 Αὐτὸς δ' ἐξ Ἴδης μεγάλ' ἔκτυπε, δαιόμενον δὲ 75
 Ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 Θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.
 Ἐνθ' οὐτ' Ἰδομενεὺς τλῇ μίμνειν, οὐτ' Ἀγαμέμνων,
 Οὔτε δὴ Αἴαντες μενέτην, θεράποντες Ἄρηος.
 Νέστωρ δ' οἷος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν, 80

60. οἱ δ' ὅτε δὴ κ. τ. λ. See on Il. Δ. 446.

69. πατὴρ ἐτίταινε τάλαντα. This passage has been imitated by Virgil; *Æn.* XII. 725. *Jupiter ipse duas æquato pondere lances Sustinet, et fata imponit diversa duorum, Quem damnet labor, et quo vergat pondere letum.* See Macrob. Sat. V. 13. Homer has repeated it in Il. X. 209. and Milton also imitated it in P. L. IV. 996. *The Eternal, to prevent such horrid fray, Hung forth in heaven his golden scales, yet seen Between Astræa and the Scorpion sign; Wherein all things created first he weighed, The pendulous round earth, with balanced air In counterpoise; now ponders all events,*

Battles and realms;—in these he puts two weights, The sequel each of parting and of fight; The latter quick up flew, and kicked the beam. We may also compare the following passages of Scripture: Job xxxi. 6. Prov. xvi. 2. 11. 1 Sam. ii. 3. Dan. v. 27. Eustathius explains the descent of the scales to signify *mortality and death*, and their ascent to imply *life and prosperity*.

74. ἐζέσθην. Of the verb in the dual, in reference to a nominative plural, see on Il. Δ. 453. In the succeeding clause, however, the verb changes to the plural.

75. αὐτὸς δ' ἐξ Ἴδης κ. τ. λ. There is a passage strikingly similar in 1 Sam. vii. 10. Compare 2 Sam. xxii. 14.

Οὔτι ἐκὼν, ἀλλ’ ἵππος ἐτείρετο· τὸν βάλεν ἰῷ
 Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠὲ κόμοιο,
 Ἄκρην κακ κορυφὴν, ὅθι τε πρῶται τρίχες ἵππων
 Κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 Ἀλγῆσας δ’ ἀνεπᾶλτο, βέλος δ’ εἰς ἐγκέφαλον δῦ, 85
 Σὺν δ’ ἵππους ἐτάραξε, κυλινδόμενος περὶ χαλκῷ.
 Ὅφρ’ ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε
 Φασγάνῳ αἴσσω, τόφρ’ Ἐκτορος ὠκέες ἵπποι
 Ἦλθον ἀν’ ἰωχμὸν, θρασὺν ἠνίοχον φορέοντες
 Ἐκτορα· καὶ νύ κεν ἔνθ’ ὁ γέρων ἀπὸ θυμὸν ὄλεσεν, 90
 Εἰ μὴ ἄρ’ ὅξυ νόησε βοὴν ἀγαθὸς Διομήδης·
 Σμερδαλέον δ’ ἐβόησεν, ἐποτρύνων Ὀδυσῆα·
 Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
 Πῇ φεύγεις, μετὰ νῶτα βαλὼν, κακὸς ὥς, ἐν ὀμίλῳ;
 Μήτις τοι φεύγοντι μεταφρένῃ ἐν δόρῳ πῆξῃ. 95
 Ἀλλὰ μέν’, ὅφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.
 Ὡς ἔφατ’· οὐδ’ ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
 Ἀλλὰ παρήϊξε κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδείδης δ’, αὐτὸς περ ἐὼν, προμάχοισιν ἐμίχθη·
 Στῇ δὲ πρόσθ’ ἵππων Νηληιάδαο γέροντος, 100
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 ὦ γέρον, ἧ μάλα δὴ σε νέοι τείρουσι μαχηταί,
 Σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει·
 Ἦπεδανὸς δὲ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.
 Ἀλλ’ ἄγ’, ἐμῶν ὀχέων ἐπιβήσεο, ὅφρα ἴδῃαι 105
 Οἴοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 Κραιπνὰ μάλ’ ἐνθα καὶ ἐνθα διωκέμεν ἠδὲ φέβεσθαι,
 Οὓς ποτ’ ἀπ’ Αἰνείαν ἐλόμην μῆστωρε φόβοιο.

84. μάλιστα δὲ καίριόν ἐστι. So Virg. *Æn.* XII. 507. *Qua fata celerrima.* Hippocrat. *de Art.* p. 600. καίριοι πληγαὶ αἱ κροταφίτιδες. Of the adjective *καίριος*, *mortalis*, see on II. Δ. 185.

85. ἀλγῆσας δ’ ἀνεπᾶλτο. *Reared with the pain.* Virg. *Æn.* XI. 638. *Sonipes ictu furit arduus, attaque jactat, Vulneris impatiens, arrecto pectore crura.* And again *Æn.* X. 392. *Tollit se arrectum sonipes, &c.*

86. κυλινδόμενος περὶ χαλκῷ. *Writhing under the weapon*; i. e. endeavouring to shake it from his forehead. Eustath. περὶ χαλκῷ· τῷ τοῦ ὀίστου σιδήρῳ δηλαδὴ. The Scholiast, absurdly enough, understands χαλκῷ of the wheels of the chariot.

87. παρηγορίας. Scil. ἠνίας. The reins, by which the *equus funalis*, or παρήγορος, was connected with the *equi jugales*. So again in II. II. 152. It was usual to attach

an additional horse to the side of the chariot, which would therefore be ready to supply the place of either of the other two, which might happen to be disabled. This horse was also called *σειραῖος* or *σειραφόρος*. Dionys. Halicarn. A. R. VII. p. 462. Δυσὶν ἵπποις ἐξευγμένοις, δν τρόπον ζεύγνυται συνωρίς, τρίτος παρέϊπετο Σειραῖος ἵππος ῥυτήρσι συνεχόμενος, δν ἀπὸ τοῦ παρρωρῆσθαι καὶ συνεζεύχθαι Παρήγορον ἐκάλουν οἱ παλαιοί. In the *quadrigæ* there was an *equus funalis* on each side. See Lex. Pent. Gr. v. δεξιόσειρος, and Valckenær on Theocrit. Adonias. p. 246. A.

95. μήτις τοι κ. τ. λ. Supply ὅρα, δέδοικα, or some such word, as in II. A. 26.—ἐμπήξῃ is separated by Tmesis.

97. πολύτλας. Hence Horat. Epod. xvii. 16. *Laboriosus Ulysses.* Epist. I. vii. 40. *Patiens Ulysses.*

108. οὓς ποτ’ ἀπ’ Αἰνείαν ἐλόμην. A

Τούτω μὲν θεράποντε κομείτων· τώδε δὲ νῶϊ
 Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἔκτωρ 110
 Εἴσεται, εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.

Ἔσφατ'· οὐδ' ἀπίθησε Γερήνιος ἱππότης Νέστωρ.
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
 Ἰφθίμοι Σθένελός τε καὶ Εὐρυμέδων ἀγαπῆνωρ.
 Τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην 115

Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία σιγαλόεντα,
 Μάστιξε δ' ἵππους, τάχα δ' Ἐκτορος ἄγχι γένοντο.
 Τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
 Καὶ τοῦ μὲν ῥ' ἀφάμαρτεν· ὃ δ' ἡνίοχον θεράποντα,
 Υἱὸν ὑπερθύμου Θηβαίου, Ἥνιοπῆα, 120

Ἴππων ἡνί' ἔχοντα, βάλε στήθος παρὰ μαζόν.
 Ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 Ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·

Τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 125
 Κεῖσθαι· ὃ δ' ἡνίοχον μέθεπε θρασὺν, οὐδ' ἄρ' ἔτι δὴν
 Ἴππῳ δευέσθην σημάντορος· αἶψα γὰρ εὗρεν
 Ἰφιτίδην Ἀρχεπτόλεμον θρασὺν, ὃν ῥά τόθ' ἵππων
 Ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.

Ἔνθα κε λοιγὸς ἔην, καὶ ἀμήχανα ἔργα γένοντο· 130
 Καὶ νύ κε σήκασθεν κατὰ Ἴλιον, ἥντε ἄρνες,
 Εἰ μὴ ἄρ' ὄξυν νόησε πατήρ ἀνδρῶν τε θεῶν τε
 Βροντήσας δ' ἄρα δεινὸν, ἀφῆκε ἄργῆτα κεραυνὸν,
 Καὶ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
 Δεινὴ δὲ φλόξ ὥρτο θεείου καιομένοιο· 135

Τῷ δ' ἵππῳ δέισαντε καταπτῆτην ὑπ' ὄχεσφι·
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα·
 Δεῖσε δ' ὄγ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·

Τυδείδην, ἄγε δ' αὖτε φόβονδ' ἔχε μώνυχας ἵππους·
 Ἦ οὐ γινώσκεις, ὅ τοι ἐκ Διὸς οὐχ' ἔπετ' ἀλκή; 140
 Νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὑπάζει

tnesis for ἀφελόμην. Of the construction, see on Il. A. 182. These horses fell into the hands of Diomed, in Il. E. 323. See also on v. 265.

109. θεράποντε. Nestoris, scil. et Diomedis: v. 114.

116. ἡνία σιγαλόεντα. See on Il. E. 226. Heyne reads with some MSS. φοινικέοντα. The common reading seems preferable.

122. ὑπερώησαν. Stopped short; or started back. Eustath. ἀνεχώρησαν, ἀνέπόδισαν. See on Il. B. 179.

124. πύκασε. Clouded. Eustath. ἐκά-

λυψε. The verb πυκάζω signifies to cover thickly or closely, from the adverb πύκα. See Blomfield on Æsch. Theb. 137. Valcknær on Herod. VII. 197. and compare Il. P. 551. Q. 581.

126. μέθεπε. Schol. ἐζήτει. The verb properly signifies immittēre, as in Il. E. 329. Hence arcessere; and so quærere.

133. ἀφῆκε. Emisit: and in the next line, καθῆκε, immisit.

136. καταπτῆτην. Schol. κατέπτηξαν, ἐφοβήθησαν.

Σήμερον, ὕστερον αὖτε καὶ ἡμῖν, αἶ κ' ἐθέλῃσι,
Δώσει· ἀνὴρ δέ κεν οὔτι Διὸς νόον εἰρύσαιοτο,
Οὐδὲ μάλ' ἴφθιμος· ἐπειὴ πολὺ φέρτερός ἐστι.

Τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης· 145

Ναὶ δὴ ταυτὰ γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.

Ἄλλὰ τόδ' αἶνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·

Ἐκτωρ γάρ ποτε φήσει, ἐνὶ Τρώεσσ' ἀγορεύων,

Τυδεΐδης ὑπ' ἐμείο φοβεῦμενος ἵκετο νῆας.

Ὡς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών. 150

Τὸν δ' ἡμείβετ' ἔπειτα Γεῆνιος ἱππότη Νέστωρ·

Ὡμοι, Τυδέος υἱὲ δαΐφρονος, οἷον ἔειπες.

Εἴπερ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,

Ἄλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες,

Καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστῶν, 155

Τάων ἐν κονίῃσι βάλες θαλεροὺς παρακοίτας.

Ὡς ἄρα φωνήσας φύγαδε τράπε μώνυχας ἵππους,

Αὔτις ἀν' ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἐκτωρ

Ἦχῃ θεσπεσίῃ βέλεα στονόεντα χέοντο.

Τῷ δ' ἐπὶ μακρὸν αὔσε μέγας κορυθαίολος Ἐκτωρ· 160

Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι

Ἔδρη τε, κρέασί τ', ἥδὲ πλείους δεπάεσσι·

Νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντι τέτυξο.

Ἐρῶε, κακὴ γλήνη, ἐπεὶ οὐκ, εἴξαντος ἐμείο,

Πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναικάς 165

Ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.

Ὡς φάτο· Τυδεΐδης δὲ διάνδιχα μερμήριξεν,

Ἴππους τε στρέψαι, καὶ ἐναντίβιον μαχέσασθαι.

143. εἰρύσαιοτο. Eustath. ἀντὶ τοῦ μεθ-
ελκύσει, ἢ κωλύσει.

150. ἀπειλήσει. Schol. καυχῆσεται, κομ-
πάσει. Compare Il. H. 96. φ. 161. The
verb ἀπειλεῖν signifies, properly, *to threaten*;
as in Il. A. 161.: thence *to boast, to talk*
big; and sometimes also *to vow, to promise*:
Ψ. 863.

162. ἔδρη. The προεδρία, or chief seat
at an entertainment, or at public meetings,
was one of the first marks of distinction and
respect among the Greeks. That the same
also was the case among the Jews, is evi-
dent from Luke xiv. 8. Of the other marks
of superiority here mentioned, see on Il. A.
468. Δ. 262.—πλείους. Schol. πεπληρωμέ-
νοις, γέμευσι. From πλεῖος, plenus.

163. γυναικὸς ἄρ' ἀντι τέτυξο. Eustath.
κερτομέϊ ἀντὶ γυναικὸς γενέσθαι τὸν Διο-
μήδην, ἡγοῦν ἴσον γυναικί. The vulgar
lection is ἀντετέτυξο. Heyne has ἀντι

τέτυξο, which is evidently the correct read-
ing, and sanctioned by Eustathius, except
that the accent of the preposition should be
thrown back on account of the anastrophe.
See also on v. 233.

164. κακὴ γλήνη. Schol. ἀσθενῆς
κόρη ἢ κακὸν θέαμα, γλήνη γὰρ καλεῖται
ἡ τοῦ ὀφθαλμοῦ κόρη. Compare Il. Ξ.
494.

166. δαίμονα δώσω. Valckenær ob-
serves on Eurip. Hippol. 809. Sors tristis,
sive fortuna mala, seu calamitas, quæ nobis
obtingit non sine Numine, frequenter dicitur
δαίμων, ut Homero, sic aliis. In illustra-
tion are cited, Soph. Œd. C. 1337. Eurip.
Alcest. 577. 957. See also Kuster on Aris-
toph. Plut. 6. Instances will frequently
be met with in Homer. In the present
instance, though the word is used inde-
finitely as usual, *Death* is evidently in-
tended.

- Τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν·
 Τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητιέτα Ζεὺς, 170
 Σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκεία νίκη.
 "Εκτὼρ δὲ Τρώεσσιν ἐκέκλετο, μακρὸν αὖσας·
 Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχῆται,
 Ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 Γιγνώσκω δ', ὅτι μοι πρόφρων κατένευσε Κρονίων 175
 Νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα.
 Νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο,
 Ἀβλήχρ', οὐδενόσωρα· τάδ' οὐ μένος ἄμὸν ἐρύξει·
 "Ιπποὶ δὲ ρέα τάφρον ὑπερθορέονται ὀρυκτῆν.
 Ἀλλ' ὅτε κεν δὴ νηυσὶν ἐπὶ γλαφυρῇσι γένωμαι, 180
 Μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,
 Ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
 Ἀργεῖους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνῷ.
 Ὡς εἰπὼν, ἵπποισιν ἐκέκλετο, φώνησέν τε·
 Ξάνθε τε, καὶ σὺ Πόδαργε, καὶ Αἴθων, Λάμπε τε διέ, 185
 Νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἦν μάλα πολλὴν
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 Ὑμῖν παρ' προτέροισι μελίφρονα πυρὸν ἔθηκεν,
 Οἶνόν τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 Ἡ ἐμοὶ, ὅς περ οἱ θαλερὸς πόσις εὐχομαι εἶναι. 190
 Ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον, ὄφρα λάβωμεν
 Ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,
 Πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν·
 Αὐτὰρ ἀπ' ὤμοιιν Διομήδεος ἵπποδάμοιο,
 Δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τέχων. 195

178. οὐδενόσωρα. Eustath. οὐδεμιᾶς ὥρας, ὅ ἐστι φροντίδος, ἄξια.

181. μνημοσύνη γενέσθω. That is, μνησώμεθα.

185. Ξάνθε τε, καὶ σὺ Πόδαργε, κ. τ. λ. There have been critics who blame this manner, introduced by Homer, and copied by Virgil, of making a hero address his discourse to his horses. In *Æn.* X. 858. Mezentius speaks to his horse in the same manner as Hector does here. And nothing can be more spirited and affecting than this enthusiasm of Hector, who, in the transport of his joy at the sight of Diomed flying before him, breaks out into this apostrophe to his horses, as he is pursuing. POPE. In order to account for the verb in the dual, the four horses must be combined into two pairs. See on Il. A. 567.

188. ὑμῖν παρ' προτέροισι κ. τ. λ. That is, ὑμῖν πρότερον παρέθηκεν ἢ ἐμοὶ. It appears to have been the custom of the

wives to meet their husbands on their return from the battle, and, loosing the horses from the chariot, to give them their provender. Hence Amphitrite unyokes those of Neptune, in Apollon. Rhod. IV. 1370. It seems, also, from this passage, that corn or wheat, steeped in wine, was given as a nutritious food to favourite horses.

193. κανόνας. These were two rods of wood or metal which reached across the shield, and served as handles: Il. N. 407. Eustath. ῥάβδους τινὰς ἀναφορέας τῆς ἀσπίδος, τορευτοὺς ἴσως ὄντας, καὶ ὡς εἰπεῖν κανονιωτούς. In later ages, the shield was borne by a more commodious handle, which consisted of small bars placed across each other, in the form of the letter χ; and called ὄχανον, from ἔχω, *teneo*. See Pollux, I. 10.

195. δαιδάλεον θώρηκα, κ. τ. λ. These were the arms that Diomed received from Glaucus, and a prize worthy of Hector,

Εἰ τούτῳ κε λάβοιμεν, ἐλποίμην κεν Ἀχαιοὺς
 Ἀυτονονχὶ νηῶν ἐπιβησέμεν ὠκειάων.

ᾧς ἔφατ' εὐχόμενος· νεμέσησε δὲ πότνια Ἥρη,
 Σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον·
 Καί ῥα Ποσειδάωνα, μέγαν θεὸν, ἀντίον ἦνδ' 200

ᾧ πόποι, ἔννοσίγαι' εὐρυσθενὲς, οὐδέ νύ σοί περ
 Ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός·
 Οἷ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσι
 Πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 Εἵπερ γάρ κ' ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοί,
 Τρῶας ἀπώσασθαι, καὶ ἐρυκέμεν εὐρύοπα Ζῆν',
 Αὐτοῦ κ' ἔνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἴδῃ. 205

Τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων Ἐννοσίχθων·
 Ἥρη ἀπτοεπὲς, ποῖον τὸν μῦθον ἔειπες;
 Οὐκ ἂν ἔγωγ' ἐθέλοιμι Διὶ Κρονίωνι μάχεσθαι 210
 Ἡμέας τοὺς ἄλλους, ἐπειὴ πολὺν φέρτερός ἐστιν.

ᾧς οἷ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγούρευον.
 Τῶν δ', ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργε,
 Πληθὲν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
 Εἰλομένων· εἶλει δὲ θεῶν ἀτάλαντος Ἀρηϊ 215
 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.

Καὶ νύ κ' ἐνέπρησε πυρὶ κηλέῃ νῆας εἵσας,
 Εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη,
 Αὐτῷ ποιπνύσαντι, θεῶς ὀτρῦναι Ἀχαιοὺς.
 Βῆ δ' ἰέναι παρὰ τε κλισίας καὶ νῆας Ἀχαιῶν, 220
 Πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ·
 Στῆ δ' ἐπ' Ὀδυσσεὺς μεγακῆτεϊ νῆϊ μελαίνῃ,
 Ἥ ῥ' ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσσε,
 Ἥμὲν ἐπ' Αἴαντος κλισίης Τελαμωνιάδαο,

being, as we are told in Il. Z. 236. entirely of gold. I do not remember any other place where the shield of Nestor is celebrated by Homer. POPE.

203. *Helice* and *Ægæ* were two cities of Achaia, in which the worship of Neptune was particularly attended to. There was another *Ægæ* in Eubœa. See Strabo; VIII. p. 266. IX. p. 279. ed. Cas.

209. *ἀπτοεπὲς*. *Severe in speech*. Eustath. δηλοῖ τὴν καθαπτομένην ἐν ἔπει καὶ ὑβριστικῇ. We are rather inclined, however, to prefer *ἀπτοεπὲς*, with the soft breathing; i. e. *bold in speech*, from a *priv.* and *πτοεῖω*. Heyne retains the aspirate, for which the authorities prevail; but the sense is in favour of the other reading, which is also not without support.

213. ὅσον ἐκ νηῶν κ. τ. λ. Eustathius

understands this of the space between the ditch and the wall, which had been constructed in the late truce. There was also another space behind the wall, in front of the ships, which, as it seems from v. 220. was also crowded. Heyne therefore proposes to read ἐκ νηῶν, πύργου τ' ἀπὸ, so as to include the whole entrenchment.

222. *μεγακῆτεϊ*. *Immense*: from *κῆτος*, a whale. There is a similar analogy in the composition in the class of words noticed on Il. A. 551. See Hemsterhuis on Lucian, T. I. p. 139.

224. ἡμὲν ἐπ' Αἴαντος κ. τ. λ. We learn from hence the situation of the ships of Ulysses, Achilles, and Ajax. The two latter, being the strongest heroes of the army (v. 226.), were placed to defend either end of the fleet, as most obnoxious to the

- 'Ηδ' ἐπ' Ἀχιλλῆος, τοί ρ' ἔσχατα νῆας εἴσας
 Εἵρυσαν, ἡγορήη πίσυνοι καὶ κάρτεϊ χειρῶν.
 "Ὡς ἐδ' ἀπὸρῶσιον, Δαναοῖσι γεγωνῶς.
 Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆστοι,
 Πῇ ἔβαν εὐχολαί, ὅτε δὴ φάμεν εἶναι ἄριστοι.
 "Ἄς, ὅπότ' ἐν Λήμνῳ, κενεαυχέες ἡγοράασθε,
 "Εσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,
 Πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
 Τρώων ἄνθ' ἐκατόν τε διηκοσίῳ τε ἕκαστος
 Στήσεσθ' ἐν πολέμῳ; νῦν δ' οὐδ' ἐνὸς ἄξιοι εἶμεν
 "Εκτορος, ὅς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ.
 Ζεῦ πάτερ, ἡ ρά τιν' ἤδη ὑπερμενέων βασιλῆων
 Τῇδ' ἄτη ἄσας, καὶ μιν μέγα κῦδος ἀπήυρας;
 Οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμὸν
 Νηὶ πολυκλήϊδι παρελθέμεν, ἐνθάδε ἔρῳν.
 "Ἄλλ' ἐπὶ πᾶσι βοῶν δημὸν καὶ μηρὶ ἔκηα,
 "Ιέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
 "Ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ.
 Αὐτοὺς δὴ περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,
 Μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοῦς.
 "Ὡς φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα.
 Νεῦσε δὲ οἱ λαὸν σόον ἔμμεναι, οὐδ' ἀπολέσθαι.
 Αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,

incursions or surprizes of the enemy; and Ulysses, being the ablest head, was allotted the middle place, as more safe and convenient for the council, and that he might be nearer, if any emergency required his advice. POPE: from Eustathius and Spondanus. Both here, however, and in Il. A. 5. the language of Homer must be considered as a bold and poetical hyperbole: at least, if we are to understand by it that Agamemnon was heard at both extremities of the fleet, which would include a space of nearly six miles each way, the distance from the Rhætean to the Sigæan promontory being about twelve. See Wood's *Description of the Troade*. The waving, therefore, of the purple robe, in order to gain attention, was no less necessary on account of the extent, than the confusion, of the army. This and the two following lines are wanting in one MS. and they are marked with asterisks by Heyne.

227. διαπρύσιον. See Lex. Pent. Gr. *in voce*.

230. ὅπότ' ἐν Λήμνῳ. Scil. ἤμεν. This occurrence was previous to the action of the Iliad. Several instances of change of person, similar to that in this passage, have

been already noticed. See on Il. A. 305. E. 878. and elsewhere.

232. ἐπιστεφέας οἶνοιο. Schol. πλήρεις. See on Il. A. 470.

233. ἄνθ' ἐκατόν στήσεσθ'. *Would stand instead of a hundred; i. e. would be equivalent to a hundred.* The expression στήναι ἀντί τινος is properly applied to *weights*. It is here synonymous with ἄξιος εἶναι, in the next verse, and Herod. VII. 104. Compare *supra* v. 163. I. 116. A. 514. Φ. 75. and elsewhere.

239. ἔρῳν. Schol. ἐπὶ φθορὰν παραγενόμενος.

240. δημὸν καὶ μηρία. That is, *pinguia femora*; an Hendiadys. So Virg. Georg. II. 192. *pateris libamus et auro*, for *pateris aureis*.

243. αὐτούς. That is, *hos Achivos*.

247. αὐτίκα δ' αἰετὸν ἦκε, κ. τ. λ. Jupiter, upon the prayers of Agamemnon, sends an omen to encourage the Greeks. The application of it is obvious:—the eagle signified Hector, the fawn denoted the fear and flight of the Greeks, which, being dropt at the altar of Jupiter, shewed that they would be saved by the protection of that god. The word *πανομφαῖος*, says Eusta-

- Νεβρόν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 Πὰρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,
 "Ενθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250
- Οἱ δ' ὥς οὖν εἶδονθ', ὅτ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,
 Μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 "Ενθ' οὔτις πρότερος Δαναῶν, πολλῶν περ ἰόντων,
 Εὖξατο Τυδείδαο πάρος σχέμεν ὠκίας ἵππους,
 Τάφρου τ' ἐξελάσαι, καὶ ἐναντίβιον μαχέσασθαι· 255
- Ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον· ὃ μὲν φύγαδε τράπεν ἵππους·
 Τῷ δὲ μεταστρεφθέντι, μεταφρένῳ ἐν δόρῳ πῆξεν,
 "Ωμων μεσσηγὺς, διὰ δὲ στίθεσφιν ἔλασσεν·
 "Ηριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260
- Τὸν δὲ μέτ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος·
 Τοῖσι δ' ἔπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκῇ·
 Τοῖσι δ' ἔπ' Ἰδομενεὺς, καὶ ὀπάων Ἰδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·
 Τοῖσι δ' ἔπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός. 265
- Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων·
 Στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 "Ενθ' Αἴας μὲν ὑπεξέφερε σάκος, αὐτὰρ ὃγ' ἦρωες
 Παπτήνας, ἐπεὶ ἄρ' τιν' οἷστεύσας ἐν ὀμίλῳ
 Βεβλήκει, ὃ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσσεν, 270
- Αὐτὰρ ὃ αὖτις ἰὼν, πάϊς ὥς ὑπὸ μητέρα, δύσκεν
 Εἰς Αἴανθ'· ὃ δὲ μιν σάκεϊ κρύπτασκε φαεινῷ.
 "Ενθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;

this, has a great significancy in this place. The Greeks, having just received this happy omen from Jupiter, were offering oblations to him under the title of the *Father of Oracles*. Virgil has a fine imitation of this passage, but diversified with many more circumstances, where he makes Juturna show a prodigy of the like nature to encourage the Latins: *Æn. XII. 247. Namque volans rubra fulvus Jovis ales ab æthra*, &c. POPE. Of the verb ῥέζειν, *sacrificare*, in v. 250. see on Il. A. 147.

251. ὄρνις. *An omen*. See notes on Soph. *Œd. T. 52. Æsch. Theb. 594. Pent. Gr. pp. 11. 449.*

253. οὔτις πρότερος Τυδείδαο. See on Il. A. 547.

262. ἐπιειμένοι ἀλκῇ. See on Il. A. 149.

266. παλίντονα τόξα. Blomfield on *Æsch. Choëph. 155. Evant τόξα παλίντονα arcus, qui nervis solutis non illico εὐθύτοννοι, recti fiebant, sed in contrariam partem sese flectebant*. Hesych. ὀπισθό-

τονα, ἢ ἐπὶ θάτερα μέρη τρεπόμενα. Attius: *Reciproca tela*. See also Wesseling on Herod. VII. 69. and compare Soph. Trach. 521. Apoll. Rhod. 793. Perhaps the adjective simply implies that the extremities were turned in a contrary direction. Heyne considers it the same as ἀγκύλα, καμπύλα, ἐγκάμπεα. Il. E. 209. K. 333. Theocr. Idyll. XIII. 56. Schol. εἰς τοῦπίσω τεινόμενα. The plural τόξα, instead of the singular, is usual both in Homer, and in the Tragic writers.

271. πάϊς ὥς κ. τ. λ. Eustathius observes, that Teucer, being an excellent archer, and using only the bow, would not bear any arms that would encumber him, and render him less expedite in his archery. Homer, to secure him from the enemy, represents him as standing behind the shield of Ajax, and shooting from thence; and there is a wonderful tenderness in the simile, with which he illustrates his retreat behind the shield. POPE.

'Ορσίλοχον μὲν πρῶτα, καὶ 'Ορμενον, ἡδ' 'Οφελέστην,
 Δαίτορά τε, Χρόμιόν τε, καὶ ἀντίθεον Λυκοφόντην, 275
 Καὶ Πολυναιμονίδην Ἀμοπάονα, καὶ Μελάνιππον,
 Πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.
 Τὸν δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 Τόξον ἀπὸ κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
 Στῇ δὲ παρ' αὐτὸν ἰὼν, καί μιν πρὸς μῦθον ἔειπε· 280

Τεῦκρε, φίλῃ κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,
 Βάλλ' οὕτως, αἶκεν τι φόως Δαναοῖσι γένηαι,
 Πατρί τε σῷ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἑόντα,
 Καί σε, νόθον περ ἑόντα, κομίσσατο ᾧ ἐνὶ οἴκῳ·
 Τὸν, καὶ τηλόθ' ἑόντα, εὐκλείης ἐπίβησον. 285
 Σοὶ δ' ἐγὼ ἐξερέω, ὥς καὶ τετελεσμένον ἔσται·
 Αἶκεν μοί δῶή Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
 'Ιλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον,
 Πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερσὶ θήσω,
 ἥ τριπόδ', ἡ δὲ δύο ἵππους αὐτοῖσιν ὄχεσφιν, 290
 ἥ γυναιχ', ἡ κεν τοι ὁμὸν λέχος εἰσαναβαῖνοι.

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
 Ἀτρείδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
 'Οτρύνεις; οὐ μὲν τοι, ὅση δύναμίς γε πάρεστι,
 Πάυομαι· ἀλλ' ἐξ οὗ προτὶ 'Ιλιον ὠσάμεθ' αὐτοὺς, 295
 Ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἀνδρας ἐναίρω.
 'Οκτὼ δὲ προέηκα τανυγλώχινας οἷστους,
 Πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθῶων αἰζηῶν·
 Τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα.
 ἥ ῥα, καὶ ἄλλον οἷστὸν ἀπὸ νευρῆφιν ἱάλλεν 300
 Ἐκτορος ἀντικρὺ, βαλέειν δέ ἐ' ἔστο θυμός.

281. φίλῃ κεφαλῇ. This use of κεφαλῇ, in the sense of *person*, is very common in Homer. See Il. Π. 77. Σ. 114. Ψ. 94. Od. A. 343. and elsewhere. So Pind. Olymp. V. 103. Pyth. IX. 51. Ælian. V. 11. XII. 8. In the Scriptures, 2 Sam. i. 16. 1 Kings ii. 33. Matt. viii. 20. Luke ix. 58. Acts xviii. 6. Col. ii. 19. In the same sense *kára* is used by the Tragic writers; as in Soph. Œd. C. 526. 783. Ant. I. Eur. Orest. 237. 1374. Troad. 1031. Virgil also employs the same synecdoche in Æn. IV. 354. *capitisque injuria cari*. It could be shown, however, that *kára* is not unfrequently a mere pleonasm. See on Il. I. 407. and of the word *φόως*, in the next line, see on Il. Z. 6.

284. νόθον περ ἑόντα. Eustathius observes, that spurious birth was no disgrace among the ancients, as the heroes fre-

quently took the captives, whom they received as rewards of valour, to their beds. And we hear that Theano, the wife of Antenor, paid as much attention to his illegitimate children, as she would have done to her own: Il. E. 75. Teucer's birth also was as high as such could be, being the son of Telamon by Hesione, the daughter of Priam. Agamemnon, however, imputes it to him as a reproach in Soph. Aj. 1228.

285. εὐκλείης ἐπίβησον. Schol. δόξης ἐπιβῆναι ποίησον. See on Il. B. 234.

289. πρεσβήϊον. Eustath. δῶρον τίμιον, ἡγουν τοῖς πρεσβυτέροις καὶ ἐντίμοις διδόμενον. Hence synonymous with *γέρας*. See on Il. A. 118.

290. αὐτοῖσιν ὄχεσφιν. See above on v. 24. and of the construction, in the next line, on Il. Z. 452.

Καὶ τοῦ μέν ῥ' ἀφάμαρθ' ὃ δ' ἀμύμονα Γοργυθίωνα,
 Υἱὸν ἐν Πριάμοιο, κατὰ στήθος βάλεν ἰψ̄.
 Τόν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ,
 Καλὴ Καστιάνειρα, δέμας εἰκυῖα θεῇσι. 305
 Μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἦτ' ἐνὶ κήπῳ
 Καρπῷ βριθομένη, νοτῆσί τε εἰαρινῇσιν.
 Ὡς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.
 Τεῦκρος δ' ἄλλον οἷστον ἀπὸ νευρῆφιν ἱάλλεν
 Ἐκτορος ἀντικρὺ, βαλέειν δέ ἐῖτο θυμός. 310
 Ἄλλ' ὅγε καὶ τόθ' ἤμαρτε· παρέσφηλε γὰρ Ἀπόλλων.
 Ἄλλ' Ἀρχεπτόλεμον, θρασὺν Ἐκτορος ἠνιοχῆα,
 Ἰέμενον πόλεμόνδε, βάλε στήθος παρὰ μαζόν.
 Ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 Ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
 Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνιόχοιο.
 Τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἐταίρου·
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν, ἐγγὺς εὔντα,
 Ἴππων ἥνι' ἐλεῖν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 Αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος, 320
 Σμερδαλέα ἰάχων, ὃ δὲ χερμάδιον λάβε χειρὶ,
 Βῆ δ' ἰθὺς Τεύκρον· βαλέειν δέ ἐ θυμὸς ἀνώγει.
 Ἦτοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἷστον,
 Θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἐκτωρ
 Αὖ ἐρύοντα, παρ' ὤμον, ὅθι κληῖς ἀποέργει 325
 Αὐχένα τε στήθός τε, μάλιστα δὲ καίριόν ἐστι,
 Τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλε λίθῳ ὀκριόνετι.
 Ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ.
 Στῇ δὲ γυνὴ ἐριπῶν, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἶας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 Ἀλλὰ θεῶν περίβη, καὶ οἱ σάκος ἀμφεκάλυψε.

306. μήκων δ' ὥς ἐτέρωσε κ. τ. λ. This simile is very beautiful, and exactly represents the manner of Gorgythion's death. Virgil has applied it to the death of Euryalus: *Æn.* IX. 434. *inque humeros cervix collapsa recumbit; Purpureus veluti cum flos succisus aratro Languescit moriens; lassove papavera collo Demisere caput, pluvii cum forte gravantur.* This is finely improved in the Roman author with the particulars of *succisus aratro* and *lasso collo*. But it may on the other hand be observed in favour of Homer, that the circumstance of the head being oppressed and weighed down by the helmet, is so remarkably just, that it is a wonder Virgil omitted it; and the rather, because he had particularly taken notice before, that

it was the helmet of Euryalus, which occasioned the discovery and unfortunate death of this young hero and his friend. POPE. The beautiful addition, however, of the idea contained in *succisus aratro*, was taken by Virgil from Catull. XI. 23. LXII. 40. The order of construction is: μήκων δ' ὥς, ἦτ' ἐνὶ κήπῳ κ. β. γ. τ. ε. ἐτέρωσε κάρη βάλεν. Compare *Od.* A. 411. and see *Matt. Gr.* §. 555. Obs. 1.

308. ἤμυσε. See on II. B. 148.

313. ἰέμενον πόλεμόνδε. Scil. ἰέναι. So II. B. 154. οἵκαδε ἰέμενοι. This ellipsis, however, is not noticed by Bos.

328. νευρήν. The string of the bow evidently, from v. 324. not the tendon of the arm.

Τὸν μὲν ἔπειθ' ὑποδύντε δῶ ἑρίηρες ἑταῖροι,
Μηκιστεὺς, Ἐχίοιο πάϊς, καὶ δῖος Ἀλάστωρ,
Νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.

Ἄψ δ' αὖτις Τρώεσσι ν' Ολύμπιος ἐν μένος ὥρσεν. 335

Οἳ δ' ἰθὺς τάφροιο βαθείης ὕσαν Ἀχαιοὺς·

Ἔκτωρ δ' ἐν πρώτοισι κίε, σθένει βλεμεαίνων.

Ὡς δ' ὅτε τίς τε κύων σὺδς ἀγρίου ἢ λέοντος

Ἀπτηται κατόπισθε, ποσὶ ταχέεσσι πεποιθὼς,

Ἰσχύϊα τε γλουτούς τε, ἐλίσσόμενόν τε δοκεύει· 340

Ὡς Ἐκτωρ ὥπαζε κάρη κομόωντας Ἀχαιοὺς,

Αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἳ δὲ φέβοντο.

Αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν

Φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,

Οἳ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345

Ἀλλήλοισι τε κεκλόμενοι, καὶ πᾶσι θεοῖσι

Χεῖρας ἀνίσχοντες, μεγάλ' εὐχετόωντο ἕκαστος.

Ἐκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,

Γοργοῦς ὄμματ' ἔχων, ἡδὲ βροτολοιγοῦ Ἄρηος.

Τοὺς δὲ ἰδοῦσ' ἔλεψε θεὰ λευκώλενος Ἥρη, 350

Αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Ἦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ

Ὀλλυμένων Δαναῶν κεκαδησόμεθ', ὕστατίον περ·

Οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται

Ἄνδρὸς ἑνὸς ρίπη· ὁ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355

Ἐκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

Καὶ λίην οὗτός γε μένος θυμόν τ' ὀλέσειε,

Χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·

Ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι, 360

Σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς.

336. ἰθὺς τάφροιο. Supply διὰ.

337. σθένει βλεμεαίνων. *Viribus ferociens*: for βρεμεαίνων, from βρέμω, fremo. Schol. σφοδρῶς ἐπιφρώνμενος. Damm observes: *qui a βλέπειν derivant, unde sit τὸ βλέμμα, illi non cogitant, verbum βλέπειν cum suis surculis Homericum non esse; ut igitur in Homero inde quoque nihil ultra derivari possit. Proprie autem hoc verbum de leonibus aut apris ponitur, qui cum truci aut terribili murmure contra hostem feruntur.* Compare II. M. 42. P. 22. 135.

349. Γοργοῦς ὄμματ'. See on II. E. 741. Eustathius records γόργονος as the reading of Zenodotus. Both forms, γοργῶ and γοργών, were in use; but the former only in Homer and Hesiod. In later authors, we also meet with γοργόνη. Herodian. Ἐπι-

μέρισμ. p. 17. Γοργόνη· τερατοπρόσωπος γυνή. Γοργῶ, τὸ αὐτό.

353. κεκαδησόμεθα. Either from κήδομαι, curam gero, as ἰδήσω, from εἶδω,—or from κάζω, Ionicè for χάζω, recedo. If the latter, then the note of interrogation should be cancelled; and this, perhaps, seems the more probable, though the other method is more generally followed. See Matt. Gr. Gr. §. 238. Interp. ad Hesych. in voce.

361. ἀλιτρός. *Unjust*. Eustath. ὁ τοῦ δέοντος ἀλιτῶν, ἥτοι ἀμαρτῶν. Schol. ἀμαρτωλὸς, ἀδικός. By syncope for ἀλιτρός, from ἀλη, mentis error. Soph. Œd. C. 371. ἀλιτρός φρόν, cited by Eustathius. Others derive it, with Stephens, *Thes. Ling. Græc. in v.* from a priv. and λιτή, in which case it would signify inexorable.

Οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις νῖον
 Τειρόμενον σώεσκον ὑπ' Εὐρυσθῆος ἀέθλων.
 Ἦτοι δ' μὲν κλαίεσκε πρὸς οὐρανόν· αὐτὰρ ἐμὲ Ζεὺς
 Τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365
 Εἰ γὰρ ἐγὼ τάδε ἦδ' ἐνὶ φρεσὶ πενκαλίμησιν,
 Εὐτέ μιν εἰς Ἀΐδαο πυλάρταο προὔπεμψεν,
 Ἐξ Ἑρέβους ἄζοντα κύνα· στυγεροῦ Ἀΐδαο·
 Οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ρέεθρα.
 Νῦν δ' ἐμὲ μὲν στυγεί, Θέτιδος δ' ἐξήνυσε βουλάς, 370
 Ἡ οἱ γούνατ' ἔκυσσε, καὶ ἔλλαβε χειρὶ γενείου,
 Λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 Ἔσται μὰν, ὅτ' ἂν αὐτε φίλην Γλαυκώπιδα εἶπῃ.
 Ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
 Ὅφρ' ἂν ἐγὼ, καταδῦσα Διὸς δόμον αἰγιόχοιο, 375
 Τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι,
 Εἰ νῶϊ Πριάμοιο πάϊς κορυθαίολος ἔκτωρ
 Γηθήσει προφανεῖσα ἀνὰ πτολέμοιο γεφύρας.
 Ἡ τις καὶ Τρώων κορέει κύνας ἠδ' οἰωνοὺς
 Δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν. 380
 Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρῃ.
 Ἡ μὲν ἐποικομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρῃ, πρέσβα θεὰ, θυγάτηρ μέγαλοιο Κρόνοιο.
 Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 Πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει, 385
 Ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν.
 Ἡ δὲ, χιτῶν' ἐνδύσα, Διὸς νεφεληγερέταο
 Τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυέντα·

367. πυλάρταο. *Portam oclusam habentis*. Schol. ἰσχυρῶς συναρμολόζοντος καὶ κλείοντος τὰς πύλας, διὰ τὸ μηδένα ὑποστρέφειν ἐξ Αἰδου.

368. Ἑρέβους. Ionicè for Ἑρέβους. See Prelim. Obs. Sect. IV.

371. ἔλλαβε χειρὶ γενείου. Plin. N. H. II. 45. *Antiquis Græcis in supplicationibus mentum attingere mos erat*. Eurip. Hec. 740. ἱκετεύω σε τῶνδε γονάτων, Καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαίμονος. See also on Il. A. 407. and compare K. 454. A custom somewhat allied to this prevailed among the Eastern nations, with whom kissing the beard was a customary form of salutation. See 2 Sam. xx. 9.

377. εἰ νῶϊ γηθήσει προφανεῖσα. The accusative of the object, which regularly accompanies those verbs active which denote any mental emotion, is frequently found also with verbs intransitive of the same class. Thus again in Il. I. 77. τίς ἂν τάδε

γηθήσειε; this figure is called an *Oropismus*; and occurs frequently in the Tragic writers. Compare Soph. CEd. T. 936. Aj. 136. 789. Phil. 1314. Eurip. Hipp. 1335. Rhes. 391. Brunn and others understand an ellipsis of ὁρῶν or ἀκούων, as the case may be. But it seems rather, that the expression is idiomatic; and the Venetian Scholiast on Il. I. justly observes, οὐ λείπει τὸ ὁρῶν. See Schæfer on Bos: p. 16. Matt. Gr. Gr. §. 408.

378. πτολέμοιο γεφύρας. Eustath. τὰς διὰ τοῦ ρεύματος τῶν αἱμάτων διόδους. But see on Il. A. 371.

379. ἦ τις καὶ Τρώων. That is, *many an one*. See on Il. B. 388. It is generally supposed, however, that Hector is here more particularly intended.

381. Ὡς ἔφατ'· οὐδ' ἀπίθησε κ. τ. λ. This passage is repeated from Il. E. 719. 745.

Ἔς δ' ὄχρα φλόγεα ποσὶ βήσεται, λάζετο δ' ἔγχος
Βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
Ἡρώων, τοῖσί τε κοτέσσεται ὀβριμοπάτρη.

Ἦρῃ δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
Αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἅς ἔχον ὦραι,
Τῆς ἐπιτέτραπται μέγας οὐρανὸς, Οὐλυμπός τε,
Ἦμὲν ἀνακλῖναι πυκινὸν νέφος, ἡδ' ἐπιθεῖναι. 395

Τῇ ῥα δι' αὐτῶν κεντρηνεκίας ἔχον ἵππους.
Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐπεὶ ἴδε, χῶσατ' ἄρ' αἰνῶς·

Ἴριν δ' ὅτρυνε χρυσόπτερον ἀγγελέουσιν·

Βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε, μῆδ' ἔα ἄντην
Ἐρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400

ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·

Γυιώσω μὲν σφῶϊν ὑφ' ἄρμασιν ὠκείας ἵππους·
Αὐτὰς δ' ἐκ δίφρου βαλέω, κατὰ θ' ἄρματα ἄξω·
Οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
Ἐλκε' ἀπαλθήσешθον, ἃ κεν μάρπτῃσι κεραυνός· 405

Ὅφρ' εἰδῇ Γλαυκῶπις, ὅτ' ἂν ᾧ πατρὶ μάχηται.

Ἦρῃ δ' οὔτι τόσον νεμεσίζομαι, οὐδὲ χολοῦμαι·
Αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν, ὃ ττι νοήσω.

ᾧς ἔφατ'· ᾧτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα·
Βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρόν Ὀλυμπον. 410

Πρώτῃσι δὲ πύλῃσι πολυπτύχου Οὐλύμποιο

Ἀντομένη κατέρυκε· Διὸς δέ σφ' ἔννεπε μῦθον·

Πῇ μέματον ; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἥτορ ;
Οὐκ ἑάα Κρονίδης ἐπαμννέμεν Ἀργείοισιν.

ᾧδε γὰρ ἠπέιλσε Κρόνου πάϊς, εἰ τελέει περ, 415

Γυιώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκείας ἵππους,
Αὐτὰς δ' ἐκ δίφρου βαλέειν, κατὰ θ' ἄρματα ἄξειν.

Οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς

Ἐλκε' ἀπαλθήσешθον, ἃ κεν μάρπτῃσι κεραυνός·

Ὅφρ' εἰδῆς, Γλαυκῶπις, ὅτ' ἂν σφ' πατρὶ μάχηται. 420

Ἦρῃ δ' οὔτι τόσον νεμεσίζεται, οὐδὲ χολοῦται·

Αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν, ὃ ττι νοήσῃ.

399. πάλιν τρέπε. Eustath. στραφῆναι ὀπίσω καὶ ἀνακάμψαι τῆς ὁδοῦ ποίησον. See also on II. B. 8.

400. οὐ γὰρ καλὰ κ. τ. λ. That is, κακῶς συμβάλομεν ἂν μάχῃ. We shall join battle, we shall disagree, at their peril.

402. γυιώσω. I will lame. See on II. Z. 265.

405. μάρπτῃσι. Scil. αὐτάς. The verb μάρπτειν is, properly, prehendere, attingere ; as in II. E. 346. and thence attin-

gendo imprimere ; i. e. to inflict. In the next line, ὅφρα εἰδῇ is elliptical ; that she may know the consequence.

408. ἐνικλᾶν. Poeticē for ἐγκλᾶν. Eustath. ἐμποδῶν εἶναι καὶ κατακάμπτειν, καὶ ὥς οἶον κατακλᾶν τὰ εἰς ὀρθὸν ἐμοὶ βουλευθέντα· ἐκ μεταφορᾶς δὲ φυτῶν ὀρ-θοτένων εἰληπται τὸ ἐνικλᾶν. So in Latin, infringere for prohibere. We should say, to snap off.

411. πρώτῃσι πύλῃσι. In portarum aditu.

Ἄλλὰ σύγ', αἰνοτάτη, κύον ἄδδεις, εἰ ἐτεόν γε
Τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἄειραι.

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις 425
Αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·

ᾧ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε
Νῶϊ ἐῷ, Διὸς ἄντα, βροτῶν ἔνεκα, πτολεμίζειν.
Τῶν ἄλλος μὲν ἀποφθείσθω, ἄλλος δὲ βιώτω,
Ὅς κε τύχῃ κείνος δὲ, τὰ ἅ φρονέων ἐνὶ θυμῷ, 430
Τρωσί τε καὶ Δαναοῖσι δικάζέτω, ὥς ἐπιεικές.

Ὡς ἄρα φωνήσασα, πάλιν τρέπε μώνυχας ἵππους.
Τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους.
Καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίησι κάπησιν·
Ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα. 435
Αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι κάθιζον
Μίγδ' ἄλλοισι θεοῖσι, φίλον τετιμῆναι ἦτορ.

Ζεὺς δὲ πατήρ Ἰδὼθεν εὐτροχον ἄρμα καὶ ἵππους
Οὐλυμπόνδε δίωκε, θεῶν δ' ἐξίκετο θώκους.
Τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς Ἐννοσίγαιος, 440
Ἄρματα δ' ἀμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας.
Αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
Ἐζέτο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.
Αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρῃ
Ἦσθην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο. 445
Αὐτὰρ ὃ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·

Τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρῃ;
Οὐ μὲν θὴν κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
Ὀλλῦσαι Τρῶας, τοῖσι κότον αἰνὸν ἔθεσθε.

423. ἄλλὰ σύγ', αἰνοτάτη, κ. τ. λ. After these words, which are added by Iris herself, there is an aposiopesis, similar to Il. A. 341. which may be thus supplied;—*If, however, you (Juno) do attempt, &c.* it will be at your peril. See on Il. A. 135. Iris seems to allude to the words of Jupiter in v. 400. Ernesti understands no aposiopesis, but supplies the sense thus: *at tu profecto ferocissima et audacissima (sis,) si revera vis, &c.* But the address is evidently in the vocative.

427. οὐκέτ' ἔγωγε ἐῷ. *I no longer advise.*

430. ὅς κε τύχῃ. Scil. ἀποφθείσθαι ἢ βιώναι. Pope observes that this expression contradicts the notion which Macrobius and others have imbibed, respecting the Homeric doctrine of Fate. See on Il. Z. 489. It is observable, however, that the verb *τυγχάνω* does not, in Homer, convey the idea of *chance*, as expressed by *τύχη* in later writers, and also in Hesiod, Theo-

gon. 360. not to mention that the words immediately succeeding refer the decision directly to Jupiter.

435. ἐνώπια. *The outer walls.* Eustath. τοίχους, οἱ ἐν ὀφθαλμοῖς εἰσι τῶν παροδούντων ἔξωθεν, διὸ καὶ παμφανόωντα τὰ τοιαῦτα. Damm, however, improperly applies the epithet *παμφανόωντα*, *glittering*, sc. *from the sun*, to ἄρματα, which not only impedes the construction, but is clearly contradicted by Il. N. 261.

441. ἀμ βωμοῖσι. For ἀνὰ βωμοῖς. *On pedestals, or frames.* Eustathius observes that βῶμος is not only an altar, but any raised surface; as the base of a statue, &c. See Od. H. 100. Of the construction, see on Il. A. 15. and of the accusative λίτα on Il. E. 845. Compare Od. A. 130.

448. οὐ μὲν θὴν κάμετόν γε. *Ye did not toil then; ironically.* The particle *θὴν* is synonymous with *δή*. Compare Il. Γ. 394. K. 104. A. 365. and elsewhere. Some, however, read *δήν*.

Πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
 Οὐκ ἂν με τρέψειαν, ὅσοι θεοὶ εἰς' ἐν 'Ολύμπῳ.
 Σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 Πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 Ὡδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν.
 Οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῷ, 455
 Ἄψ ἔς 'Ολυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.
 Ὡς ἔφαθ'· αἱ δ' ἐπέμνξαν Ἀθηναίη τε καὶ Ἥρη·
 Πλησίαι αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 Ἥτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἴπε,
 Σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἦρει· 460
 Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;
 Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι σθένος οὐκ ἐπιεικτόν·
 Ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 Οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
 Ἀλλ' ἦτοι πολέμον μὲν ἀφεξόμεθ', εἰ σὺν κελεύεις·
 Βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥτις ὀνήσει,
 Ὡς μὴ πάντες ὄλωνται, ὀδυσσαμένοιο τεοῖο.
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Ἡοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 Ὅψεαι, αἶκ' ἐθέλῃσθα, βοῶπις πότνια Ἥρη,
 Ὀλλύντ' Ἀργείων πουλὴν στρατὸν αἰχμητῶν.
 Οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἐκτωρ,

450. οἷον ἐμόν γε μένος. For ὅτι τοῖον
 κ. τ. λ. Certainly all the gods, &c. since—
 The relative is frequently thus used in re-
 ference to a noun following, in order to
 explain the remainder of the proposition.
 Compare Il. Σ. 95. 262. X. 347. *et passim*.
 See Matt. Gr. Gr. §. 480. Obs. 3.

454. The particle γάρ, in this line, is el-
 liptical: *But you acted wisely*; for &c. In
 the following line the participle is in the
 masculine, in reference to *Juno and Minerva*.
 Similar instances of non-agreement between
 the adjective and substantive will be found
 in Matt. Gr. Gr. §. 436. 1. Valckenær on
 Eur. Hippol. 386. It happens more fre-
 quently with the dual of participles.

457. Ὡς ἔφαθ'· αἱ δ' ἐπέμνξαν κ. τ. λ.
 Repeated from Il. Δ. 20. and v. 32. *supra*.

470. ἡοῦς. Subaud. ἐξ. *Early in the*
morning. Eustath. ἐκ πρωίας αὐριον. So
 again v. 525. The preposition is expressed
 in Aristoph. Thesm. 2. ἐξ ἑωθिनού, sc. χρό-
 νου.

473. οὐ γὰρ πρὶν πολέμου κ. τ. λ. In
 Il. A. 547. Jupiter made a promise to Juno
 that she should be made acquainted with
 his divine counsels before every other deity;

and accordingly, in this passage, he makes
 a partial disclosure of them, reserving the
 final development of his plans till the fif-
 teenth book. These were no other than the
 fulfilment of the Διὸς βουλὴ, (Il. A. 5.), in
 the utter destruction of Troy, consequent
 upon the death and burial of Hector; which
 would, in all human probability, have pro-
 ceeded regularly to its ultimate end, had it
 not been interrupted by the anger and se-
 cession of Achilles. We here learn then, that
 the hindrance interposed by Achilles, the
 destined instrument for effecting this pur-
 pose, will eventually be overcome; but not
 till he is again roused into action by the
 death of Patroclus, which is the means of
 bringing back the course of operation into
 its proper channel. Heyne, therefore, ob-
 serves truly, that the passage is remarkable
 for its reference to the economy of the poem,
 since Jupiter now more fully avows his design,
 and the poet prepares the way for the action
 of the following books. We must remark,
 however, that the fact is directly at variance
 with the assumption, that Thetis had com-
 pletely succeeded in the object of her prayer
 to Jupiter, and that his complete exposition

Πρὶν ὤρθαι παρὰ ναῦφι ποδώκεα Πηλείωνα,
Ἕματι τῷ, ὅτ’ ἄν οἱ μὲν ἐπὶ πρύμνησι μάχωνται, 475

Στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο πεσόντος·
ᾯΩς γὰρ θέσφατόν ἐστι· σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω
Χωομένης, οὐδ’ εἴ κε τὰ νείατα πείραθ’ ἴκηαι
Γαίης καὶ πόντοιο, ἴν’ Ἰαπετός τε Κρόνος τε
Ἕμενοι, οὐτ’ αὐγῆς ὑπερίονος Ἡελίοιο 480

Τέρποντ’, οὐτ’ ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
Οὐδ’ ἦν ἐνθ’ ἀφίκηαι ἀλωμένη, οὐ σευ ἔγωγε
Σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.

ᾯΩς φάτο· τὸν δ’ οὔτι προσέφη λευκώλενος Ἥρη.
Ἐν δ’ ἔπεσ’ ᾯΩκεανῷ λαμπρὸν φάος Ἡελίοιο, 485

Ἐλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἄρουραν.
Τρωσὶν μὲν ῥ’ ἀέκουσιν ἔδν φάος· αὐτὰρ Ἀχαιοῖς
Ἀσπασίη, τρίλλιστος, ἐπήλυθε νύξ ἐρεβεννή.

Τρώων δ’ αὖτ’ ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
Νόσφι νεῶν ἀγαγὼν, ποταμῷ ἐπὶ δινῆεντι, 490

Ἐν καθαρῷ· ὅθι δὴ νεκύων διεφαίνετο χῶρος.

Ἐξ ἵππων δ’ ἀποβάντες ἐπὶ χθόνα, μῦθον ἄκουον,
Τόν ῥ’ Ἔκτωρ ἀγόρευε, Διὶ φίλος· ἐν δ’ ἄρα χειρὶ
Ἐγχος ἔχ’ ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 495

Τῷ ὅγ’ ἐρείσάμενος, ἔπεα Τρώεσσι μετῆδα·

Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι, ἡδ’ ἐπίκουροι,
Νῦν ἐφάμην, νῆας τ’ ὀλέσας καὶ πάντας Ἀχαιοὺς,

of his designs to that goddess embraces the primary argument of the poem. For, however widely she might have interpreted the answer of Jupiter in Il. A. 523. it is evident from the assurance subsequently given to Juno, and his partial declaration of his designs in this place,—which designs are directly contradictory of the wish of Achilles, expressed in the prayer of Thetis,—that she still remained in total ignorance of the decrees of Fate; and the same ignorance is manifest in her strong expression of vexation and disappointment, when they turn out contrary to her expectation: Il. Σ. 94. See Prelim. Obs. Sect. III. Of the construction, see on Il. A. 97.

477. σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω. See on Il. A. 160.

478. οὐδ’ εἴ κε τὰ νείατα κ. τ. λ. There is nothing in these words that can suggest any cause of alarm in Jupiter; but from the mention of Iapetus and Saturn, he evidently alludes to a renewal of the war with the Titans, at the instigation of Juno. The descent into Tartarus, where the Titans were

confined after their attempt to reinstate Saturn, was supposed to be at the western extremity of the earth. See Hesiod, Theogon. 728. sqq.

480. ὑπερίονος Ἡελίοιο. *Hyperion* was the Father of the Sun, thence called Ὑπεριονίδης, in Od. M. 176. See Hesiod, Theogon. 371. Hence ὑπερίων has been thought to be syncopated for Ὑπεριωνίων, but it seems better to understand it, with Heyne, as a simple epithet. So also Damm explains it; ὁ ὑπὲρ ἡμᾶς ἰὼν ἥλιος. It occurs again in Il. T. 398.

483. κύντερον. *More impudent, more audacious*: properly, *more currish*. It is a comparative, formed from *κύων*, *canis*. The superlative, *κύντατος*, occurs in Eur. Suppl. 817. Compare also Il. K. 503.

488. τρίλλιστος. *Thrice-wished, desirable*; from *τρίς* and *λίσσομαι*.

491. νεκύων διεφαίνετο. That is, ἐφαίνετο διὰ νεκύων, *appeared among the dead*.

498. The particle νῦν must be construed with ἀπονοστήσειν. See on Il. A. 27.

- * Ἀψ' ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν
 Ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
 Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
 Ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
 Δόρπα τ' ἐφοπλισόμεσθ'· αὐτὰρ καλλίτριχας ἵππους
 Λύσαθ' ὑπ' ἐξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἐδωδὴν·
 Ἐκ πόλιος δ' ἄξασθε βόας καὶ ἴφια μῆλα 505
 Καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε,
 Σῆτόν τ' ἐκ μεγάρων· ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 Ὡς κεν παννύχιοι, μέσφ' ἥοις ἠριγενείης,
 Καίωμεν πυρὰ πολλὰ, σέλας δ' εἰς οὐρανὸν ἵκη·
 Μήπως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 Φεύγειν ὀρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης.
 Μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἔκηλοι·
 Ἀλλ' ὥς τις τούτων γε βέλος καὶ οἰκοθὶ πέσση,
 Βλήμενος ἦ ἰῶ, ἦ ἔγχει ὀξυόεντι,
 Νηὸς ἐπιθρώσκων· ἵνα τις στυγέρῃ καὶ ἄλλος 515
 Τρωσὶν ἔφ' ἵπποδάμοισι φέρειν πολὺδακρυν Ἀρηα.
 Κήρυκες δ' ἀνὰ ἄστν Διὶ φίλοι ἀγγελλόντων,
 Παῖδας πρωθήβας, πολιοκροτάφους τε γέροντας
 Λέξασθαι περὶ ἄστν, θεοδμήτων ἐπὶ πύργων.
 Θηλύτεραι δὲ γυναιῖκες ἐνὶ μεγάροισιν ἐκάστη 520
 Πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 Μὴ λόχος εἰσέλθῃσι πόλιν, λαῶν ἀπεόντων.
 Ὡδ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω.
 Μῦθος δ', ὃς μὲν νῦν ὑγιῆς, εἰρημένος ἔστω·
 Τὸν δ', ἥοις, Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 Ἐλπομαι, εὐχόμενος Διὶ τ', ἄλλοισι τε θεοῖσιν,
 Ἐξελάν ἐνθὲνδε κύνας κηρεσσιφορήτους,

502. *πειθώμεθα νυκτί.* See on Il. H. 282.

510. *διὰ νύκτα.* *Through favour of the night*; as in Virg. *Æn.* VIII. 658. *dono noctis.* The Scholiast improperly explains it by *διὰ νυκτός, in the night.* See Hoogeveen on Viger, p. 471. Matt. Gr. Gr. §. 580. 2.

512. *ἀσπουδί.* *Without difficulty.* Most editions have *ἀσπουδεί.* On adverbs of this class, see Blomfield's Gloss. on *Æsch.* Prom. 216.

513. *βέλος καὶ οἰκοθὶ πέσση.* The verb *πέσσειν, coquere,* is here used in the sense of *sanare.* Eustath. *πέσσειν θεραπεύειν.* By a common figure also, *βέλος, a weapon,* is transferred to signify *the wound which it inflicts.* Of the verb *στυγέειν,* see on Il. H. 112.

519. *λέξασθαι.* This verb generally signifies in Homer, *to lie down*; hence, *to dis- pose one's self*; scil. as a sentinel. See on Il. B. 515. So again in Il. I. 67. The epithet *θηλύτεραι,* in the following line, is simply a pleonastic epithet, expressive, perhaps, of the weakness of the sex, as unfit for severer duties. Thus Soph. Trach. 1064. *γυνὴ δὲ, θῆλυς οὖσα, κοῦκ ἀνδρὸς φύσιν.* Eurip. Orest. 1203. *τὸ σῶμα δ' ἐν γυναιξὶ θηλείας πρέπον.*

525. *τὸν δ'.* Scil. *ὑγιῆ ὄντα μῦθον,* from the last line.

527. *κηρεσσιφορήτους.* Provided the next line be genuine, of which there is considerable doubt, this epithet is fully explained by it, to signify, *malis fatis advectos.* This line, however, was omitted by Zenodotus as superfluous, and it is re-

Οὐς Κῆρες φορέουσι μελαινάων ἐπὶ νηῶν
 Ἄλλ' ἦτοι ἐπὶ νυκτὶ φυλάζομεν ἡμέας αὐτούς·
 Πρῶτ' δ' ὑπηῳοι σὺν τεύχεσι θωρηχθέντες 530
 Νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρῃα.
 Εἴσομαι, αἶ κε μ' ὁ Τυδείδης κρατερὸς Διομήδης
 Παρ νηῶν πρὸς τεῖχος ἀπώσεται, ἢ κεν ἐγὼ τὸν
 Χαλκῷ δηώσας, ἔναρα βροτόεντα φέρωμαι.
 Αὔριον ἦν ἀρετὴν διαείσεται, αἶ κ' ἐμὸν ἔγχος 535
 Μείνῃ ἐπερχόμενον· ἄλλ' ἐν πρῶτοισιν οἴῳ
 Κεῖσεται οὐτηθεὶς, πολέες δ' ἀμφ' αὐτὸν ἐταῖροι,
 Ἡελίου ἀνιόντος ἐς αὔριον· αἶ γὰρ ἐγὼν ὧς
 Εἶην ἀθάνατος καὶ ἀγήραος ἡματα πάντα,
 Τιοίμην δ' ὧς τίετ' Ἀθηναίη καὶ Ἀπόλλων, 540
 Ὡς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν.
 Ὡς ἔκτωρ ἀγόρευ' ἐπὶ δὲ Τρῶες κελάδησαν.
 Οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρῶντας,
 Δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 Ἐκ πόλιος δ' ἄξαντο βόας καὶ ἵφια μῆλα 545
 Καρπαλίμως· οἶνον δὲ μελίφρονα οἰνίζοντο,
 Σῖτόν τ' ἐκ μεγάρων· ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
 Κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω.
 Οἱ δὲ, μέγα φρονέοντες, ἐπὶ πτολέμοιο γεφύρας
 Εἶτατο παννύχιοι· πυρὰ δὲ σφισι καίετο πολλὰ. 550
 Ὡς δ' ὅτ' ἐν οὐρανῷ ἄστρο φαεινὴν ἀμφὶ σελήνην

jected by Rhunken; Epist. Crit. I. p. 56. Suidas: κηρεσιφόρητος· ὁ τὸν θάνατον φέρων.

530. ὑπηῳοι. Ionicē for ὑπηῳοι, *matutini*. Of this adverbial use of the adjective masculine, see on Il. A. 414. The same is also a Latin idiom; as in Virg. *Æn.* VIII. 465. *Æneas se matutinus agebat*. The preposition σὺν is separated from the verb ἐγείρομεν by Tmesis.

532. ὁ Τυδείδης. See on Il. A. 11.

535. ἦν ἀρετὴν διαείσεται. *He shall prove his valour*. The use of the middle verb in this passage, is the same as in Il. Z. 466.

538. αἶ γὰρ ἐγὼν ὧς κ. τ. λ. *Utinam ego tam certe consequi possim immortalitatem, quam certe crastino die Achivi male sibi res suas evenire videbunt*. HEYNE.

547. In the edition of Barnes, four verses are here inserted from Plato, *Alcibiad.* II. *in fine*, which are, to all appearance, genuine; and the first of them, at least, from its connection with the sacrificial term *κνίσην*, is fairly assigned to this place. It is but proper to give the passage in full:—

—— ἐπὶ δὲ ξύλα πολλὰ λέγοντο·
 Ἐρδον δ' ἀθανάτοισι τελήσας ἐκατόμ-
 βας·

Κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρα-
 νὸν εἴσω
 Ἡδεῖαν· τῆς δ' οὔτι θεοὶ μάκαρες दाτέοντο,
 Οὐδ' ἔθελον· μάλα γὰρ σφιν ἀπήχθετο
 Ἴλιος ἰρή,
 Καὶ Πρίαμος, καὶ λαὸς ἐμμελίῳ Πριά-
 μοιο.

549. οἱ δὲ, μέγα φρονέοντες, κ. τ. λ. See on Eur. *Phœn.* 41. Pent. Gr. p. 306. and compare Rom. xii. 3. 16.

551. ὧς δ' ὅτ' ἐν οὐρανῷ κ. τ. λ. This comparison is inferior to none in Homer. It is the most beautiful night-piece that can be found in poetry. He presents you with a prospect of the heavens, the seas, and the earth;—the stars shine, the air is serene, the world enlightened, and the moon mounted in glory. POPE. Claudian has briefly imitated this simile in Cons. Hon. VI. 453. *Nox erat, et late stellarum more videbam Barbaricos ardere focos*. We have a close parallel also in Scott's *Minstrel*, III. 29. *Soon a score of fires, I ween, From height and hill and cliff were seen; Each*

Φαίνετ' ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ,
 Ἔκ τ' ἔφανεν πᾶσαι σκοπιαί, καὶ πρόωνες ἄκροι,
 Καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερῤάγη ἄσπετος αἰθήρ,
 Πάντα δέ τ' εἶδεται ἄστρα· γέγηθε δέ τε φρένα ποιμήν· 555
 Τόσσα, μεσηγὺν νεῶν ἡδὲ Ξάνθοιο ῥοάων,
 Τρώων καιόντων πυρὰ φαίνετο Ἰλιόθι πρό.
 Χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο· παρ δὲ ἐκάστῳ
 Εἶατο πεντήκοντα, σέλα πυρὸς αἰθομένοιο.
 Ἴπποι δὲ κρὶ λευκὸν ἔρεπτόμενοι καὶ ὀλύρας, 560
 Ἑσταότες παρ' ὄχεσφιν, εὐθρονον Ἠῶ μίμνον.

*with warlike tidings fraught; Each from
 each the signal caught; Each after each
 they glanced to sight, As stars arise upon
 the night.*

554. ὑπερῤάγη. *Breaks up, clears off.*
 The metaphorical application of this verb

is very natural, and allied to an idiom of
 our own. The use of the aorist in this
 construction has been repeatedly noticed.

558. χίλι' ἄρ' ἐν πεδίῳ κ. τ. λ. See on
 Il. B. 129.

560. κρὶ λευκὸν κ. τ. λ. See on Il. E. 196.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Γ’.

Ἐπιγραφαί.

‘ΑΠΟΠΕΙΡΑ, ΠΡΕΣΒΕΙΑ, ἡ ΛΙΤΑΙ.

Ἄλλως.

Ἐξείη δ’ Ἀχιλλῆος ἀπειθέος ἐστὶν Ἰῶτα.

THE ARGUMENT.

THE EMBASSY TO ACHILLES.

Agamemnon, after the last day's defeat, proposes to the Greeks to quit the siege, and return to their country. Diomed opposes this, and Nestor seconds him, praising his wisdom and resolution. He orders the guard to be strengthened, and a council summoned to deliberate what measures are to be followed in this emergency. Agamemnon pursues this advice, and Nestor further prevails upon him to send ambassadors to Achilles, in order to move him to a reconciliation. Ulysses and Ajax are made choice of, who are accompanied by old Phœnix. They make each of them very moving and pressing speeches, but are rejected with roughness by Achilles, who, notwithstanding, retains Phœnix in his tent. The ambassadors return unsuccessfully to the camp, and the troops betake themselves to sleep.

This book, and the next following, take up the space of one night, which is the twenty-seventh from the beginning of the poem. The scene lies on the sea-shore, the station of the Grecian ships.

‘Ως οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
Θεσπεσίη ἔχε Φῦζα, Φόβου κρυόεντος ἑταίρη·
Πένθει δ’ ἀτλήτω βεβολήατο πάντες ἄριστοι.

2. Φῦζα. *Terror, dismay*; and so a *disposition to flight*. Hence her personification as the companion of Φόβος, which is similar to that of Discord, as the sister of Mars, II. Δ. 440. Damm: *φῦζα est in animo, φόβος in pedibus ipsis*. The former, however, is sometimes used for *flight itself*: as in II. Ζ. 140. O. 62. and elsewhere.

3. βεβολήατο. For βεβόληντο, 3. pl. pluperf. pass. of βολέω, a poetic derivative of βάλλω. Hence also the participle βεβόλημένος, in v. 9.—The Scholia Victoriana, which Clarke continually cites throughout this book, observe: οἱ μὲν ἄλλοι περὶ φνγῆς ἐπιμέλειαν ἐποιῶντο, οἱ δὲ ἄριστοι ἐν πένθει ἦσαν.

- Ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
 Βορέης καὶ Ζέφυρος, τῷ τε Θορήκηθεν ἄητον, 5
 Ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαϊνὸν
 Κορθύεται· πολλὸν δὲ παρὲξ ἄλα φύκος ἔχευαν·
 Ὡς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσι νῆαρχαίων.
 Ἀτρεΐδης δ' ἄχεϊ μεγάλῳ βεβολημένος ἦτορ
 Φοίτα, κηρύκεσσι λιγυφθόγγοισι κελεύων, 10
 Κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
 Μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοισι πονεῖτο.
 Ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
 Ἰστατο δακρυχέων, ὥστε κρήνη μελάνυδρος,
 Ἥ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ· 15
 Ὡς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
 ὦ φίλοι, Ἀργείων ἡγήτορες, ἡδὲ μέδοντες,
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖν·
 Σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι· 20
 Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 Δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 Οὕτω πον Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 Ὅς δὴ πολλῶν πολίων κατέλυσε κάρηνα,
 Ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25
 Ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες,
 Φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 Οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

4. ὥς δ' ἄνεμοι δύο κ. τ. λ. The particular parts of this comparison agree admirably with the design of Homer, to express the distraction of the Greeks; the two winds representing the different opinions of the army, one part of which were inclined to return, the other to stay. POPE: from Eustathius. Compare Virg. *Æn.* II. 416. Heyne observes, on the contrary, that the force of the comparison consists in the agitation of the sea, whereby is represented the mental agitation of the Greeks. Both these ideas, however, may perhaps be included in the simile. Of the winds Boreas and Zephyrus, see on II. B. 145. The addition of vv. 6, 7. is merely ornamental.

11. ἄνδρα ἕκαστον. The council consisted of the chiefs only; as appears from v. 17.

12. μηδὲ βοᾶν. The reason why Agamemnon commands his heralds to summon the leaders in silence, is for fear the enemy should discover their consternation, by reason of their nearness, or perceive what their

designs were in this extremity. POPE: from Eustathius.

17. ὦ φίλοι, κ. τ. λ. This speech of Agamemnon is repeated word for word from II. B. 110. It is a question among the critics, however, whether it was delivered as the real sentiments of the general, or intended, as before, to sound the disposition of the army. It certainly appears to be the more probable conclusion, that precisely the same words were intended to produce precisely the same effect. Dionysius of Halicarnassus argues strongly for this view of the case; *De Arte*; VIII. 13. IX. 4. and such is evidently the purport of the inscription, Ἀπόπειρα, affixed to the book. Diomed and Nestor were necessarily acquainted with the intention of Agamemnon, and their speeches must therefore be considered as proceeding in a tone of feigned reproach, for the purpose of furthering his plans; and of repressing, by a pretended indignation at his proposal, the rising inclination of the Greeks to return.

- Δὴν δ' ἄνεω ἦσαν τετιηότες υἷες Ἀχαιῶν 30
 Ὅψ' ἐ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Ἀτρείδῃ, σοι πρῶτα μαχήσομαι ἀφραδέοντι,
 ἥ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺν δὲ μή τι χολωθῆς.
 Ἀλκὴν μὲν μοι πρῶτος ὀνειδίσας ἐν Δαναοῖσι,
 Φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσας Ἀργείων ἡμὲν νέοι, ἡδὲ γέροντες.
 Σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
 Σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων·
 Ἀλκὴν δ' οὗτοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 Δαιμόνι', οὕτω που μάλα ἔλπει υἷας Ἀχαιῶν 40
 Ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὥς ἀγορεύεις·
 Εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσεται, ὥστε νέεσθαι,
 Ἔρχεο· πάρ τοι ὁδὸς, νῆες δέ τοι ἄγχι θαλάσσης
 Ἔστᾱς, αἶ τοι ἔποντο Μυκῆνηθεν μάλα πολλάι.
 Ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοὶ, 45
 Εἰσόκε περ Τροίην διαπέρσομεν· εἰ δὲ καὶ αὐτοὶ,
 Φευγόντων σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν.
 Νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰσόκε τέκμωρ
 Ἰλίου εὖρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν, 50
 Μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 Τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότη Νέστωρ.
 Τυδεΐδῃ, πέρι μὲν πολέμῳ ἐνὶ καρτερὸς ἐσσί,
 Καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος·
 Οὔτις τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοὶ, 55
 Οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μῦθων.
 Ἥ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης
 Ὀπλότερος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 Ἀλλ' ἄγ', ἐγὼν, ὃς σεῖο γεραίτερος εὐχομαι εἶναι, 60
 Ἐξείπω, καὶ πάντα διῴζομαι· οὐδέ κέ τίς μοι

33. μή τι χολωθῆς. In prohibitions with *μή*, the subjunctive is generally used in the aorist; if the present is used, it is in the imperative. Soph. *Ced. C.* 731. *ὅν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ'* ἔπος κακόν. See Porson on Eurip. *Hec.* 1166. Of the phrase *ἢ θέμις ἐστίν*, see on *Il. B.* 73.

35. φᾶς ἔμεν ἀπτόλεμον κ. τ. λ. This alludes to the rebuke of Agamemnon in *Il. Δ.* 370. See on v. 401.

37. διάνδιχα. Properly, *divisim*; thence, *e binis alterum*. Schol. Victor. *διζρημένως*, τὸ ἕτερον τῶν δυοῖν, οὐχ ἑκάτερον.

46. εἰ δὲ καὶ αὐτοί. Scil. φεύγειν θέλουσι. The aposiopesis was probably supplied by the

gesture of the speaker. But see on *Il. A.* 302.

48. νῶϊ δ', ἐγὼ Σθένελός τε. Caesar declares to the same effect, in *B. G. I.* 40. *Quod si præterea nemo sequatur, tamen se contra Germanos et Ariovistum cum sola decima legione iturum.*

49. σὺν γὰρ θεῷ εἰλήλουθμεν. *Deo volente, annuente.* Compare *Il. E.* 185. *A.* 791. *O.* 403. *Od. O.* 530. *Σ.* 352. So 2 *Kings* xviii. 25. *LXX.* Καὶ νῦν μὴ ἀνευ Κυρίου ἀνέβημεν ἐπὶ τὸν τόπον τοῦτον τοῦ διαφθεῖραι αὐτόν. Of *εἰλήλουθμεν*, see on *Il. A.* 104.

59. Ἀργείων βασιλῆας. There is an ellipsis of the preposition *πρός*.

Μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 Ἀφρήτωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκείνος,
 Ὃς πολέμου ἔραται ἐπιδημίου, ὀκροῦνεντος.
 Ἀλλ' ἦτοι νῦν μὲν πειθόμεθα νυκτὶ μελαίνῃ, 65
 Δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 Λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 Κούροισι μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 Δαῖνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὔτοι ἀεικές. 70
 Πλεῖαί τοι οἶνον κλισίαι, τὸν νῆες Ἀχαιῶν
 Ἡμάτιαι Θορήκηθεν ἐπ' εὐρέα πόντον ἄγουσι.
 Πᾶσά τοι ἔσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.
 Πολλῶν δ' ἀγρομένων, τῷ πείσεις, ὅς κεν ἀρίστην
 Βουλὴν βουλευσῇ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
 Ἑσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν
 Καίουσι πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
 Νῦξ δ' ἦδ' ἡὲ διαρραΐσει στρατὸν, ἡὲ σαώσει.
 ὦς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν, ἦδ' ἐπίθοντο.

63. ἀφρήτωρ, ἀθέμιστος, ἀνέστιος. It will be proper to give a particular explanation of each of these words:—ἀφρήτωρ, says Eustathius, signifies one that is a *vagabond*, or *foreigner*. The Athenians kept a register, in which all that were born were enrolled, whence it easily appeared who were citizens, or not: ἀφρήτωρ, therefore, signifies one who is deprived of the privilege of a citizen:—ἀθέμιστος, is one who has forfeited all right to be protected by the laws of his country:—ἀνέστιος, one that has no habitation; or, rather, one that was not permitted to partake of any family sacrifice. For Ἑστία is a family goddess; and Jupiter sometimes is called Ζεὺς ἐστιοῦχος. There is a sort of gradation in these words: ἀθέμιστος signifies a man that has lost the privileges of his country; ἀφρήτωρ, those of his own tribe; and ἀνέστιος, those of his own family. POPE. See on Il. B. 362. It is generally supposed, though Nestor introduces this observation in general terms, that it was indirectly aimed at Agamemnon, in order to induce him to seek a reconciliation with Achilles. See Dionys. Halicarn. *de Arte*: §. 8. Cicero has copied it in Philipp. XIII. *Nam nec privatos focos, nec publicas leges videtur, nec Libertatis jura cara habere, quem discordiæ, quem cædes civium, quem bellum civile delectat.* Horace most probably intended to express these three epithets in Sat. II. 5. 15. *sine gente, cruentus Sanguine fraterno, fugitivus.*

67. παρὰ τάφρον. Schol. Victor.: ἔσω τῆς τάφρου; that is, *between the wall and the foss*. See v. 87. The verb λεξάσθων is not in the dual, but the plural syncopated for λεξάσθωσαν. See on Il. A. 567. Θ. 519.

69. ἄρχε. *Lead the way.* Compare v. 89. So *infra* v. 653. Il. A. 495. I. 420. 447. A. 472. and elsewhere.

70. δαῖνυ δαῖτα γέρουσιν. Plutarch, *de Audiend. Poetis*, takes notice of this piece of decorum in Nestor, who, when he intended to move for a mediation with Achilles, chose not to do it in public, but proposed a private meeting of the chiefs for that end. POPE. See also Sympos. VII. 9. Dionys. Halicarn. *ubi supra*. Of the formula ἔοικέ τοι, οὔτοι ἀεικές, see on Il. A. 416.

72. ἡμάτιαι. Eustath. ἦγονν καθ' ἐκάστην ἡμέραν. See on Il. A. 414.

73. ὑποδεξίῃ. *The means of providing for the entertainment of a guest.* Schol. ἡ πρὸς ὑποδοχὴν δαψίλεια. Of the expression βουλὴν βουλευέιν, in v. 75. see on Soph. Ant. 551. Pent. Gr. p. 247.

76. ἐσθλῆς καὶ πυκινῆς. Scil. βουλῆς, from the preceding line. There is also an ellipsis of the verb *κάνει*, or *βιάει*, each of which are supplied by Homer in Il. K. 118. 172. respectively. The verb is omitted, in the same expression, *infra* v. 197. 608. Il. K. 43. A. 605. Σ. 406. See also on v. 337. *infra*.

77. τίς ἂν τάδε γηθήσειε; See on Il. Θ. 377.

- Ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο, 80
 Ἀμφὶ τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
 Ἥδ’ ἀμφ’ Ἀσκάλαφον καὶ Ἰάλμενον, υἱας Ἀρηος,
 Ἀμφὶ τε Μηριόνην, Ἀφαρῆά τε, Δηῖπυρόν τε,
 Ἥδ’ ἀμφὶ Κρείοντος υἱόν, Λυκομήδεα δῖον.
 “Ἐπ’ ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστω 85
 Κοῦροι ἅμα στείχον, δολίχ’ ἔγχεα χερσὶν ἔχοντες,
 Καδὲ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες.
 “Ἐνθα δὲ πῦρ κείαντο, τίθεντο δὲ δόρυπα ἕκαστος.
 Ἀτρείδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
 Ἐς κλισίην, παρὰ δὲ σφί τίθει μενοεικέα δαῖτα 90
 Οἷ δ’ ἐπ’ ὀνείαθ’ ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή.
 “Ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν 95
 Ἀτρείδῃ, κύδιστε, ἄναξ ἀνδρῶν, Ἀγαμέμνων,
 Ἐν σοὶ μὲν λήξω, σέο δ’ ἄρξομαι· οὐνεκα πολλῶν
 Λαῶν ἐσσι ἄναξ, καὶ τοι Ζεὺς ἐγγυάλιξε
 Σκῆπτρόν τ’, ἥδ’ ἐθέμιστας, ἵνα σφίσι βουλευῆσθα.
 Τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος, ἥδ’ ἐπακοῦσαι, 100
 Κρηῆναι δὲ καὶ ἄλλω, ὅταν τινὰ θυμὸς ἀνώγῃ
 Εἰπεῖν εἰς ἀγαθόν· σέο δ’ ἔξεται, ὅττι κεν ἄρχῃ.
 Αὐτὰρ ἐγὼν ἔρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.

93. ὑφαίνειν μῆτιν. See on Il. H. 324.

97. ἐν σοὶ μὲν λήξω, κ. τ. λ. These words are expressive of high respect and veneration, the reason of which is immediately assigned. Heyne, however, points at ἄρξομαι, and joins the following clause with τῷ σε χρὴ κ. τ. λ. in v. 100. But the common punctuation is certainly the best; and it seems perfectly natural that Nestor, in applying to Agamemnon an expression of respect, which is more frequently addressed to the gods, should state his reason for so doing. Theogn. v. 1. ὦ ἄνα, Δη- τοῦς υἱέ, Διὸς τέκος, οὐποτε σεῖο Λήσομαι ἀρχόμενος, οὐδ’ ἀποπαύομενος· ἄλλ’ αἰεὶ πρῶτόν τε καὶ ὕστατον, ἐν τε μέσοισιν Ἀείσω. Hom. Hym. XIX. 4. πρῶτόν τε καὶ ὕστατον αἰὲν αἰεῖδι, scil. Ἀπολλῶνα. Theocr. Idyl. XVII. 1. where a like reason is also assigned: Ἐκ Διὸς ἀρχώμεσθα, καὶ ἐς Διὰ λήγετε, Μοῦσαι, Ἀθανάτων τὸν ἄριστον ἐπὴν ᾄδωμεν αἰδοῦαι· Ἀνδρῶν δ’ αὖ Πτολεμῖος ἐνὶ πράτοισι λεγέσθω, Καὶ πύματος, καὶ μέσσοι· ὁ γὰρ προφερέστατος ἀνδρῶν. Compare Arat. Phæn. 14. Hesiod, Fragm. ap. Eustath. on Il. Σ. 570.

Ἀρχόμενοι δὲ Λίνον καὶ Λήγοντες καλέ- ουσι. Virgil has followed Homer in Eclog. VIII. 21. *A te principium, tibi desinet.* And perhaps Horace, in Epist. I. i. 1. *Prima dicte mihi, summa dicende Camæna.* Hence, also, Milton, P. L. V. 165. *Him first, him last, him midst, and without end.*

99. σκῆπτρόν τ’, ἥδ’ ἐθέμιστας, κ. τ. λ. See on Il. A. 238. B. 204. 206.

100. τῷ σε χρὴ κ. τ. λ. Compare Soph. Antig. 719. and to the parallels cited in the note, Pent. Gr. p. 258. add Demosth. Olynth. III. 1. *προσῆκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλευεῖν.*— πέρι. For *περισσῶς, especially.*

102. σέο δ’ ἔξεται. *Penes te erit.* Compare Od. Z. 197. A. 345. Hom. Hym. XXVIII. 6. The expression is equivalent to *ἐν σοὶ εἶναι* (see note on Soph. Œd. T. 314. Pent. Gr. p. 28.), and is easily deducible from the sense which *ἐχέσθαι* usually bears with a genitive. See Hoogeveen on Viger, p. 201. Matt. Gr. Gr. §. 365. 6. The verb *ἄρχειν* is here used in the sense of *νικᾶν, κρατεῖν, to excel, to be preferable.*

Οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
 Οἶον ἐγὼ νοέω, ἡμὲν πάλαι, ἥδ' ἔτι καὶ νῦν,
 Ἐξέτι τοῦ, ὅτε Διογενεὺς Βρισηίδα κούρην
 Χωομένου Ἀχιλῆος ἔβης κλισίηθεν ἀπούρας·
 Οὐ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἔγωγε
 Πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ
 Εἴξας, ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν,
 Ἡτίμησας· ἑλὼν γὰρ ἔχεις γέρας· ἀλλ' ἔτι καὶ νῦν
 Φραζώμεσθ', ὥς κέν μιν ἀρεσσάμενοι πεπίθοιμεν
 Δώροισί τ' ἀγανοῖσιν, ἔπεσσί τε μελιχίοισι.

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Ὡ γέρον, οὐ τι ψῆδος ἐμὰς ἄτας κατέλεξας·
 Ἀασάμην, οὐδ' αὐτὸς ἀναίνομαί· ἀντί νυ πολλῶν
 Λαῶν ἔστιν ἀνὴρ, ὃν τε Ζεὺς κῆρι φιλήσῃ,
 Ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
 Ἀλλ' ἐπεὶ ἀασάμην, φρεσὶ λευγαλέησι πιθήσας,
 Ἀψ ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἅποινα.
 Ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω·
 Ἐπ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 Αἴθωνας δὲ λέβητας ἑξέκοσι, δώδεκα δ' ἵππους
 Πηγούς, ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.

109. πόλλ' ἀπεμυθεόμην. Namely, in Il. A. 254. 275.

112. ἀρεσσάμενοι. This verb is used by Homer both in the active and middle voice, in the sense of *to appease, to pacify*. Compare *infra* v. 120. T. 179. *et passim*. The pronoun *μιν* should follow *πεπίθοιμεν*.

116. ἀντί νυ πολλῶν κ. τ. λ. *Is equivalent to, is worth*. Eustath. εἰς ἀνὴρ θεοφιλὴς πολλῶν ἀντάξιός ἄλλων. See on Il. Θ. 233. There is a similar sentiment in Josh. xxiii. 10. LXX. Εἰς ὑμῶν ἐδίωξε χιλίους, ὅτι Κύριος ὁ Θεὸς ἡμῶν οὗτος ἐξεπολέμει ὑμῖν. Compare Psalm xviii. 16. Of the noun *ἄτη*, in v. 115. from which the verb *ἀασάμην* is formed, see on Il. A. 412. and of the particle *νυ*, on Il. A. 27. Before *ψῆδος*, we must supply *κατά*.

119. λευγαλέησι. *Pernicious, destructive*. Schol. Villosis. οἷον εἰ λοιγαλέησι, ἀπὸ τοῦ λοιγός· λέγει δὲ, τῇ ὀργῇ πεισθείς.

122. ἔπτ' ἀπύρους τρίποδας, κ. τ. λ. Ovid alludes to these presents, which Agamemnon designed for Achilles, in *Epist. Heroid. III. 30. Auxerunt blandæ grandia dona preces: Viginti fulvos operoso ex ære lebetas; Et tripodas septem, pondere et arte pares: Addita sunt illis auri bis quinque talenta; Bis sex, adsuæti vincere semper equi; Quodque supervacuum, forma præ-*

stante puellæ Lesbides, eversâ corpora capta domo. It appears from Athenæus, II. 2. p. 37. that the ancient vases, called *Tripods*, were of two descriptions; the one of brass, more generally called *λέβητες*, as in the following line, and used for boiling water; the other ornamental, and not intended to be exposed to the fire, in which they mixed their wine. Hence the epithet *ἄπυρος*. See Meziriac on the passage of Ovid, cited above: T. I. p. 254. and also the note on Il. Σ. 373. The weight and value of the talents of gold here mentioned is altogether undetermined. This metal seems, however, to have been extremely scarce in Greece, being supplied in very small quantities from Libya and Macedonia, where it was collected as the rains washed it down from the mountains: Thucyd. IV. 105. See, however, Sam. Petit's *Miscel. Obs.* I. 4.

124. πηγούς. *Compact, strong*. Schol. εὐτραφεῖς, εὐπαγεῖς, ἀφ' οὗ γενναίους. Hence the adjective *πηγεσίμαλλος*, in Il. Γ. 197. This undoubtedly seems to be the true meaning of the word. Some, however, render it *μέλανας, black*. Hesych. πηγόν· οἱ μὲν λευκόν, οἱ δὲ μέλαν. Hence Blomfield on Callim. H. Dian. 90. suggests a middle interpretation, and renders it *pieballed*.

Οὐ κεν ἀλήϊος εἴη ἀνὴρ, ὃς τόσσα γένοιτο, 125
 Οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 Ὅσσα μοι ἠνείκαντο ἀέθλια μῶνυχες ἵπποι.
 Δώσω δ’ ἐπὶ γυναικας ἀμύμονα ἔργ’ εἰδυίας,
 Λεσβίδας, ἅς, ὅτε Λέσβον ἐν κτιμένην ἔλεν αὐτὸς,
 Ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν. 130
 Τὰς μὲν οἱ δώσω, μετὰ δ’ ἔσσεται, ἣν τότ’ ἀπηύρων
 Κούρην Βρισηὸς· καὶ ἐπὶ μέγαν ὕρκον ὁμοῦμαι,
 Μήποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
 ἥ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.
 Ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὔτε 135
 Ἄστυ μέγα Πριάμοιο θεοὶ δώσωσ’ ἀλαπάξαι,
 Νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηυσάσθω,
 Εἰσελθὼν, ὅτε κεν δατεώμεθα ληϊδ’ Ἀχαιοί.
 Τρωϊάδας δὲ γυναικας εἴκοσιν αὐτὸς ἐλέσθω,
 Αἷ κε μετ’ Ἀργεῖν Ἑλένην κάλλισται ἔωσιν. 140
 Εἰ δέ κεν Ἄργος ἰκοίμεθ’ Ἀχαιῶν, οὔθαρ ἀρούρης,
 Γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 Ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 Τρεῖς δέ μοι εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτω,
 Χρυσόθεμις, καὶ Λαοδίκη, καὶ Ἰφιάνασσα· 145
 Τάων, ἣν κ’ ἐθέλῃσι, φίλῃν ἀνάεδνον ἀγέσθω
 Πρὸς οἶκον Πηλῆος· ἐγὼ δ’ ἐπὶ μέλῃα δώσω
 Πολλὰ μάλ’, ὅσσ’ οὐπω τις ἐῖ ἐπέδωκε θυγατρί.
 Ἐπτα δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλην, Ἐνόπην τε, καὶ Ἰρὴν ποιήεσαν, 150
 Φηράς τε Ζαθέας, ἠδ’ Ἀνθειαν βαθύλειμον,

125. ἀλήϊος. *Poor*. Schol. ὁ ἀνευ λείας.
 129. Λέσβον ἔλεν αὐτός. See on v. 328.
infra.

132. κούρην B. See on Il. B. 38.

134. ἢ θέμις κ. τ. λ. See on Il. B. 73.

137. The adverb ἄλις is to be taken absolutely, as in Il. B. 90. Γ. 384. The genitive is dependent upon the verb νηυσάσθω. See Matt. Gr. Gr. §. 330. b. Eust. νηυσάσθω· ἦτοι σωρευσάτω.

141. οὔθαρ ἀρούρης. So Callim. H. Del. 48. νήσοιο μαστόν. Archestratus *ap. Athen.* III. p. 111. Ἐν Λέσβον κλεινῆς Ἐφέσῳ περικύμονι μαστῷ. Hence Virg. *Æn.* I. 531. *ubere glebæ*.

143. τηλύγετος. See on Il. Γ. 175.

145. The names of the three daughters of Agamemnon are differently given by Homer and the Tragic writers. In Eurip. *Orest.* 23. they are named *Chrysothemis*, *Iphigenia*, and *Electra*. Eustathius supposes that Laodice and Iphianassa respec-

tively corresponded with Electra and Iphigenia. It is clear, however, from this passage, that the sacrifice of the latter at Aulis is a fable of later date than the age of Homer. In the *Carmina Cypria* there was mention of two sojourns of the Greeks at Aulis; and it was during the second that the immolation of Iphigenia was performed.

146. ἀνάεδνον. In the heroic ages, instead of the custom, which afterwards generally prevailed, of the bride bringing a dowry to her husband, she received a portion from the bridegroom. These presents were called ἔδνα, or μέλῃα. See Aristot. *Polit.* II. 8. and compare Il. II. 178. 190. *Od.* A. 277. B. 53. The same custom prevailed also in the patriarchal ages. See *Genes.* xxiv. 22. xxxiv. 12. I Sam. xviii. 25.

151. βαθύλειμον. *Fertile*. See Lex. Pent. Gr. v. βαθύχθων. These seven cities were situated on the sea-coast, on the borders of Pylos, in Messenia. See on Il. E. 543.

Καλὴν τ' Αἴπειαν, καὶ Πήδασον ἀμπελόεσσαν.
 Πᾶσαι δ' ἐγγὺς ἀλὸς νέαται Πύλον ἡμαθόεντος·
 Ἐν δ' ἄνδρες ναίουσι πολὺρρήνες, πολυβοῦται,
 Οἳ κέ ἐ δωτίνησι, θεὸν ὥς, τιμήσουσι, 155
 Καὶ οἱ ὑπὸ σκίπτρῳ λιπαρὰς τελέουσι θέμιστας.
 Ταῦτά κε οἱ τελέσαιμι μεταλήξαντι χόλοιο.
 Δμηθήτω· (Αἶδης τοι ἀμείλιχος, ἡδ' ἀδάμαστος·
 Τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων)
 Καί μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι, 160
 Ἥδ' ὅσσον γενεῇ προγενέστερος εὖχομαι εἶναι.
 Τὸν δ' ἡμίβετ' ἔπειτα Γερήνιος ἱππότη Νέστωρ·
 Ἀτρείδῃ κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
 Δῶρα μὲν οὐκ ἔτ' ὀνοστὰ διδοῖς Ἀχιλῆϊ ἄνακτι.
 Ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165
 Ἐλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος.
 Εἰ δ' ἄγε, τοὺς ἂν ἐγὼ ἐπιόψομαι, οἳ δὲ πιθέσθων.
 Φοῖνιξ μὲν πρότιστα, Διὶ φίλος, ἡγήσασθω·
 Αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
 Κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων. 170
 Φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαι τε κέλεσθε,
 Ὅφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἳ κ' ἐλέησῃ.
 Ὡς φάτο· τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπεν.
 Αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
 Κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο· 175
 Νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.

154. πολὺρρήνες, πολυβοῦται. See on II. B. 106. H. 467.

155. δωτίνησι. *Voluntary gifts*; as opposed to θέμιστας, in the following line, which must be understood to signify *tribute*.

158. Αἶδης τοι ἀμείλιχος, κ. τ. λ. In explanation of this passage, Eustathius adduces this fragment from the *Niobe* of Æschylus: Μόνος θεῶν γὰρ θάνατος οὐ δῶρων ἐρᾷ· Οὐδ' ἂν τι θύων οὐδ' ἐπισπένδων λάβοις· Οὐδ' ἐστὶ βωμὸς, οὐδὲ παλαινίζεται. See Brunck on Aristoph. Ran. 1391. Hence Horat. Od. II. 14. 6. *illachrymabilem Plutona*. Virg. Georg. IV. 469. *Manesque adiit, regemque tremendum, Nes- ciaque humanis precibus mansuescere corda*.

164. οὐκ ἔτ' ὀνοστὰ. Schol. οὐ μεμπτά. In Homer, οὐκ ἔτι frequently occurs, instead of simply οὐκ.—διδοῖς. *You offer*. And so v. 261.

167. πιθέσθων. This may either be plural, contracted from *πιθέσθωσαν*, as λεξάσθων, in v. 67. *supra*; or it may be the dual in reference to Ajax and Ulysses, since Phœnix did not constitute one of the embassy, but was merely requested to

conduct them to Achilles. It is probable that Phœnix, who had retired with his pupil Achilles, had come into the camp to know the event of the day; and Nestor accordingly took advantage of his presence to gain the ambassadors an access to his friend, and use his own influence to procure them a favourable reception. Compare v. 182.

171. εὐφημῆσαι. Previous to offering up their prayers, after the people had purified themselves, a crier proclaimed silence. This was done by the word *εὐφημεῖν*, which is precisely synonymous with the Latin form, *favere linguis*; Hor. Od. III. 1. 2. The word implies, in the first place, the abstaining from any irreligious or ill-omened expression; and then silently joining in prayer. These prayers, if there was no sacrifice, were at least followed by a libation of wine, v. 177. and frequently by an offering of incense.

173. ἑαδότα. Part. perf. from *ἀνδάνω*, perf. *ἑάδα*, from *ἥδω*. See Prelim. Obs. Sect. IV.

176. νώμησαν δ' ἄρα πᾶσιν, κ. τ. λ. See on II. A. 471.

Αὐτὰρ ἐπεὶ σπεῖσάν τε, πῖον θ' ὅσον ἤθελε θυμὸς,
 Ὁρμῶντ' ἐκ κλισίης Ἀγαμέμνωνος Ἀτρεΐδαο.
 Τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότης Νέστωρ,
 Δενδύλλων ἐς ἕκαστον, Ὀδυσσῆϊ δὲ μάλιστα, 180
 Πειρᾶν, ὥς πεπύθοιεν ἀμύμονα Πηλεΐωνα.

Τῷ δὲ βάτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
 Πολλὰ μάλ' εὐχομένω γαιήοχῳ Ἐννοσιγαίῳ,
 Ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην· 185
 Τὸν δ' εὗρον φρένα τερπόμενον φόρμιγγι λιγείῃ,
 Καλῇ, δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,
 Τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσας·
 Τῇ ὅγε θυμὸν ἔτερπεν, αἶδε δ' ἄρα κλέα ἀνδρῶν.

* 180. *δενδύλλων*. *Oculus convertens*. In Aristoph. Thesm. 846. the word ἄλλος occurs, where it signifies *strabus*; whence the grammarians understood *δενδύλλειν* to imply, *contortis oculis adspicere*. The simple meaning is quite sufficient for the sense, from *δινεῖν*, and ἄλλος, *oculus*.

182. *τῷ δὲ βάτην*. *Scil.* Ajax and Ulysses: and so throughout.

183. *γαιήοχῳ Ἐννοσιγαίῳ*. Some have thought that these two epithets of Neptune, for such is in fact the latter as well as the former, are synonymous. Now *γαιήοχος* implies, properly, *a possessor of the earth*; and in this sense the verb *γῆρουχέιν* occurs in Herod. VII. 91. Hence it will mean *girding or encircling the earth*; and, in an allied sense, *πολιοῦχος* is applied to *Minnerva*, as the tutelary deity of Athens. On the other hand, *ἐννοσίγαιος*, and its equivalent *ἐννοσίγαιος*, denotes *one who shakes the earth*; and it was an opinion that Neptune, with his trident, was the producer of earthquakes.

187. *ἀργύρεον ζυγόν*. This is the reading of one MS. and so it is cited by Plutarch *de Musicis*, in *fin.* The common reading is *ζύγος*. Stephens, in *Theas. Gr. Ling.* doubts if the word occurs in the neuter; but Heyne observes, that both forms were anciently in use. The *ζυγόν* was the neck of the lyre, which the player held in his left hand. The lyre was the most celebrated musical instrument among the Greeks, and it was the custom of kings and heroes in early times to play thereon. See II. Γ. 54. Ælian V. H. III. 32. Virg. *Æn.* I. 744.

188. *πόλιν Ἡετίωνος*. *Thebe*. See on II. B. 691.

189. *κλέα ἀνδρῶν*. There is a very ingenious conjecture respecting the import of these words, in the *Museum Criticum*, T. II. pp. 243. sqq. The substantive *κλέος* is

found nowhere in the plural, in Homer at least, except in this place, *infra* v. 520. and again in Od. Θ. 73. and it is a word to which, like *fame* in English, the plural number is scarcely applicable. It is not improbable that there were then in existence a set of short poems, each of which was appropriately entitled, from the name of the hero whom it celebrated, *κλέος Τυδέος*, *κλέος Βελλεροφόντου*, or as the case might be; as we had formerly the *Lay of Lanval*, the *Lay of Tristram*, and the like. When spoken of collectively, therefore, these poems would properly be called, in the plural number, *κλέα*. If this supposition be correct, the speech of Phoenix, in which he endeavours to appease the anger of Achilles, will appear far more pertinent, than if we understand the expression in the general sense of Virgil's *Heroum laudes*; Eclog. IV. 26. After alluding, in v. 520. to the *κλέα ἀνδρῶν*, with which Achilles had been amusing himself, he relates a short narrative, of which Meleager is the subject, and which was probably one of this description of poems, and might be distinguished as *κλέος Μελεάγρου*, or the *Lay of Meleager*. The relation which the narrative bears to the employment in which they found him engaged, would thus produce an excellent *argumentum ad hominem*, and a strong excitement to imitate the examples of the heroes whose praises were celebrated. In confirmation of this conjecture, the student will readily perceive, that the metre assumes a peculiar character in the narrative alluded to, and a pleasing cadence throughout, which is strikingly distinct from the dramatic rhythm of the speeches. In a sense precisely similar, although the critic does not seem to have been aware of it, the plural *κλέα* occurs in Hesiod, Theog. 100. Apol. Rhod. I. 1.

- Πάτροκλος δέ οί οἶος ἐναντίος ἦστο σιωπῇ, 190
 Δέγμενος Αἰακίδην, ὅποτε λήξειεν αἰείδων.
 Τῷ δὲ βάτην προτέρω, ἡγείτο δὲ διος Ὀδυσσεύς.
 Στὰν δὲ πρόσθ' αὐτοῖο ταφὼν δ' ἀνόρουσεν Ἀχιλλεύς,
 Αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος, ἔνθα θάασεν.
 Ὡς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195
 Τῷ καὶ δεικνύμενος προσέφη πόδας ὠκύς Ἀχιλλεύς·
 Χαίρετον· ἢ φίλοι ἄνδρες ἰκάνετον· ἢ τι μάλα χρεώ·
 Οἳ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστων.
 Ὡς ἄρα φωνήσας προτέρω ἄγε διος Ἀχιλλεύς,
 Εἶσεν δ' ἐν κλισμοῖσι, τάπησί τε πορφυρέοισιν· 200
 Αἶψα δὲ Πάτροκλον προσεφώνεεν, ἐγγυὲς ἔοντα·
 Μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα,
 Ζωρότερον δὲ κέραιε, δέπας δ' ἐντυνον ἐκάστω·
 Οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.
 Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπιθεθ' ἑταίρῳ. 205
 Αὐτὰρ ὅγε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
 Ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίονος αἰγὸς,
 Ἐν δὲ σὺδος σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.
 Τῷ δ' ἔχεν Αὐτομέδων, τάμνε δ' ἄρα διος Ἀχιλλεύς·
 Καὶ τὰ μὲν εὖ μίστυλλε, καὶ ἄμφ' ὀβελοῖσιν ἔπειρε. 210
 Πῦρ δὲ Μενoitιάδης δαῖε μέγα, ἰσόθεος φώς.
 Αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη, καὶ φλόξ ἐμαράνθη,
 Ἀνθρακὴν στορέσας, ὀβελοὺς ἐφύπερθε τάνυσσε·
 Πάσσε δ' ἄλδος θείοιο, κρατευντῶν ἐπαείρας.

192. προτέρω. *Forward*. Schol. προ-
 σωτέρω, ἐνδοτέρω. So in v. 199.

196. δεικνύμενος. Eustath. ἀντὶ τοῦ
 δεξιούμενος. This is the primary accepta-
 tion of the word. See Damm *in voce*.

197. ἢ τι μάλα χρεώ. Scil. ἐφ' ὑμᾶς
 ἰκάνει. See on v. 76.

203. ζωρότερον. The word ζῶρος has
 been variously interpreted. Aristotle, *Poet.*
 c. 25. understands it to mean θάπτον,
quickly. According to others, it signifies
warm, from ζέω, *serveo*. But the true
 meaning is *pure*. Herod. VI. 84. Κλεο-
 μένεα δὲ λέγουσι, ἡκόντων τῶν Σκυθίων,
 μαθεῖν τὴν ἀκρητοποσίην παρ' αὐτῶν· ἐκ
 δὲ τόσον, ὥς αὐτοὶ λέγουσι, ἐπεὰν ζωρό-
 τερον βοῖδωνται πίνειν, ἐπισκύθισον λέ-
 γουσι. See also Athen. X. 6. Plutarch.
 Sympos. V. 4.

206. αὐτὰρ ὅγε κρεῖον κ. τ. λ. The
 description which is here given, though
 not very reconcileable with modern ideas,
 cannot but interest the classical student,
 as a faithful picture of the manners of the
 heroic ages. Their meals, though plain,
 seem to have been plentiful; and the host

himself took the chief part in preparing
 the entertainment, and generally killed and
 dressed the animal himself. Compare Il.
 H. 314. *et passim*. The same primitive
 customs prevailed also among the early
 patriarchs. In Gen. xviii. 4. Abraham
 prepares the meat, while his wife makes
 the bread; and he himself serves it to his
 guests. A doubt existed among the an-
 cients, whether κρεῖον signified the *flesh*
itself, or the *kettle*, in which it was boiled.
 The sense of the passage is at variance
 with the former interpretation; and the
 latter is contradicted by the custom, which
 uniformly prevailed in those times, of roast-
 ing their meat. See on Il. A. 466. Hence
 Ernesti concludes, that the word κρεῖον was
 a *dresser*, τράπεζα μαγειρικὴ, upon which
 the carcase was placed, in order to be di-
 vided into joints. The words ἐν πυρὸς
 αὐγῇ signify, *in the light of the fire*, which
 served the purposes of a lantern. The Schol.
 Lips. compares the similar expression, ἐν
 ἡλίῳ αὐγῇ. See Il. Θ. 480.

211. δαῖε. See on Il. E. 4.

214. θείοιο. Schol. Vict. ἢ ὅτι τὰς φι-

- Αὐτὰρ ἐπεὶ ῥ’ ὤπτησε, καὶ εἰν ἑλεοῖσιν ἔχευε, 215
 Πάτροκλος μὲν σίτον ἑλὼν ἐπένειμε τραπέζῃ,
 Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νέμειν Ἀχιλλεύς.
 Αὐτὸς δ’ ἀντίον ἴζεν Ὀδυσσῆος θείοιο,
 Τοίχου τοῦ ἐτέροιο· θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον, ὃν ἐταῖρον· ὃ δ’ ἐν πυρὶ βάλλε θυηλάς· 220
 Οἱ δ’ ἐπ’ ὀνείαθ’ ἐτοῖμα προκείμενα χεῖρας ἱάλλον.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Νεῦσ’ Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,
 Πλησάμενος δ’ οἴνοιο δέπας, δειδέκετ’ Ἀχιλλῆα·
 Χαῖρ’, Ἀχιλεῦ· δαιτὸς μὲν εἴσης οὐκ ἐπιδενεῖς, 225
 Ἥμιν ἐνὶ κλισίῃ Ἀγαμέμνωνος Ἀτρεΐδαο,
 Ἥδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 Δαίνυσθ’· ἀλλ’ οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν·
 Ἀλλὰ λῖν μέγα πῆμα, Διοτρεφὲς, εἰσορόωντες,
 Δείδιμεν· ἐν δοιῇ δὲ, σαωσέμεν, ἢ ἀπολέσθαι 230
 Νῆας ἑυσσέλμους, εἰ μὴ σύγε δύσαι ἀλκήν.

λίας συνάγει, ἡ διὰ τὸ ἄσηπτα τηρεῖν τὰ πασόμενα. Of the construction, see on Il. E. 268. The word *κρατεῦνται* is usually interpreted *verum fulcra*. They were probably a sort of prop, similar to what is called a *trivet*, on which the ὀβελοὶ rested. Schol. *κρατεῦντάων τῶν βασέων, ἐφ’ ὧν οἱ ὀβελίσκοι τίθενται, ὀπτωμένων τῶν κρεῶν*.

215. *ἐλεοῖσιν*. *Mensis coquiniarii*; plural for singular. The *ἐλεός* was a table upon which the meat was placed, after it was drawn from the spit, before it was placed upon the table, upon which they supped. Upon this latter his respective portion was placed to each guest, with a piece of bread in a small *canistrum*, or basket.

218. *ἴζεν*. The ancient Greeks did not recline on couches at their meals, as was afterwards the custom; but they ate at table. So also did the early Hebrews, as appears from Gen. xliii. 33. 1 Sam. xvi. 11. Ps. cxviii. 3. and other passages of Scripture. In after times, however, the Persian custom was gradually introduced, and they took their meals in a reclining posture. See Amos vi. 4. Ezek. xxiii. 47. Tobit i. 4. Esther i. 6. vii. 8. Matt. xxvi. 7. Luke vii. 36.

220. *θυηλάς*. Schol. *τὰς ἀπαρχάς*. See on Il. H. 314.

225. *χαῖρ’*, Ἀχιλεῦ, κ. τ. λ. As no persons more fit for the occasion could have been selected than those, to whom the embassy was entrusted, so nothing could be better conceived, or better timed, than the speeches which the poet has put into their

mouths. The sound reasoning and eloquent address of Ulysses; the mild and affectionate expostulations of Phœnix; and the disdainful reproaches of Ajax; as they are perfectly adapted to the respective characters of the speakers, so they are introduced precisely in the order in which they are calculated to produce the greatest effect. The opinion of Quintilian respecting them will be found in the note on Il. B. 284. With the adjective *ἐπιδενεῖς*, the verb *ἔσμεν* must be supplied; which is frequently the case, when a verb, as *ἐπιδενόμεν* in the present instance, is required by the sense. See Matt. Gr. Gr. §. 305. The object of Ulysses in stating that the reception with which they had met from Achilles was no less splendid than they experienced from Agamemnon himself, was in order to prepare him gradually for the unpleasant subject of their errand.

228. *δαιτὸς ἔργα*. A periphrasis for *δαῖς*. In a similar manner later writers used *χορῆμα*. Herod. I. 36. *συνὸς χορῆμα*. Aristoph. Vesp. 927. *χορῆμα ἀνδρός*. So also in Latin; Phæd. Fab. IV. 7. *siqua res esset cibi*. See Matt. Gr. Gr. §. 430. 6.

230. *ἐν δοιῇ*. *In doubt*. Schol. *ἐν δισ-ταγμῷ, ἐν διχοστασίᾳ*. The construction of this passage, which is somewhat perplexed, must stand thus: *ἐν δοιῇ δὲ ἐστὶ τὸ πρᾶγμα, ἡ ἡμᾶς σώσειν τὰς νῆας, ἢ αὐτὰς ἀπολέσθαι*. The first verb is active, the other intransitive. This confusion, however, is strikingly expressive of the speaker's emotion.

231. *δύσαι ἀλκήν*. See on Il. A. 149.

Ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο
 Τρωῆς ὑπέρθυμοι, τηλεκλητοὶ τ' ἐπίκουροι,
 Κεῖάμενοι πυρὰ πολλὰ κατὰ στρατὸν, οὐδ' ἔτι φασὶ
 Σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησι πεσέεσθαι. 235
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 Ἀστράπτει· Ἐκτῶρ δὲ μέγα σθένει βλεμεαίνων
 Μαίνεται ἐκπάγλως, πίσυνος Διὶ, οὐδέ τι τίει
 Ἀνέρας, οὐδέ θεοὺς, κρατερὴ δέ ἐ λύσσα δέδυκεν.
 Ἀρᾶται δὲ τάχιστα φανήμεναι Ἡῶ δι' αὖν 240
 Στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα,
 Αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός· αὐτὰρ Ἀχαιοὺς
 Δηρώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.
 Ταῦτ' αἰνῶς δαίδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 Ἐκτελέσωσι θεοὶ, ἡμῖν δὲ δὴ αἴσιμον εἴη 245
 Φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἀργεος ἱπποβότοιο.
 Ἄλλ' ἄνα, εἰ μέμονάς γε, καὶ ὀψέ περ, ὕιας Ἀχαιῶν
 Τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 Αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος

232. αὖλιν ἔθεντο. Schol. ἐστρατοπέ-
δευσαν.

234. οὐδ' ἔτι φασὶ Σχ. *Negant nos, scil. Argivos, substitutos esse, sed in naves ruituros.* Compare II. B. 175. A. 823. M. 107. 126. and elsewhere. Clarke and others understand the words, improperly, in reference to the Trojans.

236. Ζεὺς δέ σφι Κρονίδης κ. τ. λ. Cicero, quoting from memory, assigns these words to Ajax; *de Divin.* II. 39. *Homerici Ajax, apud Achillem querens de ferocitate Trojanorum nescio quid, hoc modo nunciat: Prospera Jupiter his dextris fulgoribus edit.*

239. λύσσα. Schol. Vict. *μανία, παρὰ τὸ λύνει τὸν νοῦν.* See Valckenær on *Ammon.* p. 148.

241. στεῦται. Schol. *διαβεβαιούται, ὑπισχνέται.* See on II. Γ. 83. By the *κόρυμβα*, the Scholiast and others understand the *ἀκροστόλια*, or the extremity of the prow, of which it was usual with a conqueror to deprive the ship, and dedicate it in the temples of the Gods. But as the stern of the vessels were drawn upon land, and consequently turned towards the Trojans, Hector would necessarily take his spoils from thence, and leave the prows to the fire. See on II. A. 433. Hence it seems that the *κόρυμβα*, in this place at least, were not the *ἀκροστόλια*, but the *ἄφλαστα*, or *aplustria*, in the stern, upon which a staff was erected with a ribbon or streamer. This is evidently the case in Apollon. Rhod. II. 603. *Ἐμπης δ' ἀφλάστοιο παρέθρισαν*

ἄκρα κόρυμβα. According, however, to the *Etym. Mag.* p. 177. the *ἄφλαστα* and *κόρυμβα* are distinct: *ἄφλαστα* διαφέρει τῶν *κορύμβων*. *ἄφλαστα* μὲν λέγεται τὰ πρυμνήσια, *κόρυμβα* δὲ τὰ πρωρήσια. The fact seems to be, that *κόρυμβος* signifies in general any *apex*, or summit, and may therefore be applied indifferently to the stern or the prow of a vessel. Hesych. *καθόλου πάντα τὰ μετώρα, καὶ εἰς ὕψος ἀνατείνοντα κορύμβους λέγουσιν.* And again: *κόρυμβα' ὑπ' ἐνίων τὰ ἄφλαστα, τὰ ἀκροστόλια.* This latter citation evidently includes both applications of the word. It may be observed, that in the singular the masculine, *κόρυμβος*, is generally employed, and the neuter in the plural. Herod. VII. 218. *οὔρεος τὸν κόρυμβον.* See on II. A. 312.

242. πυρός. Subaud. *διὰ* as in II. B. 415. In the next line, most editions read *ἀνυζόμενους*, as in II. Θ. 183. but the reading of the text has the best authorities in its favour. And so Heyne.

249. οὐδέ τι μῆχος κ. τ. λ. Soph. Trach. 744. *τὸ γὰρ Φανθὲν τίς ἂν δύναται ἀγένηντον ποιεῖν;* Pind. Olymp. II. 29. *τῶν δὲ πεπραγμένων, ἀποίητον οὐδ' ἂν Χρόνος ὁ πάντων πατήρ δύναται θέμεν ἔργων τέλος.* Lucian *de Hist. Scrib.* *τὰ μὲν πραχθέντα οὐδὲ Κλωθὴ ἂν ἐτι ἀνακλώσειεν, οὐδὲ Ἀτρώπος μετατρέχει.* Cic. *de Fin.* I. *Quod enim semel admissum est, coerceri reprimique non potest.* The Scholiast on Pindar, *loc. cit.* reads *μῆχαρ*, but *μῆχος* is correct. See II. B. 342. The

- ‘Ρεχθέντος κακοῦ ἔστ’ ἄκος εὐρεῖν· ἀλλὰ πολὺν πρὶν 250
 Φράζεν, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 “Ω πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 “Ἡματι τῷ, ὅτε σ’ ἐκ Φθίης Ἀγαμέμνονι πέμπε·
 Τέκνον ἐμὸν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 Δώσουσ’, αἱ κε θέλωσι· σὺ δὲ μεγαλήτορα θυμὸν 255
 “Ἰσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 Ληγέμεναι δ’ ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
 Τίωσ’ Ἀργείων ἡμὲν νέοι ἢ δὲ γέροντες.
 “Ὡς ἐπέτελλ’ ὁ γέρων· σὺ δὲ λήθεται· ἀλλ’ ἔτι καὶ νῦν
 Παύε’, ἕα δὲ χόλον θυμαλγέα· σοὶ δ’ Ἀγαμέμνων 260
 “Ἀξια δῶρα δίδωσι μεταλήξαντι χόλοιο.
 Εἰ δὲ, σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω,
 “Ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ’ Ἀγαμέμνων·
 “Ἐπτ’ ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 Αἶθωνας δὲ λέβητας ἐέικοσι, δώδεκα δ’ ἵππους 265
 Πηγούς, ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 Οὗ κεν ἀλγίος εἴη ἀνὴρ, ὃ τόσσα γένοιτο,
 Οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 “Ὅσσ’ Ἀγαμέμνωνος ἵπποι ἀέθλια ποσσὶν ἄροντο.
 Δώσει δ’ ἐπτα γυναικας ἀμύμονα ἔργ’ εἰδυίας, 270
 Λεσβίδας, αἷς, ὅτε Λέσβον ἐν κτιμένην ἔλες αὐτὸς,
 “Ἐξέλειθ’, αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
 Τὰς μὲν τοι δώσει, μετὰ δ’ ἔσσεται, ἣν τότε ἀπηύρα
 Κούρην Βρισηός· καὶ ἐπὶ μέγαν ὄρκον ὁμεῖται,
 Μήποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275
 “Ἡ θέμις ἐστίν, ἄναξ, ἥτ’ ἀνδρῶν, ἥτε γυναικῶν.
 Ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε
 “Ἀστὺ μέγα Πριάμοιο θεοὶ δώωσ’ ἀλαπάξαι,
 Νῆα ἄλῃς χρυσοῦ καὶ χαλκοῦ νηήσασθαι,
 Εἰσελθὼν, ὅτε κεν δατεώμεθα ληϊδ’ Ἀχαιοί. 280
 Τρωιάδας δὲ γυναῖκας ἐέικουσιν αὐτὸς ἐλέσθαι,

construction is οὐδέ τι μῆχος κ. ῥ. ἐστὶ, ὥστε εὐρεῖν ἄκος. With the former part of the line we may compare Hor. Epist. I. 2. 59. *Qui non moderabitur iræ, Infectum volet esse, dolor quod suaserit et mens.*

255. θυμὸν Ἰσχειν ἐν στήθεσσι. Ovid, Heroid. Epist. III. 85. *Vince animos iramque tuam, qui cætera vincis.* Horat. Od. I. 16. 22. *Compesce mentem.* Epist. I. 2. 62. *Animum rege, qui nisi parerit, Imperat: hunc frenis, hunc tu compesce catenis.* The verbs ἴσχειν, and ληγέμεναι, are in the infinitive for the imperative.

256. φιλοφροσύνη γὰρ ἀμείνων. Scil.

τοῦ θυμοῦ μεγαλήτορος. Cicero de Offic. I. 258. *Nec vero audiendi, graviter qui inimicis irascendum putabant, idque magnanimi et fortis viri esse censebant. Nihil enim laudabilius, nihil magno et præclaro viro dignius, Placabilitate atque Clementia.*

260. παύε’, ἕα δὲ χόλον θυμαλγέα. Psalm xxxvi. 8. LXX. *παῦσαι ἀπὸ ὀργῆς, καὶ ἐγκατάλειπε θυμόν.* Compare Prov. xvi. 31. xvii. 14.

262. εἰ δέ. There is an ellipsis of the verb βούλει, as in the common formula εἰ δ’ ἄγε. See on Il. A. 302. The following enumeration is repeated from vv. 122. sqq.

Αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 Εἰ δέ κεν Ἀργος ἰκοίμεθ' Ἀχαιϊκὸν, οὔθαρ ἀρούρης,
 Γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,
 "Ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ. 285
 Τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ ἐϋπήκτῳ,
 Χρυσόθεμις, καὶ Λαοδίκη, καὶ Ἰφιάνασσα·
 Τάων, ἣν κ' ἐθέλησθα, φίλην ἀνάεδνον ἄγεσθαί
 Πρὸς οἶκον Πηλῆος· ὃ δ' αὖτ' ἐπὶ μείλια δώσει
 Πολλὰ μάλ', ὅσσ' οὔπω τις ἔῃ ἐπέδωκε θυγατρί. 290
 Ἐπτα δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλην, Ἐνόπην τε, καὶ Ἴρην ποιήεσάν,
 Φηράς τε Ζαθείας, ἥδ' Ἀνθειαν βαθύλειμον,
 Καλὴν τ' Αἴπειαν, καὶ Πήδασον ἀμπελόεσσαν,
 Πᾶσαι δ' ἐγγὺς ἀλὸς νέεται Πύλου ἡμαθόεντος· 295
 Ἐν δ' ἄνδρες ναίουσι πολυῤῥήνες, πολυβοῦται,
 Οἳ κέ σε δωτίνησι, θεὸν ὥς, τιμήσουσι,
 Καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 Ταῦτά κέ τοι τελέσειε μεταλήξαντι χόλοιο.
 Εἰ δέ τοι Ἀτρείδης μὲν ἀπήχθετο κηρόθι μᾶλλον 300
 Αὐτὸς, καὶ τοῦ δῶρα· σὺ δ' ἄλλους περ Παναχαιοὺς
 Τειρομένους ἐλάειρε κατὰ στρατὸν, οἳ σε, θεὸν ὥς,
 Τίσουσ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 Νῦν γάρ χ' Ἐκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθῃ,
 Λύσσαν ἔχων ὀλοήν· ἐπεὶ οὔτινα φησὶν ὁμοῖον 305
 Οἱ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 Χρὴ μὲν δὴ τὸν μῦθον ἀπληγέως ἀποειπεῖν,
 Ἥι περ δὴ φρονέω τε, καὶ ὥς τετελεσμένον ἔσται, 310
 Ὡς μή μοι τρύζητε παρήμενος ἄλλοθεν ἄλλος.

300. κηρόθι μᾶλλον. For μάλα ἐκ κῆρος. *From the bottom of your heart.* The adverbs of this class, ending in *θι*, were originally nothing more than genitive forms; which is evident from the occasional addition of the preposition, as in Il. Θ. 557. A. 50. and elsewhere. The genitive itself is also sometimes used for the adverb; as *ἡοῦς*, for *ἡῶθι*, in Il. Θ. 525.

303. σφι. For *ἐν σφι*, *apud eos*. Compare Il. Δ. 95. The adverb *νῦν* in the following line refers to the previous enclosure of the Trojans within their walls. See on Il. H. 328.

308. Διογενὲς Λαερτιάδη, κ. τ. λ. The tact of this speech of Achilles displays the hand of a master. The sudden and interrupted bursts of indignation, the rapidity and

incoherence of thought, and the alternate expressions of anger and complaint, display, in the liveliest colours, the workings of a mind at once generous and noble, though proud and unrelenting. It may be said, that the open and candid declarations of Achilles evince the truth of Nature, as the preceding harangue of Ulysses exhibits the perfection of art. Thus Plato observes, in *Hippias* I. *ἐν τούτοις δηλοῖ τοῖς ἔπεισι τὸν τρόπον ἐκατέρου τοῦ ἀνδρός· ὥς ὁ μὲν Ἀχιλλεὺς εἴη ἀληθής τε καὶ ἀπλοῦς· ὁ δὲ Ὀδυσσεὺς, πολύτροπός τε καὶ ψευδής.* Hence also Achilles declares in Eurip. *Iph. A.* 926. *Ἐγὼ δ' ἐν ἀνδρὸς εὖσεβεστάτου τραφεὶς Χείρωνος ἔμαθον τοὺς τρόπους ἀπλοῦς ἔχειν.*

311. τρύζητε. *Obstrepatis; querendo fatigetis.* The verb properly denotes the

Ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν,
 "Ὅς χ' ἔτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἴπη.
 Αὐτὰρ ἐγὼν ἐρέω, ὥς καὶ τετελεσμένον ἔσται·
 Οὗτ' ἐμέ γ' Ἀτρείδην Ἀγαμέμνονα πεισέμεν οἶω, 315
 Οὗτ' ἄλλους Δαναοὺς· ἐπεὶ οὐκ ἄρα τις χάρις ἦεν,
 Μάρνασθαι δηΐοισιν ἐπ' ἀνδράσι νωλεμέσ· αἰεὶ.
 Ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
 Ἐν δὲ ἰῇ τιμῇ ἡμὲν κακὸς, ἡδὲ καὶ ἐσθλός·
 Κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ, ὃ τε πολλὰ ἑοργῶς. 320
 Οὐδέ τι μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
 Αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 Ὡς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσι

cooing of the turtle-dove, thence called τρυγῶν. Eustath. ἔστι δὲ τρύζειν τὸ πολυλογεῖν ἢ πολυφωνεῖν, (Anglicè, to importune,) ἐξ οὗ καὶ τρυγῶν, ἦν ἡ παροιμία ἐπὶ σκόμματι τῶν πολυλογούντων παραλαμβάνει λαλιστέροισιν τρυγόνων καλοῦσα. Compare Theocr. Idyl. VII. 140. 141. Of the construction of ἄλλοθεν ἄλλος with a plural verb, see the note on Eurip. Phœn. 1263. Pent. Gr. p. 375.

312. Ἀΐδαο πύλῃσιν. Schol. τῷ θανάτῳ, περιφραστικῶς. This periphrasis is of frequent occurrence, both in Homer and in the Tragic writers. Compare I. E. 646. Ξ. 156. Ψ. 71. et passim. Eur. Hec. 1. Med. 1231. Hippol. 56. 1445. Alcest. 125. Æsch. Agam. 1262. So Virg. Georg. IV. 467. Ostia Ditis. Æn. VI. 127. Janua Ditis. The expression seems to be of eastern origin; and it is very common in the Sacred Writings. Isa. xxxviii. 10. LXX. ἐν πύλαις ᾗδον καταλείψω τὰ ἐγὼ τὰ ἐπιλοιπα. Sapient. Solom. XVI. 13. σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις, καὶ κατὰ γεις εἰς πύλας ᾗδον καὶ ἀνάγεις. So also Job xxxviii. 17. Psalm ix. 13. See Grotius on Matt. xvi. 18. The same sentiment is expressed in Demosth. de Coron. 87. τί δὲ μεῖζον ἔχει τις ἀν εἰπεῖν ἀδίκημα κατ' ἀνδρὸς ῥήτορος, ἢ εἰ μὴ ταῦτά καὶ φρονεῖ καὶ λέγει. Phocylides: μὴδ' ἔτερον κεύθῃς κραδίῳ νόον, ἀλλ' ἀγορεύων. Senec. Epist. 14. Turpe est aliud loqui, aliud sentire. Compare Mosch. Idyl. I. 9. Plaut. Truc. I. 11. 76. Psalm lv. 21. Sallust has given this character of Roman depravity; B. C. 10. Aliud in pectore, aliud in lingua promptum habere. So Tacitus in Annal. I. of Tiberius, whom he calls egregius ille simulandi dissimulandique artifex. The reading of Heyne is that preserved by Plato, ubi supra; and it is sanctioned by MS. authority. Vulgo κεύθει, and ἄλλο δὲ βάζει. In the next line also the vulgar reading is, ὥς μοι δοκεῖ εἶναι ἀριστα, where the text is supported by the same authorities.

318. μένοντι. Desidenti, e pugna absistenti. Infra v. 332. ὀπισθε μένων παρὰ νηυσί. HEYNE. Compare Eccles. ix. 2. LXX. συνάντημα ἐν τῷ δικαίῳ καὶ τῷ ἀσεβεῖ, τῷ ἀγαθῷ καὶ τῷ κακῷ, καὶ τῷ καθαρθῷ καὶ τῷ ἀκαθάρτῳ, καὶ τῷ θυσιάζοντι καὶ τῷ μὴ θυσιάζοντι· ὥς ὁ ἀγαθὸς ὥς ὁ ἀμαρτάνων, ὥς ὁ ὀμνύων καθὼς ὁ τὸν ὄρκον φοβούμενος.

321. περίκειται. Schol. Vict. περισσὸν τῶν ἄλλων ἀπόκειται.

322. ψυχὴν παραβαλλόμενος. Vitam projiciens: i. e. periculis exponens. Hence, says Eustathius, the adjective παράβολος, bold, rash, headstrong. Hence also, as some suppose, the Latin parabolari, and parabolarum, applied to those who had the charge of patients afflicted with pestilential diseases. See the commentaries on Philipp. ii. 30. Virg. Æn. IX. 663. animas in aperta pericula mittunt. Before the infinitive πολεμίζειν, the adverb ὥστε must be supplied. See infra v. 407. The participle is used in a sense somewhat similar in v. 326. which is the usual construction after verbs expressing a continuance. Xenoph. Apolog. Soc. 3. οὐδὲν ἄδικον διαγεγνημαὶ ποιῶν. See Matt. Gr. Gr. §. 534. d. 552. 1.

323. ἀπτῇσι νεοσσοῖσι. Unfledged young. The adjective ἀπτήν is derived from ἀ priv. and ἵπταμαι, volo. The noun μάσταξ, v. 324. signifies properly, the mouth, from μάσσαι, to eat; as in Od. Δ. 287. Ψ. 76. and so Heyne understands it here also. In this case, the sense requires μάστακι in the dative, and the accusative τροφήν, or some like word, must be supplied after προφέρῃσι. But the commentators in general suppose, that the word μάσταξ signifies not only the mouth, but that which is eaten, i. e. food; and understand μάστακα in the accusative. Eustath. μάσταξ· τὸ μάσημα, ἡγοῦν ἡ μεμασημένη τροφή. Heyne's interpretation seems most probable and consistent. The addition of the words κακῶς δὲ τε κ. τ. λ. is extremely natural, and full of pathos, at

- Μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δὲ τέ οἱ πέλει αὐτῇ·
 Ὡς καὶ ἐγὼ πολλὰς μὲν αὐπνους νύκτας ἴανον, 325
 Ἡματα δ' αἱματόεντα διέπρησσον πολεμίζων,
 Ἀνδράσι μαρνάμενος, δάρων ἔνεκα σφετεράων.
 Δώδεκα δὲ ξὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 Πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 Τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 Ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὃ δ' ὀπισθε μένων παρὰ νηυσὶ θοῇσι,
 Δεξάμενος, διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν,
 Ἀλλὰ δ' ἀριστήεσσι δίδου γέρα, καὶ βασιλεῦσι.
 Τοῖσι μὲν ἔμπεδα κῆται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 Εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 Τερπέσθω· τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργεῖους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἢ οὐχ' Ἐλένης ἔνεκ' ἠὲκόμοιο;
 Ἡ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ, ὅστις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 Τὴν αὐτοῦ φίλεει καὶ κήδεται· ὥς καὶ ἐγὼ τὴν
 Ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἰοῦσαν.
 Νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο, καὶ μ' ἀπάτησε,
 Μὴ μεν πειράτω εὖ εἰδότος· οὐδὲ με πείσει. 345
 Ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισι βασιλεῦσι
 Φραζέσθω, νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 Ἡ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 Καὶ δὴ τεῖχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ

the same time that they are necessary to complete the resemblance. Schol. Vict. ἵνα ἡ εὐεργεσία μὴ ἐξ ἀκινδύνου περιουσίας προσεῖναι δοκῇ.

327. σφετεράων. For σφῶν αὐτῶν, i. e. of the *Atridae*, in reference more especially to Helen. Compare v. 339.

328. δώδεκα πόλεις. The principal of these twelve islands were Lesbos, Scyros, and Tenedos. The eleven cities, according to Strabo, XIII. p. 875. were Lyrnessus, Pedasus, Thebe, Zelea, Adrastea, Pitaea, Percote, Arisbe, Abydus, Chrysa, and Cilla.

337. τί δὲ δεῖ πολεμιζέμεναι T. Ἀ. Porson on Eur. Orest. 659. *Homerus, nisi me fallit Seberi index, semel tantum verbo deī usus est, et tum infinitivo præponit*; Il. I. 337. *Cum infinitivo χρῆσθαι sæpissime construit; cum accusativo personæ et rei genitivo*, Il. H. 109. Od. A. 124. Γ. 14. A. 463. Φ. 110. X. 377. *Pari modo substantivum χρῆσθαι cum accusativo et genitivo*, Il. I. 75. 603. K. 43. A. 605. Od. Δ. 634. *Hanc formam semel ausus est*

imitari Euripides: Hec. 976. ἀλλὰ τίς χρεῖα σ' ἐμοῦ;

340. ἡ μούνοι φιλέουσ' κ. τ. λ. Virgil, *Æn. IX. 136. sint et mea contra Fata mihi, ferro sceleratam excindere gentem, Coniuge prærepta; nec solos tangit Atridas Iste dolor, solisque licet capere arma Mycenis*. After this interrogation there is an ellipsis of the adverb οὐδαμῶς.

344. νῦν δ' ἐπεὶ ἐκ χειρῶν κ. τ. λ. Cic. *Orat. pro Rabirio: tibi quis semel pejerarit, ei credi postea, etiamsi per plures juret Deos, non convenit*. Phæd. Fab. I. 10. *Quicunque turpi fraude semel innotuit, Etiam si verum dicit, amittit fidem*. Horat. *Epist. I. 17. 58. Nec semel irrisus triviis attollere curat Fracto crure planum*. Shakspeare, Tit. Andron. I. 2. *I'll trust by leisure him who mocks me once*. Compare also *infra* v. 375.

346. ἄλλ', Ὀδυσσεῦ, κ. τ. λ. In allusion to the words of Agamemnon in Il. A. 175. There is a bitter irony in what follows, respecting the entrenchments, which had lately been formed.

Εὐρεΐαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ’Αλλ’ οὐδ’ ὥς δύναται σθένος Ἐκτορος ἀνδροφόνιοι
 Ἴσχειν· ὄφρα δ’ ἐγὼ μετ’ Ἀχαιοῖσι πολέμιζον,
 Οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν· Ἐκτωρ,
 ’Αλλ’ ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·
 Ἔνθα ποτ’ οἶον ἔμμινε, μόγις δέ μευ ἔκφυγεν ὁρμήν. 355
 Νῦν δ’, ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἐκτορι δίῳ,
 Αὐριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
 Νηήσας εὖ, νῆας ἐπὴν ἄλαδε προερεύσσω,
 Ὅψεται, ἦν ἐθέλῃσθα, καὶ αἶκεν τοι τὰ μεμήληρ,
 Ἥρι μάλ’ Ἑλλήσποντον ἐπ’ ἰχθυόοντα πλεούσας 360
 Νῆας ἑμὰς, ἐν δ’ ἄνδρας ἐρεσσέμεναι μεμαῶτας.
 Εἰ δέ κεν εὐπλοῖήν δῶή κλυτὸς Ἐννοσίγαιος,
 Ἥματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 Ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον, ἐνθάδε ἑρῶν·
 Ἄλλον δ’ ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν, 365
 Ἥδὲ γυναικας ἐϋζώνους, πολίον τε σίδηρον
 Ἀξομαι, ἄσ’ ἔλαχόν γε· γέρας δέ μοι, ὅσπερ ἔδωκεν,
 Αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης· τῷ πάντ’ ἀγορευέμεν, ὥς ἐπιτέλλω,
 Ἀμφαδόν· ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 Εἴ τινά που Δαναῶν ἔτι ἔλπεται ἑξαπατήσειν,
 Αἰὲν ἀναιδείην ἐπιειμένους· οὐδ’ ἂν ἔμοιγε
 Τετλαίη, κύνεός περ ἔων, εἰς ὧπα ἰδέσθαι·
 Οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον.
 Ἐκ γὰρ δὴ μ’ ἀπάτησε καὶ ἤλιτεν· οὐ δ’ ἂν ἔτ’ αὐτὶς 375
 Ἐξαπάφοιτ’ ἐπέεσσιν· ἄλις δέ οἱ· ἀλλὰ ἔκκηλος·
 Ἐρῥέτω· ἐκ γὰρ εὖ φρένας εἶλετο μητιέτα Ζεὺς.
 Ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.

363. ἡματί κε τριτάτῳ κ. τ. λ. There is a passage in the *Crito* of Plato, where Socrates relates to Crito a dream, in which he received intimation, by means of this verse of Homer, that he was to die on the third day from its appearance. Hence Cicero de *Divinat.* I. 25. *Est apud Platonem Socrates, cum esset in custodia publica, docens Critoni suo familiari, sibi post tertium diem esse moriendum: vidisse enim se in somnis pulchritudine eximia feminam, quæ se nomine appellans, diceret Homericum quandam ejusmodi versum: Tertia te Pthiæ tempestas læta locabit.* Diogenes Laertius, in *Vita Socrat.* has the same story, but with a variation as to the person to whom Socrates relates it: πρὸς Αἰσχίνην ἔφη, εἰς τρίτην ἀποθανοῦμαι. It may be observed that the third day is to be reckoned inclusively; i. e.

Anglicè, *the day after to-morrow.* This method of computation prevailed among most of the early nations, and particularly the Jews. *Levit.* xii. 3. 2 *Chron.* x. 5. 12. and *Matt.* xxvii. 63. *Mark* viii. 31. compared with *Matt.* xvi. 21. *Luke* ix. 21. See Hales's *Analysis of Chronology*, vol. I. p. 121.

370. ἀμφαδόν. Publicly.

373. κύνεος. Audacious, insolent; from κύων, canis.

376. ἄλις δέ οἱ. Supply ἔστω, scil. ἄπαξ ἐμὲ ἐξηπατηκέναί.

377. ἐκ γὰρ εὖ φρένας εἶλετο Ζεὺς. See on II. Z. 234. This passage is an illustration of the old proverb: *Quem Jupiter vult perdere, prius dementat.*

378. ἐν καρὸς αἴσῃ. This expression has tried the ingenuity of the commentators; but their various explanations are very

Οὐδ', εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη,
 "Όσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο· 380
 'Ηδ' ὅσ' ἔς 'Ορχομενὸν προτινίσσεται, ἦδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται,
 Αἶ θ' ἑκατόμυυλοί εἰσι, διηκόσιοι δ' ἄν' ἐκάστην
 'Ανέρες ἐξιχνεύσι σὺν ἵπποισι καὶ ὄχεσφιν·
 Οὐδ', εἴ μοι τόσα δοίη, ὅσα ψάμαθός τε κόνις τε· 385
 Οὐδέ κεν ὧς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,

unsatisfactory. Some understand Καρὸς for a proper name, in allusion to the fact that the Carians were the first mercenaries, and as a nation held in the greatest contempt. This interpretation evidently coincides with the purport of the passage, but the metre will not admit of it, as in that case the penultima would be long. Compare II. B. 867. K. 428. In Theocr. Idyl. XVII. 89. the true reading is φιλοποτολέμοισί τε Καρσί. The same objection will hold against those who understand καρὸς Doricè for κηρὸς, so that the expression would be equivalent to ὁμῶς 'Αἶδαο πύλῃσιν, supra v. 312. Besides, the words are expressive of contempt rather than detestation. Others read ἔγκαρος, supporting the conjecture upon a rooted aversion which prevailed among the ancient Athenians against eating brains. See Plutarch in *Sympos.* But there does not seem to be any good authority for the use of the word ἔγκαρ, either in this sense, or as meaning a louse, which some, who have proposed the same emendation, have affixed to it. The custom, too, of abstaining from brains as food, was, most probably, subsequent to the age of Homer, and the vulgarity of the other exposition is unworthy of the character of Achilles, and of the poet himself. The most probable solution of the difficulty is, that a noun, κάρ, καρὸς, was originally in use, derived from κείρω, seco, and signifying a lock of hair. Hence the expression would be proverbial, and equivalent to the Latin, *floci eum facio*. To the same origin Clarke refers the adjective δκαρῆς, which frequently occurs in Aristophanes. Ausonius seems to have adopted the opinion, founded upon the low estimation in which the Carians were held: *Histor. Monosyl. Fallaces Ligures, nullo situs in pretio Car.*

381. 'Ορχομενόν. This is the city of Boeotia, mentioned in II. B. 511. The chief source of its wealth was probably the celebrated Temple, which was there dedicated to the Graces by Eteocles, one of the family of the Minyæ. The private opulence of this family is mentioned by Pausanias; Boeot. IX. 36. The city of Thebes, in Egypt, is the same which is called in

Scripture, No, or No Ammon; and its extensive wealth and population are alluded to in Jerem. xlv. 25. Ezek. xxx. 14. Nahum iii. 8. The Scripture name precisely corresponds with Diospolis, as it was also called by the Greeks; since Ammon is the Egyptian title of Jupiter. Its former magnificence, of which several vestiges still remain, is described by Strabo, lib. XVII. Diod. Sic. I. 2. and Tacit. Annal. II. 60. who have also affirmed, in accordance with Homer, that it was able to send out 200 chariots, and 10,000 soldiers, at each of its hundred gates. Great treasures were, in all probability, derived to the Egyptian metropolis from the offerings and presents of those who resorted to the Temple of Jupiter Ammon. An influx of wealth from other countries seems to be indicated by the use of the verb προτινίσσεται. Strabo also infers (lib. XV.) from this mention of Egyptian Thebes, that Homer was unacquainted with the empire of the Assyrians and the Medes; otherwise, he would certainly have noticed the grandeur and opulence of Nineveh and Babylon. Now in the time of the prophet Jonah, B. C. 824. Nineveh is spoken of as a great city: Jonah i. 2. iii. 3. Hence, then, we may deduce a presumptive argument in favour of the early date of the age of Homer. See Prelim. Obs. Sect. I. —Of the verb προτινίσσεται, Doricè for προσνίσσεται, appropinquo, see Blomfield's Gloss. on Æsch. Prom. 540.

383. ἄν' ἐκάστην. Scil. πύλῃν. See note on Eurip. Phœn. 12. Pent. Gr. p. 304. Heyne reads ἐκάστας, but the vulgar reading is equally good, and better supported.

385. ὅσα ψάμαθός τε κόνις τε. This, and similar hyperbolic expressions, are of proverbial notoriety. Homer has already used it in II. B. 800. Αἶην γὰρ φύλλοισιν εὐκότεις, ἢ ψάμαθοισι. See Aristot. Rhet. III. 12. So Callim. H. Dian. 253. στρατὸν ψαμάθῳ ἴσον. So also in the Sacred Writings: Gen. xxii. 17. xli. 49. Josh. xi. 4. 1 Sam. xiii. 5. 2 Sam. xvii. 11. 1 Kings iv. 20. Job xxix. 18. Psalm cxxxix. 18. Jerem. xv. 8. xxxiii. 22. Heb. xi. 12. Rev. xx. 8.

Πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λῶβην.
 Κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρείδας·
 Οὐδ' εἰ χρυσεὶρ Ἀφροδίτῃ κάλλος ἐρίζοι,
 Ἔργα δ' Ἀθηναίῃ γλανκώπιδι ἰσοφαρίζοι, 390
 Οὐδέ μιν ὥς γαμέω· ὃ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 Ὃς τις οἷ τ' ἐπέοικε, καὶ ὃς βασιλεύτερός ἐστιν.
 Ἦν γὰρ δὴ με σώσει θεοὶ, καὶ οἴκαδ' ἵκωμαι,
 Πηλεὺς θὴν μοι ἔπειτα γυναῖκα γαμέσsetαι αὐτός.
 Πολλὰ Ἀχαιῖδες εἰσὶν ἅν' Ἑλλάδα τε Φθίην τε, 395
 Κούραι ἀριστήων, οἳ τε πτολίεθρα ῥύονται·
 Τάων ἦν κ' ἐθέλοισι, φίλην ποιήσομ' ἄκοιτιν·
 Ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ,
 Γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,
 Κτήμασι τέρεσθαι, τὰ γέρων ἐκτήσατο Πηλεύς. 400
 Οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον, οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτῆσθαι, εὖ ναιόμενον πτολίεθρον,
 Τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν·
 Οὐδ' ὅσα λαῖνος οὐδὸς ἀφήτορος ἐντὸς ἔργει
 Φοῖβου Ἀπόλλωνος Πυθοῖ ἐνι πετρῆεσσι. 405
 Ληῖστοι μὲν γάρ τε βόες καὶ ἵφια μῆλα,
 Κτητοὶ δὲ τρίποδες τε, καὶ ἵππων ξανθὰ κάρηνα·

387. ἀπὸ δόμεναι πᾶσαν λῶβην. That is, ἀποδοῦναι ποιήν τῆς λῶβης. Compare v. 508. *infra*.

401. οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον, κ. τ. λ. Nothing sure could be better imagined, or more strongly paint Achilles' resentment, than this commendation, which Homer puts into his mouth, of a long and peaceable life. That hero, whose very soul was possessed with a love of glory, and who preferred it to life itself, lets his anger prevail over this his darling passion; he despises even glory, when he cannot obtain that, and enjoy his revenge at the same time; and rather than lay this aside, becomes the very reverse of himself. POPE. With the sentiment we may compare Eurip. *Alcest.* 312. *ψυχῆς γὰρ οὐδὲν ἐστι τιμώτερον.* Quint. *Curt.* VI. *Nihil est miseris mortalibus spiritu charius.* So Job ii. 4. LXX. ὅσα ὑπάρχει ἀνθρώπῳ ὑπὲρ τῆς ψυχῆς αὐτοῦ ἐκτίσει.

404. οὐδ' ὅσα κ. τ. λ. Hence it appears that the Temple of Apollo was growing in wealth and reputation in the time of Homer. The rapid increase of its importance, and its vast accumulation of treasures, from the Trojan war to the time of Cræsus, is related by various authors. See Strabo, lib. IX. Pausan. *in Phocicis*, X. 5. Diod. Sic. lib. XVII. Herod. I. 53. The pillage of the temple in the reign of Philip of Macedon

gave rise to the famous Phocian or sacred war. It appears from the Hymn to Apollo, v. 296. that the temple was built of stone, with some magnificence. Hence λαῖνος οὐδὸς may either be understood of the whole temple, or of the ascent of stone steps in front. See on v. 578. *infra*, and compare Od. A. 103. The place was called Pytho, as some suppose, from the destruction of the serpent Pytho by Apollo; but the origin of the name is uncertain; as is also the signification of the epithet ἀφήτωρ. Eustath. ἡ ὁ τοξότης, ἐκ τοῦ ἀφήμῃ ἡ οἰονεὶ ὁμοφῆτωρ, ὁ πᾶσι διδοὺς τὰς ὁμὰς. Strabo, lib. IX. ἐνιοὶ δὲ τὸν ἀφήτορα δεξάμενοι λέγεσθαι θησαυρὸν, ἀφήτορος δὲ οὐδὸν, τὸν κατὰ γῆς θησαυρισμὸν ἐν τῇ κατώρυχαί φασὶ τὸν πλουτοῦν. The former exposition of Eustathius seems to be preferable; but that of Strabo, at least, is inadmissible.

407. ἵππων κάρηνα. For ἵπποι. The same periphrasis occurs in Il. Ψ. 260. and elsewhere; and is very common in the Tragic writers. Soph. *Ed. T.* 950. 1235. Ἰοκάστης κᾶρα. Similar instances abound. So also Virg. *Æn.* V. 61. *Bina boum capita.* In the next line, ὥστε is understood before ἐλθεῖν, which is frequently the case when the sense does not necessarily depend upon the infinitive. See Matt. Gr. Gr. §. 535. 5. d. So in Latin, Virgil: *suo dat habere nepoti;*

- 'Ανδρὸς δὲ ψυχῇ, πάλιν ἔλθειν, οὔτε ληϊστῇ,
 Οὐθ' ἔλετῇ, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.
 Μήτηρ γάρ τέ μέ φησι θεὰ, Θέτις ἀργυρόπεζα, 410
 Διχθαδίας Κῆρας φερόμεν θανάτοιο τέλοσδε.
 Εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἄμφι μάχωμαι,
 "Ωλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται
 Εἰ δέ κεν οἴκαδ' ἴκωμαι ἰὼν ἐς πατρίδα γαῖαν,
 "Ωλετό μοι κλέος ἐσθλὸν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 "Εσσεται, οὐδέ κέ μ' ὤκα τέλος θανάτοιο κιχεῖν.
 Καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην,
 Οἴκαδ' ἀποπλείειν· ἐπεὶ οὐκέτι δῆτε τέκμωρ
 'Ιλίου αἰπεινῆς· μάλα γὰρ ἔθεν εὐρυόπα Ζεὺς
 Χεῖρα ἐὴν ὑπερέσχε, τεθαρσῆκασι δὲ λαοί. 420
 'Αλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν 'Αχαιῶν
 'Αγγελίην ἀπόφασθε, τὸ γὰρ γέρας ἐστὶ γερόντων·
 "Οφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 "Η κέ σφι νῆάς τε σὴν, καὶ λαὸν 'Αχαιῶν
 Νηυσὶν ἐπὶ γλαφυρῆς· ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425
 "Ην νῦν ἐφράσσαντο, ἐμεῦ ἀπομνηνίσαντος.
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 "Οφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 Αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὔτι μιν ἄζω.
 "Ως ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ, 430

for, *ut habeat*. With the sentiment we may compare Eurip. *Alcest*. 1081. οὐκ ἔστι τοὺς θανόντας εἰς φάος μολεῖν. *Iph.* T. 785. τοῦτο γὰρ μόνον βροτοῖς Οὐκ ἔστι τάνάλωμ' ἀναλωθὲν λαβεῖν, *Ψυχὴν βροτεῖαν χρημάτων δ' εἰσι πόροι.* *Herc. F.* 294. καὶ τίς θανόντων ἦλθεν ἐξ "Αἰδου πάλιν; *Mosch.* *Idyl.* III. 109. Ἀμμες, οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες, "Οπποτε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοῖλα Εὐδόμες εὐ μάλα μακρὸν, ἀτέρμονα, νήγρετον ὕπνον. *Catull. Carm.* III. 11. *Qui nunc it, per iter tenebricosum, Illuc, unde negant redire quenquam.* V. 4. *Soles occidere et redire possunt: Nobis, cum semel occidit brevis lux, Nox est perpetua una dormienda.* So *Job* xiv. 10. Ἀνὴρ δὲ τελευτήσας ὥχετο, πσιῶν δὲ βροτὸς οὐκ ἔτι ἐστί.

408. *Eustath.* ἔστι δὲ ληϊστῇ μὲν, ἡ ἀκουσίως ἔλκομένη· ἔλετῇ δὲ, ἡ ἐκουσίως ἐπανερχομένη. There is an allusion to the prædatory mode of life which prevailed in the early ages.

411. διχθαδίας Κῆρας. See on *Il.* A. 352. A similar choice is proposed to *Euchenor*, *Il.* N. 663. and to the companions of *Ulysses*, *Od.* A. 109.

414. *Vulgo* ἴκωμαι φίλην ἐς π. γ. which

is against the metre. *Heyne* proposes ἴκωμαι ἰὼν, which is admitted into the text as preferable to the emendation of *Clarke*, who reads ἴκοιμι, as in *Od.* M. 345. But the change of moods from v. 412. is better avoided, and the other correction is confirmed by *Il.* X. 123. μή μιν ἐγὼ μὲν ἴκωμαι ἰὼν.

415. *δηρὸν.* *Scil.* χρόνον. The ellipsis is filled up in *Eurip.* *Iph. A.* 680. μέλλουσα δαρὸν πατρὸς ἀποικήσειν χρόνον. In the same way there is an ellipsis of the noun χρόνον with the adjectives ὀλίγον, μικρὸν, μακρὸν, and the like. See *Bos. Ellips. Gr.* p. 341.—The verb ἐπέσσεται is separated by *Tmesis*. Some, however, join ἐπὶ δηρὸν, and *Heyne* supplies a second ἐπὶ, which is altogether superfluous, as duration of time is denoted by the accusative without a preposition. See *Matt. Gr. Gr.* §. 424. 3. b.

418. δῆτε. *Eustath.* εὐρήσετε. The poetic verb δῆω is always used in a future signification. Compare *infra* v. 681. N. 260.

425. ἐτοίμη. *Scil.* ἐστί, i. e. τελείται. Compare *Il.* Ξ. vv. 48. 53. *Od.* Θ. 384. The verb εἶμι is usually understood with ἔτοιμος. See note on *Soph. Œd. T.* 92. *Pent. Gr.* p. 14.

Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.

Ὅψ' ἐδὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ,

Δάκρυ' ἀναπρήσας, πέρι γὰρ δῖε νηυσὶν Ἀχαιῶν·

Εἰ μὲν δὴ νύστων γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
Βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θεῶσι 435

Πῦρ ἐθέλεις ἀΐδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ·

Πῶς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, αὐθι λιποίμην

Οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς

Ἥματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε
Νήπιον, οὐπω εἰδόθ' ὁμοίου πολέμοιο, 440

Οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.

Τοῦνεκα με προέηκε, διδασκόμεναι τάδε πάντα,

Μύθων τε ῥητῆρ' ἔμεναι, πρηκτῆρὰ τε ἔργων.

Ὡς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, οὐκ ἐθέλοιμι
Δείψεσθ', οὐδ' εἴ κέν μοι ὑπόσταίη θεὸς αὐτὸς, 445

Γῆρας ἀποξύσας, θήσειν νέον ἡβῶνonta,

Οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,

Φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο·

Ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,
Τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450

433. δάκρυ' ἀναπρήσας. Damm: *Lacrimas largiter accendens quasi et proflans; eadem metaphora, qua ventus dicitur πρήθειν ιστίον, intumescere facere.* Perhaps the expression may be similar to δάκρυα θερμὰ χέειν, Il. H. 426. and elsewhere. See on Il. A. 481. The art of this speech of Phœnix chiefly consists in his seeming to yield to the determination of Achilles, at the same time that he is urging the strongest motives, on the score of honour and of prudence, for his reconciliation with Agamemnon. See Dionys. Halicarn. *de Arte*, VIII. 11. IX. 14.

438. ἔπεμπε. For συνέπεμπε.

440. νήπιον. Achilles, says Eustathius, according to some of the ancients, was but twelve years old when he went to the war of Troy; and it may be gathered from what the poet here relates of his education under Phœnix, that the fable of his being tutored by Chiron was the invention of later ages, and unknown to Homer. POPE. This, however, does not follow. Homer mentions Chiron as a friend of Peleus; Il. II. 141. T. 390. and expressly states that Achilles studied medicine under the Centaur: Il. A. 829. Phœnix seems to have been more of a companion or *male nurse*; Chiron his preceptor. See on v. 482. The story, however, of his concealment in a female dress, at the court of Lycomedes, king of Scyros, in order

to prevent his engagement in the Trojan war, was probably a fiction of a later age.

441. ἀγορέων, ἵνα κ. τ. λ. See on Il. A. 490.

442. προέηκε διδασκόμεναι. Of the construction of the infinitive after verbs implying motion to a place, see on Soph. *Ed. C.* 12. *Pent. Gr.* p. 106. The following are examples. Il. N. 27. βῆ δ' ἐλάαν. Compare Il. X. 194. Ψ. 216. Eur. *Iph. A.* 679. χώρει ὀφθῆναι. Herod. IX. 59. ὠρμημένους διώκειν. So in Latin, Hor. *Od.* I. 23. 9. *Atqui non ego te frangere persequar;* for *frangendam*, or *fracturus*. The same construction is used after μένειν and its compounds. Il. O. 599. μένε ιδεῖσθαι. *Æsch. Eum.* 730. μένω ἀκούσαι.

443. μύθων τε ῥητῆρ' κ. τ. λ. Cicero *de Orat.* III. 15. *Ut ille apud Homerum Phœnix, qui se a Peleo patre Achilli juveni comitem esse datum dicit ad bellum, ut illum efficeret oratorem verborum, actoremque rerum.* Quintilian, *Inst. Orat.* II. 3. 12. *Sit ergo tam eloquentia quam moribus præstantissimus, qui ad Phœnicis Homericum exemplum dicere et facere doceat.* Of the estimation in which eloquence, no less than military skill, was held in the early ages of Greece, see on Il. A. 249. 490.

448. φεύγων νείκεα πατρὸς κ. τ. λ. Of the relation here given by Phœnix, see Heyne on Apollod. *Bibl.* III. 13. 8. p. 803.

Μητέρ' ἐμήν· ἥ δ' αἰὲν ἐμὲ λισσέσκετο γούνων,
 Παλλακίδι προμιγῆναι, ἴν' ἐχθῆρειε γέροντα.
 Τῇ πιθύμην, καὶ ἔρεξα· πατήρ δ' ἐμὸς, αὐτίκ' οἷσθεις,
 Πολλὰ κατηγάτο, στυγεράς δ' ἐπεκέκλετ' Ἐριννῦς,
 Μὴ ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱόν, 455
 Ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος, καὶ ἐπαινὴ Περσεφόνηα.
 Ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμός,
 Πατρός χωόμενοιο, κατὰ μέγαρά στρωφᾶσθαι.
 Ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἑόντες, 460
 Αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισι·
 Πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βούς
 Ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 Εὐόμενοι τανύοντο διὰ φλογὸς Ἠφαίστοιο·
 Πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος. 465
 Εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἵαον·
 Οἷ μὲν ἀμειβόμενοι φυλακὰς ἔχον· οὐδέ ποτ' ἔσβη
 Πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 Ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 Ἄλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἑρεβεννῇ, 470
 Καὶ τότ' ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας
 Ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς
 Ῥεῖα, λαθὼν φύλακάς τ' ἄνδρας, δμῳάς τε γυναικάς.
 Φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,

451. λισσέσκετο γούνων. Subaud. πρός. Similar to this request of Hippodamia, the mother of Phœnix, is the advice which Absalom receives from Achitophel: 2 Sam. xvi. 21.

454. στυγεράς δ' ἐπεκέκλετ' Ἐριννῦς. The *Erinnyes*, or *Furies*, were the three goddesses who were appointed to execute the vengeance of the infernal gods, Pluto and Proserpine; more particularly upon those who were guilty of parricide, or of crimes committed against their parents. Hence the imprecations of fathers, which were esteemed of all others the most awful, were generally directed, as in the well-known instance of Œdipus, to these deities. So also Althæa, *infra* v. 567. See also the Orestes of Euripides, and the Eumenides of Æschylus, *passim*. Hesiod in Theogon. 220. declares it to be the office of the furies to punish the transgressions of gods and men.

455. γούνασιν οἷσιν ἐφέσσεσθαι. The purport of this prayer is evidently that Phoenix should die childless. In illustra-

tion of the expression, compare Il. E. 408. Od. T. 399. So in Gen. i. 23. LXX. οἱ υἱοὶ Μαχείρ τοῦ υἱοῦ Μανασσῆ ἐτέχθησαν ἐπὶ μηρῶν Ἰωσήφ.

457. Ζεὺς καταχθόνιος. *Pluto*. Compare *infra* v. 565. So Virg. *Æn.* IV. 638. *Jovi Stygio*. Eustath. ἐπαινὴ· ἡ αἰνή, τουτέστι δεινὴ· πλεονάζει γὰρ ἡ πρόθεσις.— There are four verses preserved by Plutarch, which, if genuine, must follow here, or after v. 459. in which Phœnix relates that he meditated parricide; but they are not to be found in any MS. of Homer. They run thus:

Τὸν μὲν ἐγὼ βούλευσα κατακτάμεν δῶξ ἑὶ χαλκῷ·

Ἄλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ

Δήμου θῆκε φάτιν, καὶ δονεῖδα πόλλ' ἀνθρώπων·

Ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσι καλεοίμην.

465. ἐκ κεράμων. See on Il. E. 387.

468. ὑπ' αἰθούσῃ κ. τ. λ. See on Il. Z. 243. 244.

Φθίην δ' ἐξικόμην ἐριβόλακα, μητέρα μήλων, 475
 Ἐς Πηλῆα ἀναχθ'· ὃ δέ με πρόφρων ὑπέδεκτο,
 Καί με φίλησ', ὥσεί τε πατήρ ὃν παῖδα φιλῆσῃ
 Μοῦνον, τηλύγετον, πολλοῖσιν ἐπὶ κτεάτεσσι·
 Καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν.
 Ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω. 480
 Καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 Ἐκ θυμοῦ φιλέων· ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῳ
 Οὔτ' ἐς δαῖτ' ἵναι, οὔτ' ἐν μεγάροισι πάσασθαι,
 Πρίν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας,
 Ὅψον τ' ἄσαιμι προταμῶν, καὶ οἶνον ἐπισχών· 485
 Πολλάκι μοι κατέδυσας ἐπὶ στήθεσσι χιτῶνα,
 Οἶνου ἀποβλύζων ἐν νηπιῇ ἀλεγεινῇ.
 Ὡς ἐπὶ σοι μάλα πολλὰ πάθον, καὶ πολλὰ μόγησα,
 Τὰ φρονέων, ὃ μοι οὔτι θεοὶ γόνον ἐξετέλειον
 Ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 490
 Ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης.
 Ἄλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν, οὐδέ τί σε χορὴ
 Νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοῖ,
 Τῶν περ καὶ μείζων ἄρετῇ, τιμῇ τε, βίῃ τε.
 Καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσι, 495
 Δοιβῇ τε, κνίσῃ τε, παρατρωπῶσ' ἄνθρωποι
 Λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἡμάρτη.
 Καὶ γάρ τε Λιταὶ εἰσὶ Διὸς κοῦραι μεγάλοιο,

477. ὥσεί τε πατήρ κ. τ. λ. Genes. xxxvii. 3. LXX. Ἰακώβ δὲ ἡγάπα τὸν Ἰωσήφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ, ὅτι υἱὸς γήρως ἦν αὐτῷ. Compare Gen. xlv. 20. Of the construction, see on Il. E. 161. and of the adjective τηλύγετος, on Γ. 175.

481. καὶ σε τοσοῦτον ἔθηκε. *Et te tantum feci*, as in the Latin versions. The Scholiast, however, understands the sense to be, *I have had the charge of you to the present time*; as in Soph. Elect. 13. καὶ σ' ἐθρεψάμην Τοσόνδ' ἐς ἡβης.

482. ἐπεὶ οὐκ ἐθέλεσκες κ. τ. λ. It should seem from this passage, that males were entrusted with the care of infants in those ages, and that they performed the offices which nurses do now. Compare Od. II. 442. Pope and others are offended at this description, which, though extremely natural, is too mean and gross for epic poetry. But the relation is strongly characteristic of the simplicity of the times, and equally inoffensive with one of the most admirable descriptions of our own Shakspeare, who speaks of the infant, *miling and puking in the nurse's arms*.—As you like it: Act II.

Sc. 7. It may be observed, however, that the words οἶνον ἀποβλύζων, in v. 487. with which they are particularly displeased, do not mean, as they interpret them, *casting up the wine which he had swallowed*; but simply, *slabbering, emitting*.

483. πάσασθαι. See on Il. A. 464.

487. οἶνον. Supply μέρος τι. See on Il. E. 268.

493. στρεπτοὶ δέ τε κ. τ. λ. Ovid: *Flectitur iratus voce rogante Deus*. Virg. Georg. IV. 536. *Namque dabunt veniam votis, irasque remittent*.

498. καὶ γάρ τε Λιταὶ κ. τ. λ. This personification of *Prayers* is extremely beautiful, and it is correctly explained by Erasmus: *Aten pedibus validam et velocem, Litas vero claudas fingit Poeta: illud videlicet innuens, offensas esse citas; reconciliationes esse tardas*. Prayers are described as *wrinkled, ruscas*, from the dejected and sorrowful deportment of the suppliant, and their eyes are turned aside, from the feeling of shame with which an offender approaches the person whom he has injured. The explanation of Eustathius is somewhat different, as it proceeds upon the supposition that prayers

- Χωλαί τε, ῥυσαί τε, παραβλῶπές τ' ὀφθαλμῷ·
 Αἱ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιούσαι. 500
 Ἡ δ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος· οὐνεκα πάσας
 Πολλὸν ὑπεκπροθέει, φθανέει δέ τε πᾶσαν ἐπ' αἶαν
 Βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 Ὅς μὲν τ' αἰδέσεται κούρας Διὸς, ἄσσον ἰούσας,
 Τόνδε μέγ' ὤνησαν, καί τ' ἔκλυον εὐξαμένοιο· 505
 Ὅς δέ κ' ἀνήνεται, καί τε στερεῶς ἀποείπῃ,
 Λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιούσαι,
 Τῷ Ἄτην ἅμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 Ἄλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
 Τιμὴν, ἥτ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν. 510
 Εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὕπισθ' ὀνομάζοι
 Ἀτρείδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαίνει,
 Οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορῥίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι, χατέουσί περ ἔμπηγ·
 Νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὅπισθεν ὑπέστη,
 Ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους, 516
 Κρινάμενος κατὰ λαὸν Ἀχαιῶκόν, οἷτε σοι αὐτῷ
 Φίλτατοι Ἀργείων· τῶν μὴ σύγῃ μῦθον ἐλέγξης,
 Μηδὲ πόδας· πρὶν δ' οὔτι νεμεσσητὸν κεχολῶσθαι.
 Οὕτω καὶ τῶν πρόσθεν ἐπενυθόμεθα κλέα ἀνδρῶν 520
 Ἡρώων· ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι,
 Δωρητοὶ τε πέλοντο, παράρρητοί τ' ἐπέεσσι.

in general are intended, whereas the sense requires that we should understand solicitations for pardon addressed to an injured person. Seneca observes, *de Benef.* II. 2. *Molestum verbum est, onerosum, et demisso vultu dicendum, 'Rogo.'*—From this passage is derived one of the inscriptions, *Διταί*, prefixed to the book; and it is one of the very few allegorical descriptions in Homer. See on II. A. 194.

500. ἀλέγουσι. *Are anxious, are solicitous.* This verb is taken absolutely also in Od. T. 154. Of the word Ἄτη, see on II. A. 412.

503. ἐξακέονται. *Remedy.* Scil. τὸ βλάπτειν, *the injury.*

508. ἀποτίσῃ. Scil. ποινήν. See note on Soph. *Œd.* T. 810. Pent. Gr. p. 58.

510. τιμὴν. *Respect for suppliants.* This is evidently the meaning of the word in this place, and not *glory*, as it is usually rendered.

519. μηδὲ πόδας. That is, *their embassy.* Schol. *μηδὲ τὴν ἐνθάδε ἀφιξίν.* By a similar transition πόδες is frequently used to denote *swiftness*; as in II. Y. 410. X. 100. Ψ. 756. and so χεῖρες also implies *strength*;

II. A. 567. and elsewhere. The metaphor which is here employed, may be aptly illustrated by Isaiah lii. 7. LXX. ὡς ὥρα ἐπὶ τῶν ὁρέων, ὡς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης. Compare Nahum i. 15. Acts v. 9.—The concluding words of this line are somewhat abrupt; and the declaration that it was allowable for Achilles to retain his fury, until Agamemnon had offered to make satisfaction by rich presents, has been severely reprehended, particularly by Plato; *de Repub.* III. But Phœnix evidently does not look upon these gifts in the light of interest, but of honour; and as an acknowledgement of the injury which Agamemnon had passed upon Achilles, and his readiness to make satisfaction.

520. κλέα ἀνδρῶν. See above on v. 189.

522. δωρητοὶ τε πέλοντο. Schol. δῶροις πειθόμενοι. Hence the Greek proverb in Plato, *de Repub.* III. Δῶρα θεοῦς πείθει καὶ αἰδοίους βασιλῆας. Eurip. *Med.* 960. πείθειν δῶρα καὶ θεοῦς λόγος. Ovid, *Art.* Am. III. 653. *Munera, crede mihi, capiunt hominesque Deosque; Placatur donis Jupiter ipse datis.* So also Prov. xxi. 14. LXX. δόσις λάθριος ἀνατρέπει ὀργάς. With the suc-

Μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὗ τι νέον γε,

‘Ως ἦν· ἐν δ’ ὑμῖν ἔρέω πάντεσσι φίλοισι.

Κουρήτες τε μάχοντο καὶ Αἰτωλοὶ μενεχάρμαι, 525

Ἀμφὶ πόλιν Καλυδῶνα, καὶ ἀλλήλους ἐνάριζον·

Αἰτωλοὶ μὲν, ἀμννόμενοι Καλυδῶνος ἑραννῆς·

Κουρήτες δὲ, διαπραθέειν μεμαῶτες ἄρηι.

Καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἀρτεμις ὤρσε

Χωσαμένη, ὃ οἱ οὔτι θαλύσια γουνῶ ἀλῶης 530

Οἶνεὺς ῥέξ· ἄλλοι δὲ θεοὶ δαίνυνθ’ ἐκατόμβας·

Οὔρ’ οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο,

Ἥ λάθεται, ἥ οὐκ ἐνόησεν· ἀάσσατο δὲ μέγα θυμῷ.

Ἥ δὲ χολωσαμένη, δῖον γένος, ἰοχέαιρα,

ὤρσεν ἐπὶ χλοῦνην σὺν ἄγριον, ἀργιόδοντα, 535

Ὅς κακὰ πόλλ’ ἔρδεσκεν ἔθων Οἰνῆος ἀλῶν·

ceeding clause we may compare Prov. xv. 1. ἀπόκρισις ὑποπίπτουσα ἀποστρέφει θυμὸν, λόγος δὲ λυπηρὸς ἐγείρει ὀργάς.

524. ἐν ὑμῖν φίλοισι. These words seem to bespeak indulgence for the long story he is about to relate. The length of the narrative has been repeatedly objected to, but without great reason. Old gentlemen are generally talkative, and Phoenix takes advantage of the leisure which the night afforded, to tell his tale; which, if the supposition in v. 189. be well founded, is very apposite. Quintilian, Inst. Orat. X. l. 49. *Narrare quis significantius potest, quam qui Curetum Ætolorumque prælium exponit?* The purport of this narrative, as Eustathius observes, is not to exemplify a hero's compliance with the entreaties of his friends, but the folly of non-compliance. Of the feud between the Ætoli-ans and Curetes, which arose out of the hunt of the Calydonian boar, see Heyne on Apollod. I. 7. 6. The Ætolian cities of Calydon and Pleuron, which these people inhabited, were among the principal in Greece; and the event which gave rise to their quarrel, one of the most celebrated in ancient mythology.

529. The relative τοῖσι, according to the construction, refers to the Curetes, whereas the sense evidently refers it to the Ætoli-ans. A line or more is probably lost, in which the injury suffered by the Curetes from the Ætoli-ans was mentioned, and with which the following relation is connected by the particle γάρ. See Mus. Crit. T. II. p. 248.

530. θαλύσια. It is supposed that a sacrifice is intended, wherein the first-fruits of the vintage were offered to the gods. Apollod. I. 8. 2. *ἐτησίων καρπῶν ἐν τῇ χώρᾳ γενομένων, τὰς ἀπαρχὰς Οἶνεὺς θεοῖς πᾶσι θύων, μόνης Ἀρτίμιδος ἐξελάθετο.* Others understand it to be the same with the συγκομιστήρια, which was a festival in

honour of Ceres and Bacchus, and so called from the gathering of fruits. In Theocr. Idyl. VII. 3. the word occurs in relation to a feast of Ceres, but probably only in a general sense: and to this, perhaps, it may be limited in this passage. Eustath. θαλύσια· αἱ ἀπαρχαί, ἡγουν αἱ κατὰ συλλογὴν τῶν καρπῶν διδόμεναι θεῷ, ὑπὲρ τοῦ καὶ εἰσέπειτα θάλλειν τὰς ἀρούρας. Ovid thus relates the circumstance: Met. VIII. 273. *Enea namque ferunt pleni successibus anni Primitias, frugem Cereri, sua vina Lyæo, Palladios flavae latices libasse Minervæ: Coeptus ab agricolis Superos pervenit ad omnes Invidiosus honos: solas sine thure relictas Præteritæ cessasse ferunt Letoidos aras.*—The substantive γουνῶς, Ionic for γονῶς, signifies a productive or fertile spot, from γίνομαι; so that ἐν γουνῶ ἀλῶης is placed, by a common figure, for ἐν γονίμῳ ἀλῶῃ. So again in Od. A. 193. κατὰ γουνὸν ἀλῶης οἶνοπέδοιο.—Of the word ἀλῶῃ, see on Il. E. 90.

533. ἀάσσατο δὲ μέγα θυμῷ. Eustath. φρενοβλαστῇ τὸν Οἶνέα δηλοῖ, ἐπεὶ καὶ ταῦτόν αἶσαι καὶ βλάψαι εἰπεῖν, καὶ θυμὸν καὶ φρένας. Compare v. 116. A. 340.

535. χλοῦνην. Eustath. ἐν χλόῃ εὐναζόμενον, i. e. lying on the grass: quasi, χλοεύνην. Some understand Χλοῦνην to be the name of a place near Calydon: and Musgrave, on Soph. Trach. 148. proposes to read ὤρσεν ἐπὶ χλοῦνιν, which he interprets, in frumento viridem herbam instigavit. But the word χλοῦνις is no where to be found but in Æsch. Eumen. 188. where all the grammarians understand it in a widely different signification. Others, however, derive χλοῦνης from χλοῦνις, but the reason is not sufficiently obvious.

536. ἔθων. Properly, ex more suo faciens; i. e. in reference to the boar, vastans.

Πολλὰ δ' ὄγε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 Αὐτῇσι ρίζησι, καὶ αὐτοῖς ἄνθεσι μήλων.
 Τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινε Μελέαγρος,
 Πολλέων ἐκ πολλίων θηρήτορας ἄνδρας ἀγείρας, 540
 Καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσι·
 Τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἥ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,
 Ἄμφι σὺδὸς κεφαλῇ καὶ δέρματι λαχνῆεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων. 545
 Ὅφρα μὲν οὖν Μελέαγρος ἀρητίφιλος πολέμιζε,
 Τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐθέλεσκον
 Τείχεος ἔκτοσθε μίμνειν, πολέες περ ἰόντες·
 Ἄλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅστε καὶ ἄλλων
 Οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων· 550
 (Ἦτοι δ, μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ,
 Κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 Κούρῃ Μαρπήσσης καλλισφύρου Εὐνήνινος,
 Ἰδεῶ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 Τῶν τότε, καὶ ῥα ἄνακτος ἐναντίον εἶλετο τόξον 555
 Φοῖβον Ἀπόλλωνος, καλλισφύρου εἵνεκα νύμφης.
 Τὴν δὲ τότ' ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκυνόην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
 Μητὴρ, ἀλκύνος πολυπενθέος οἶτον ἔχουσα,
 Κλαῖ', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλλων. 560
 Τῇ ὄγε παρκατέλεκτο, χόλον θυμαλγία πῆστων,

Schol. ἐξ ἔθους κατατρέχων καὶ βλάπτων. Compare Il. II. 260.

537. προθέλυμνα. *By the roots*: from θέλυμνον, *fundamentum*. Compare Il. K. 15. It also signifies *one founded, or supported, upon another*, as in Il. N. 130. σάκει προθέλυμνῳ, *shield upon shield*. Of the ellipsis in the next line, see on Il. Θ. 24.

540. θηρήτορας. Of this form, see note on Æsch. Theb. 306. Pent. Gr. p. 430.

543. ἡ δ'. *Diana*.—ἀμφ' αὐτῷ. Scil. *the boar*: viz. his head and skin, as it appears more distinctly from the following line. The manner in which this circumstance led to the war is not fully stated. Meleager, to whom the spoils rightly belonged, gave them up to Atalanta, of whom he was enamoured. To this, however, Toxeus and Plexippus, the brothers of Althæa, and consequently the uncles of Meleager, refused to submit; and, endeavouring to seize the prize from Atalanta, were killed by Meleager. To avenge the death of their countrymen, the Curetes made war upon the Ætolians. See Apollod. *ubi supra*. It seems that the fable

of the burning brand, which was to decide the fate of Meleager, was unknown to Homer.

551. ἦτοι δ, μητρὶ κ. τ. λ. This and the following verses, to v. 568. inclusive, are parenthetical, and explain the cause of Meleager's resentment.

557. τὴν δέ. Cleopatra.

559. μητῆρ.—Marpessa. ἀλκύνος. *A king-fisher*. Of the lamentation for her husband Ceyx, and their consequent conversion into these birds, see Ovid, Met. lib. XI. The word οἶτον, which signifies *calamity*, must here refer to the plaintive note of the bird, and not to the *fate of Alcyone*. So Antonin. lib. II. τὴν Κλεοπάτραν φερωνύμως καὶ Ἀλκυνόην ἐκάλουν, διὰ τὸ τὴν μητέρα Μάρπησσαν δικὴν ἀλκύνος κλαῦσαι, ὅτε ἀφῆρεῖτο αὐτὴν Ἀπόλλων. Of the custom which prevailed of giving names, with respect to the circumstances either of the children or their parents, see on Il. Z. 403.

561. τῇ. Cleopatra. Of the expression χόλον πῆσσειν, see on Il. A. 81.

Ἐξ ἀρέων μητρὸς κεχολωμένος, ἥ ῥα θεοῖσι
 Πόλλ' ἀχέουσ' ἡῤατο κασιγνήτοιο φόνοιο·
 Πολλὰ δὲ καὶ Γαῖαν πολυφόρβην χερσὶν ἀλοία,
 Κικλήσκουσ' Αἴδην καὶ ἐπαινὴν Περσεφόνειαν, 565
 Πρόχην καθεζομένην, δεύοντο δὲ δάκρυσι κόλποι,
 Παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφῶτις Ἐριννύς
 Ἔκλυεν ἐξ Ἑρέβουσφιν, ἀμείλιχον ἦτορ ἔχουσα.)
 Τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὀρώρει,
 Πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες 570
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους,
 Ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 Ὀππόθι πιότατον πεδίου Καλυδῶνος ἔραυνῆς,
 Ἐνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλῆσθαι
 Πεντήκοντόγουν· τὸ μὲν ἡμῖσιν, οἶνοπέδιοι, 575
 Ἥμισιν δὲ, ψιλὴν ἄροσιν, πεδίοιο ταμέσθαι.
 Πολλὰ δὲ μιν λιτάνευε γέρον ἱππηλάτα Οἰνεὺς,
 Οὐδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,
 Σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
 Πολλὰ δὲ τόνγε κασίγνηται καὶ πότνια μήτηρ 580
 Ἑλλίσσονθ'· ὃ δὲ μάλλον ἀναίνετο· πολλὰ δ' ἑταῖροι,
 Οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 Ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 Πρὶν γ' ὅτε δὴ θάλαμος πύκα βάλλετο· τοὶ δ' ἐπὶ πύργων
 Βαῖνον Κουρῆτες, καὶ ἐνέπρηθον μέγα ἄστυ. 585
 Καὶ τότε δὴ Μελέαγρον ἐύζωνος παράκοιτις
 Δίσσετ' ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 Κήδε', ὅς' ἀνθρώποισι πέλει, τῶν ἄστυ ἀλοίη·

562. ἐξ ἀρέων μητρὸς. See above on v. 454. The preposition ἐκ signifies *on account of*, as Γ. 135. μήνιος ἐξ ὅλης Γλαυκώπιδος. Herod. II. 129. τῷ ἐπιμεφομένῳ ἐκ τῆς δικῆς παρ' ἑωυτοῦ διδόντα ἄλλα. In the next line, ἔνεκα is understood with κασιγνήτοιο.

564. ἀλοία. *Beats, strikes*. The Scholiast observes, that in earnestly praying to the Infernal Gods, it was usual to beat the ground with their hands.

569. τῶν. Of the *Curetes*, if referred to ὄμαδος, of the *Aetolians*, if to πύλας.

570. βαλλομένων. Scil. βέλεισι: and so again v. 584.

574. τέμενος περικαλλές. See on II. Z. 194. The word *πεντηκοντόγουν* is usually rendered *quingenta jugerum*, i. e. *of fifty acres*; but there is no means of ascertaining the extent of the γόνον, translated *an acre*. The construction of the following clause seems to be this: ὥστε τὸ μὲν ἡμῖσιν τα-

μέσθαι οἶνοπέδιοι· ἡμῖσιν δὲ πεδίοιο, ψιλὴν ἄροσιν. Schol. ψιλὴν ἄροσιν· τὴν ἄδενδρον χώραν. Anglice, *arable land*.

578. οὐδοῦ. Meleager confined himself closely to his house, not admitting even his aged father, who was still living. See Apollod. I. 8. 6. Hence οὐδός is here the *raised threshold*, on the outside of the door.

579. κολλητὰς σανίδας. Schol. Villos. τὰς θύρας, ἀπὸ τοῦ καλῶς συννηρμόσθαι. Compare II. Σ. 275.

583. ἀλλ' οὐδ' ὥς κ. τ. λ. It is to be observed how perfectly the features of Meleager resemble Achilles: they are both brave men, ambitious of glory; both of them described as giving victory to their several armies while they fought, and both of them implacable in their resentment. POPE: from Eustathius.

588. ἀλοίη. The vulgar reading is ἀλόη, which is Attic: Homer uses ἀλοίην in the

Ἄνδράς μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
Τέκνα δέ τ' ἄλλοι ἄγουσι, βαθυζώνους τε γυναικάς. 590

Τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα·
Βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσατο παμφανώοντα.

Ὡς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνε κακὸν ἡμαρ,
Εἰξας ᾧ θυμῷ τῷ δ' οὐκ ἔτι δῶρα τέλεσσαν
Πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὐτως. 595

Ἀλλὰ σὺ μή μοι ταῦτα νόει φρεσὶ, μηδέ σε δαίμων

Ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη

Νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροισι

Ἐρχεο· ἴσον γάρ σε θεῷ τίσουσιν Ἀχαιοί.

Εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης, 600

Οὐκ ἔθ' ὁμῶς τιμῆς ἔσσαι, πόλεμόν περ ἀλαλκῶν.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Φοῖνιξ, ἄττα, γεραῖε, Διοτρεφές, οὔτι με ταύτης

Χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,

Ἡ μ' ἔξι παρὰ νηυσὶ κορωνίσιν, εἰσόκ' αὐτμῇ 605

Ἐν στήθεσσι μένη, καί μοι φίλα γούνατ' ὀρώρη.

Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·

Μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,

Ἀτρείδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ

Τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι· 610

Καλὸν τοι σὺν ἐμοὶ τὸν κῆδιν, ὅς κέ με κῆδῃ.

Ἴσον ἐμοὶ βασίλευε, καὶ ἡμῖσιν μείρεο τιμῆς.

optative, from ἄλωμι. Il. X. 253. ἔλωμί κεν, ἢ κεν ἀλοίην. See Blomfield on Æsch. Agam. 331. The description here given of the horrors of a besieged city is very powerful and energetic. Demosthenes seems to have had it in view in his Oration de Corona, §. 49. νομίσατε ὁρᾶν ἀλικομένην τὴν πόλιν, τειχῶν κατασκαφὰς, ἐμπρήσεις οἰκῶν, ἀγομένης γυναικάς καὶ παιδὰς εἰς δουλείαν, κ. τ. λ. Æschines has a similar passage in Ctesiph. §. 22. Compare 2 Sam. xxx. 1.

589. ἀμαθύνει. Reduces to dust; or rather, perhaps, levels with the dust; i. e. destroys. Schol. κατὰ μικρὸν δαπανᾷ· ὃ ἐστὶν ἀμαθὸν καὶ κόνιν ποιεῖ.

590. βαθυζώνους. Demissam zonam habentes: Anglicè, long-waisted. This adjective is nearly the same with βαθύκολπος and βαθύπεπλος. See Blomfield's Gloss. on Æsch. Theb. 862.

594. εἰξας ᾧ θυμῷ. Yielding to the impulse of his mind; which had been now incited against the Curetes. That this is the import of the expression, is clear from v. 109. supra: Ω. 42. Od. N. 143. Ξ. 157. X. 288. and elsewhere. The interpretations

of the commentators are altogether inadmissible.

601. ὁμῶς τιμῆς. Eodem loco honoris. CLARKE.

603. ἄττα. My father. This appellation, like τέττα in Il. Δ. 412. is of uncertain derivation. Hesych. ἄττα· προσφώνησις φίλοφρονητικῇ νέου πρὸς πρεσβύτερον καὶ τροφέα. The idea of Heinsius, Proleg. in Aristarch. that it is the Hebrew pronoun of the second person, is absurd. Barnes, however, has adopted it in his version.

608. Virg. Æn. IV. 360. Desine meque tuis incendere teque querelis.

611. κῆδεν. Schol. λυπεῖν, βλάπτειν. Hesych. κῆδεσθαι· λυπεῖσθαι, οἰκτεῖρην. See on Il. Z. 60. With the same sentiment we may compare the condition of alliance in Thucyd. III. τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν. Polyb. I. φιλόφιλον δεῖ εἶναι τὸν ἀγαθὸν ἄνδρα, καὶ φιλόπατριν, καὶ συμμισεῖν τοῖς φίλοις τοὺς ἐχθροὺς, καὶ συναγαπᾶν τοὺς φίλους. Liv. XXXII. Quibus igitur rebus amicitia violatur? Nempe his maxime duabus: si socios meos pro hostibus habeas, si cum hostibus te conjungas.

612. ἡμῖσιν. That is, κατὰ τὸ ἡμῖσιν.

Οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξο μίμων
Εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφι
Φρασσόμεθ', ἥ κε νεώμεθ' ἐφ' ἡμέτερ', ἥ ἐ μένωμεν. 615

Ἦ, καὶ Πατρόκλῳ ὅγ' ἐπ' ὀφρύσι νεῦσε σιωπῇ,
Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
Ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
Ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·

Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
Ἴομεν' οὐ γάρ μοι δοκεῖ μῦθοιο τελευτῇ
Τῇδ' γ' ὁδῷ κρανέεσθαι, ἀπαγγεῖλαι δὲ τάχιστα
Χρῇ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔοντα,
Οἳ πον νῦν ἔαται προτιδέγμενοι· αὐτὰρ Ἀχιλλεὺς
Ἀγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν, 625
Σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἑταίρων
Τῆς, ἣ μιν παρὰ νηυσὶν ἐτίομεν ἕζοχον ἄλλων·
Νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φόνοιο
Ποινὴν, ἣ οὗ παιδὸς ἐδέξατο τεθνηϊῶτος·
Καί ῥ' ὃ μὲν ἐν δήμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας· 630

Τοῦ δέ τ' ἐρητύεται κραδίη, καὶ θυμὸς ἀγῆνωρ,
Ποινὴν δεξαμένον· σοὶ δ' ἄλληκτόν τε κακόν τε
Θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν, εἵνεκα κούρης
Οἷης· νῦν δέ τοι ἐπὶ παρίσχομεν ἕζοχ' ἀρίστας,
Ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμόν· 635
Αἶδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἰμὲν
Πληθύος ἐκ Δαναῶν· μέμαμεν δέ τοι ἕζοχον ἄλλων
Κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Αἶαν Διογενὲς, Τελαμώνιε, κοίρανε λαῶν, 640
Πάντα τι μοι κατὰ θυμὸν εἰσὼ μυθήσασθαι·
Ἄλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅπποτ' ἐκείνων
Μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν

The genitive *τιμῆς* depends upon the verb *μείρεο*, as in Il. A. 278.

613. λέξο. See on Il. B. 35.

626. μετατρέπεται. See on Il. A. 160.

628. καὶ μὲν τίς τε κ. τ. λ. In the heroic ages, before the institution of trials for murder, a person who had been guilty of homicide, in order to avoid the vengeance of the relations, went into voluntary exile. Matters, however, of this kind were usually accommodated by the payment of a fine, *ποινῇ*, upon which the exile returned in safety. If the atonement was not accepted, the period of his banishment was one year. A similar custom prevailed among the Jews, in whose tribes there were certain cities,

called cities of refuge, to which a man-slayer might flee for protection from the effects of private resentment, until he was cleared of intentional murder by a legal process. See Grotius *de Jure Belli et Pacis*, XX. 8. 6. and compare Numb. xxxv. 6—15. Deut. xix. 4—10. Josh. xx. 7, 8. The North American Indians have similar places of refuge to this day.

643. μ' ἀσύφηλον ἔρεξε. Behaved improperly, unworthily, towards me. Heyne properly observes, that the construction of *ῥέζειν* is with a double accusative. See Matt. Gr. Gr. §. 409. b. The precise meaning and derivation of the word *ἀσύφηλος* are uncertain: it occurs only once again in Il. Ω. 766.

- 'Ατρείδης, ὥσεί τιν' ἀτίμητον μετανάστην.
 'Αλλ' ὑμεῖς ἔρχεσθε, καὶ ἀγγελίην ἀπόφασθε· 645
 Οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος,
 Πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἐκτορα δῖον,
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι,
 Κτείνοντ' Ἀργείους, κατὰ τε σμύξαι πυρὶ νῆας·
 Ἀμφὶ δέ τοι τῇ μῇ κλισίῃ καὶ νηὶ μελαίνῃ 650
 Ἐκτορα, καὶ μεμαῶτα, μάχης σχήσεσθαι οἴω.
 Ὡς ἔφαθ'· οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον,
 Σπείσαντες, παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε,
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα. 655
 Αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὥς ἐκέλευσε,
 Κώεά τε, ῥῆγός τε, λίνιοιό τε λεπτὸν ἄωτον·
 Ἐνθ' ὁ γέρων κατέλεκτο, καὶ Ἡῶ διαν ἔμιμνεν.
 Αὐτὰρ Ἀχιλλεὺς εὔδε μυχῷ κλισίης ἐϋπήκτον·
 Τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Δεσβόθεν ἤγε, 660
 Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρῃος.
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
 Ἴφρις ἐϋζωνος, τήν οἱ πόρε δῖος Ἀχιλλεὺς,
 Σκῦρον ἐλὼν αἰπείαν, Ἐνυῆος πτολίεθρον.

Cicero has translated this passage in Tusc. Quæst. III. *Corque meum penitus turgescit tristibus iris, Cum decore atque omni me orbatum laude recordor.*

644. μετανάστην. Hesych. μέτοικον, φυγάδην. Compare Aristot. Polit. III. 3. These μέτοικοι were foreigners, who were protected by the government, and permitted to reside in the city to which they attached themselves, and to exercise any trade or occupation. At the same time, they were excluded from any public office, they were incapable of voting in the public assemblies, and held in contempt by the people, who were naturally jealous of their rights and immunities. See Ælian. V. H. VI. 1. Aristoph. Av. 506. Harpocr. in v. Μέτοικος. Valckenær on Ammon. p. 110. The same distinctions existed between the Jews and proselytes. Compare Exod. xii. 19. xiii. 38. Philipp. iii. 5. and see Valesius on Euseb. Hist. I. 7. Prideaux Connex. II. 5.

649. The verb σμύχειν is properly used of latent fire; Anglicè, to smother. In Homer it is generally understood in a more extended sense, to burn, to consume; though the ordinary acceptation is probably sufficient. Compare *supra* v. 243. and see Hemsterhuis on Lucian, Dial. M. VI. 3. p. 351. The effect which each of the foregoing speeches produces upon the mind of

Achilles is well kept up, and varied according to the tone and character of the speaker. To Ulysses he declares his positive intention of returning immediately; to Phoenix he proposes to take into consideration the propriety of remaining; and to Ajax, he declares his purpose not to depart, at the same time that he expresses his fixed resolution to abstain from the war, till he is forced to engage by the approach of Hector to his own ships. Since, however, he remains firm in his determination not to assist the Greeks, Ulysses, in reporting the result of the embassy to Agamemnon and the chiefs, confines himself to this point, as declared in the first answer to himself.

652. δέπας ἀμφικύπελλον. See on Il. A. 584.

657. κώεα. Schol. προβάτων δέρματα. These skins were used as mattresses; and over them was laid a covering, ῥῆγος, generally elegantly wrought and dyed. Schol. τὸ βεβαμμένον ἱμάτιον καὶ ῥηγεῖς, οἱ βαφεῖς. Then followed an outer coverlid of linen. The word ἄωτος is properly a flower; hence λίνιοι ἄωτος is a periphrasis implying *fine linen*; and so in Il. N. 599. 716. οἶος ἄωτος, *fine wool*. Compare Pind. Ol. II. 14. Pyth. IV. 335. Isth. I. 75. V. 14. Nem. III. 50.

Οἳ δ' ὅτε δὴ κλισίησιν ἐν Ἀτρεΐδαο γέγοντο, 665
 Τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις νῆες Ἀχαιῶν
 Δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδὼν, ἕκ τ' ἐρέοντο.
 Πρῶτος δ' ἐξερέεινεν ἄναξ ἀνδρῶν, Ἀγαμέμνων·
 Εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
 ἥ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ, 670
 ἥ ἄπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;
 Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 Ἀτρεΐδῃ, κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
 Κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 Πιμπλάνεται μένεος· σὲ δ' ἀναίνεται, ἠδὲ σὰ δῶρα. 675
 Αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν,
 Ὅπως κεν νῆάς τε σόῃς καὶ λαὸν Ἀχαιῶν·
 Αὐτὸς δ' ἠπέιλησεν, ἅμ' ἡοῖ φαινομένηφι,
 Νῆας ἐϋστέλμους ἅλαδ' ἐλκόμεν ἀμφιελίσσας.
 Καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθίσασθαι, 680
 Οἷκαδ' ἀποπλέειν· ἐπεὶ οὐκέτι δῆετε τέκμωρ
 Ἰλίου αἰπεινῆς· μάλα γὰρ ἔθεν εὐρύνοπα Ζεὺς
 Χεῖρα ἐὼν ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
 Ὡς ἔφατ'· εἰσὶ καὶ οἶδε, τὰδ' εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δῶν, πεπνυμένω ἄμφω. 685
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει,
 Ὅφρα οἳ ἐν νήεσσι φίλην ἑς πατρίδ' ἔπηται
 Αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὔτι μιν ἄξει.
 Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε. 690
 Δὴν δ' ἄνεψ' ἦσαν τετιηότες νῆες Ἀχαιῶν·
 Ὅψ' δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Ἀτρεΐδῃ, κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
 Μῆδ' ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 Μυρία δῶρα διδούς· ὃ δ' ἀγήνωρ ἐστὶ καὶ ἄλλως· 695
 Νῦν αὖ μιν πολὺ μᾶλλον ἀγηνορίησιν ἐνῆκας.
 Ἀλλ' ἦτοι κεῖνον μὲν ἑάσομεν, ἣ κεν ἦρσιν,

667. *δειδέχατ'*. See on Il. Δ. 4.

684. *εἰσὶ καὶ οἶδε*, κ. τ. λ. *Ajax and the heralds are here*. The demonstrative pronoun is frequently used in this sense, particularly in the Tragic writers, upon the introduction of a new character; and sometimes with the verb *εἶμι* understood. Compare Il. K. 434. T. 140. Φ. 533. *et alibi*. Eurip. Iph. A. 6. *τίς ποτ' ἄρ' ἀστήρ ὅδε πορθμεύει*. See also the note on Soph. Œd. C. 111. Pent. Gr. p. 112.

690. *κρατερῶς*. This must apply to the

words of Achilles, as delivered by Ulysses; not to Ulysses himself.

694. *μῆδ' ὄφελος*. See on Il. A. 415. and of the adjective *ἀγήνωρ*, in the following line, on Il. B. 275.

696. *ἀγηνορίησιν ἐνῆκας*. For *εἰς ἀγηνορίην*. So also in Il. K. 391. See on Il. M. 28.

697. *κεῖνον μὲν ἑάσομεν*. Heyne observes, after Koeppen, that later writers would have added *χαίρειν*. The formulæ *χαίρειν ἔαν, χαίρειν λέγειν*, and the like,

"Η κε μένη· τότε δ' αὖτε μαχήσεται, ὁππότε κέν μιν
Θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ, καὶ θεὸς ὄρσῃ.

'Αλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·

700

Νῦν μὲν κοιμήσασθε, τεταρπόμενοι φίλον ἦτορ

Σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·

Αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,

Καρπαλίμῳς πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους

'Οτρύνων· καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.

705

Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες,

Μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.

Καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος·

Ἐνθάδε κοιμήσαντο, καὶ ὕπνου δῶρον ἔλοντο.

are very common in the Tragic writers and Aristophanes. See Monk on Eur. Hipp. 112. Hermann on Viger, p. 604. Valckenær on Herod. IX. 41.

701. *τεταρπόμενοι*. Schol. *κεκορεσμένοι*. Hence the construction with the geni-

tive, unless *διὰ* be understood. So again Il. Ψ. 10. Od. T. 213. and elsewhere. Compare Il. T. 167. and see Matt. Gr. Gr. §. 330. b.

704. *ἐχέμεν*. Infinitive for imperative: *ut sapius*.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Κ’.

Ἐπιγραφαί.

ΝΥΚΤΕΓΕΡΣΙΑ. ΔΟΛΩΝΕΙΑ ἢ ΔΟΛΩΝΟΦΟΝΙΑ, καὶ ‘ΡΗΣΟΣ.

Ἄλλως.

Κάππα δ’ ἀπ’ ἀμφοτέρων σκοπιαζέμεν ἦλυνθον ἄνδρες.

THE ARGUMENT.

THE NIGHT-ADVENTURE OF DIOMED AND ULYSSES.

Upon the refusal of Achilles to return to the army, the distress of Agamemnon is described in the most lively manner. He takes no rest that night, but passes through the camp, awaking the leaders, and contriving all possible methods for the public safety. Menelaus, Nestor, Ulysses, and Diomed, are employed in raising the rest of the captains. They call a council of war, and determine to send scouts into the enemy's camp, to learn their posture, and discover their intentions. Diomed undertakes this hazardous enterprize, and makes choice of Ulysses for his companion. In their passage they surprise Dolon, whom Hector had sent on a like design to the camp of the Grecians. From him they are informed of the situation of the Trojan and auxiliary forces, and particularly of Rhesus, and the Thracians who were lately arrived. They pass on with success; kill Rhesus, with several of his officers, and seize the famous horses of that prince, with which they return in triumph to the camp.

The same night continues; the scene lies in the two camps.

ἌΛΛΟΙ μὲν παρὰ νηυσὶν ἀριστῆες Παναχαῖων
Εὖδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
Ἄλλ’ οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
Ὑπνος ἔχε γλυκερὸς, πολλὰ φρεσὶν ὀρμαίνοντα.
Ὡς δ’ ὅτ’ ἂν ἀστράπτῃ πόσις Ἥρης ἡϋκόμοιο,

5

5. ὥς δ’ ὅτ’ ἂν ἀστράπτῃ κ. τ. λ. It requires some skill in Homer to take the chief point of his similitudes. He has often been misunderstood in that respect, and his com-

parisons have frequently been strained to comply with the fancies of commentators. This comparison, which is brought to illustrate the frequency of Agamemnon's sighs,

Τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον, ἢ χάλαζαν,
 ἥ νίφετον, ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρούρας,
 ἥ ποθι πτολέμοιο μέγα στόμα πευκεδανοῖο·
 ὧς πυκίν' ἐν στήθεσιν ἀνεστενάχιζ' Ἀγαμέμνων,
 Νειόθεν ἐκ κραδῖνος· τρομέοντο δέ οἱ φρένες ἐντός. 10
 ἦτοι ὅτ' ἐς πεδίον τὸ Τρωϊκὸν ἀθρήσειε,
 Θαύμαζε πυρὰ πολλὰ, τὰ καίετο Ἰλιόθι πρὸ,
 Αὐλῶν συρίγγων τ' ἐνοπῆν, ὁμαδόν τ' ἀνθρώπων·
 Αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν,
 Πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15
 ὕψοθ' ἰόντι Διὶ· μέγα δ' ἔστενε κυδάλιμον κῆρ·
 Ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἐλθέμεν ἀνδρῶν,
 Εἴ τινά οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
 ἦ τις ἀλεξίκακος πᾶσι Δαναοῖσι γένοιτο. 20
 Ὅρθωθεις δ' ἔνδυνε περὶ στήθεσσι χιτῶνα,
 Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 Ἀμφὶ δ' ἔπειτα δαφνοῖν ἐέσσατο δέρμα λέοντος
 Αἴθωνος, μέγαλοιο, ποδηνεκές· ἔλετο δ' ἔγχος.
 ὧς δ' αὐτως Μενέλαον ἔχε τρόμος· οὐδὲ γὰρ αὐτῷ 25
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε· μή τι πάθοιεν
 Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πούλυν ἐφ' ὕγρην
 Ἥλυθον ἐς Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.
 Παρδαλὲρ μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε
 Ποικίλῃ· αὐτὰρ ἐπὶ στεφάνην κεφαλῇφιν ἀείρας 30

has been usually thought to represent in general the groans of the king; whereas, what Homer had in view, was only the quick succession of them. POPE. Scaliger objects to this simile, that lightning and snow never happen at the same time. This, however, though uncommon, is not without example; and the rarity of the occurrence makes the omen more apparent. Horace has a similar portent in *Od. I. 2. 1. Jam satis terris nivis, &c.* See Jacobs on *Anthol. T. II. p. 167.* Pollux. *Onom. II. 100.*

8. πτολέμοιο μέγα στόμα. That is, simply, πόλεμον, μάχην. Eustathius observes, that the periphrasis is strongly expressive of the insatiable ferocity of war. It occurs again in *Il. T. 313. Y. 359.* Cicero has a similar expression in his *Oration for the poet Archias: E totius belli ore atque faucibus.* Of the derivation of the adjective πευκεδανός, *mournful*, see on *Il. A. 51. Δ. 129.* The phrase τεύχων must be repeated in this line from v. 6.

11. ἀθρήσειε. *Animo videret.* So in v. 14. the verb ἴδοι must be understood of

mental perception. Aristot. *Poet. c. 25. κατὰ μεταφορὰν εἰρηται.*

15. προθελύμνους. Schol. ἐπ' ἀλλήλων, ἢ προρρίζους. See on *Il. I. 537.*

16. ὕψοθ' ἰόντι Διὶ. *Ad Jovem: incusando Jovem.* Schol. λείπει τὸ ἀποδυρόμενος. Cf. *Il. B. 112. sqq.* HEYNE. Hence Accius translates the passage thus, in *Cic. Tusc. Quæst. III. 26. scindens dolore identidem intonsam comam.* The preposition κατὰ is understood with κῆρ.

23. δαφνοῖν. See on *Il. B. 308.*

26. μή τι πάθοιεν. We must supply δε-δοικότε.

27. ἐφ' ὕγρην. Scil. θάλασσαν. The same ellipsis occurs in *Apoll. Rhod. IV. 281. ὕγρης τε τραφερῆς τε.* Callim. *Epigr. 23. ἐν ὕγρῳ νεκρός.* Aristoph. *Vesp. 478. πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ' ὕγρῳ.* So also in Latin, *mare or æquor* is sometimes omitted. *Virg. Æn. I. 3. terris jactatus et alto; sc. mari.* VIII. 672. *fluctu spumabant cærule cano:* where Servius supplies *maria.* See Bos. *Ellips. Gr. p. 113.*

30. στεφάνην. See on *Il. H. 12.*

Θήκατο χαλκείην· δόρῳ δ’ ἔλετο χειρὶ παχείῃ.
Βῆ δ’ ἵμεν ἀνστήσων ὃν ἀδελφεὸν, ὃς μέγα πάντων
Ἀργείων ἦνασσε, θεὸς δ’ ὥς τίετο δῆμῳ.

Τὸν δ’ εὖρ’, ἀμφ’ ὥμοισι τιθήμενον ἔντεα καλὰ,
Νῆϊ παρὰ πρύμνῃ· τῷ δ’ ἀσπασίος γένετ’ ἐλθών. 35

Τὸν πρότερος προσέειπε βοῶν ἀγαθὸς Μενέλαος·

Τίφθ’ οὕτως, ἡθεῖε, κορύσσειαι ; ἢ τιν’ ἐταίρων
Ὀτρύνεις Τρώεσσιν ἐπίσκοπον ; ἀλλὰ μάλ’ αἰνῶς
Δεῖδω, μὴ οὐτις τοι ὑπόσχηται τόδε ἔργον,

Ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν 40

Νύκτα δι’ ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.

Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

Χρεὼ βουλῆς ἐμὲ καὶ σέ, Διοτρεφὲς ὦ Μενέλαε,

Κερδαλέης, ἥτις κεν ἐρύσεται ἡδὲ σαώσῃ

Ἀργείους καὶ νῆας· ἐπεὶ Διὸς ἐτράπετο φρήν. 45

Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ’ ἱεροῖσιν·

Οὐ γάρ πω ἰδόμην, οὐδ’ ἔκλυον αὐδῆσαντος,

Ἄνδρ’ ἕνα τοσσάδε μέρμερ’ ἐπ’ ἡματι μητίσασθαι,

Ὅσος Ἐκτωρ ἔρρεξε Διὶ φίλος νῆας Ἀχαιῶν

Αὐτως, οὔτε θεᾶς υἱὸς φίλος, οὔτε θεοῖο· 50

Ἔργα δ’ ἔρεξ’, ὅσα φημὶ μελησέμεν Ἀργείοισι

Δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ’ Ἀχαιούς.

Ἄλλ’ ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον,

Ῥίμφα θεῶν ἐπὶ νῆας· ἐγὼ δ’ ἐπὶ Νέστορα δῖον

Εἵμι, καὶ ὀτρυνέω ἀνστήμεναι· αἶκ’ ἐθέλῃσιν 55

Ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος, ἡδ’ ἐπιτεῖλαι.

Κείνου γάρ κε μάλιστα πυθοίατο· τοῖο γὰρ υἱὸς

Σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὀπάων

Μηριόνης· τοῖσι γὰρ ἐπετράπομέν γε μάλιστα.

Τὸν δ’ ἡμεῖβετ’ ἔπειτα βοῶν ἀγαθὸς Μενέλαος· 60

Πῶς γάρ μοι μύθῳ ἐπιτέλλεαι, ἡδὲ κελεύεις ;

Αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθῃς,

Ἥθ’ ἐθέω μετὰ σ’ αὐτίς, ἐπὶν εὖ τοῖς ἐπιτεῖλω ;

37. ἡθεῖε. See on Il. Z. 518.

44. ἥτις κεν ἐρύσεται. Of the use of the particle *κε* with the future indicative, see on Il. A. 139. and of the ellipsis in the preceding line on Il. I. 76.

45. ἐτράπετο. *Mutata est* ; properly, *mutavit se*.

52. δολιχόν. Scil. χρόνον, as in Il. I. 415.

56. φυλάκων τέλος. See on Il. H. 380. The epithet *ἱερὸς* signifies nothing more than *eximius* ; as in Il. Σ. 504. Ω. 681. In a

like manner it sometimes implies *great, extraordinary* ; as in Il. Π. 407. *ἰχθὺς μέγας*.

59. ἐπετράπομεν. Scil. σημαίνειν φυλάκεσσι.

61. πῶς γάρ μοι κ. τ. λ. *How then, &c.* This is the elliptic use of the particle *γάρ*, which may be easily supplied. See on Il. A. 123. In the following line the sense requires *ἢ κελεύεις ὥς* to be repeated. In v. 63. the verb *ἐπιτέλλω* is used absolutely, as also in v. 56. *supra*. The sense in both instances is readily completed.

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν, Ἀγαμέμνων·
 Αὖθι μένειν, μή πως ἄβροτάζομεν ἀλλήλοισιν 65
 Ἐρχομένω· πολλὰ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
 Φθέγγεο δ', ἣ κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,
 Πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
 Πάντας κυδαίνων· μὴ δὲ μεγαλίζεο θυμῷ.
 Ἄλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμι 70
 Ζεὺς ἐπὶ γεινομένοισιν ἔει κακότητα βαρείαν.

ᾧΩς εἰπὼν, ἀπέπεμπεν ἀδελφεὸν, εὖ ἐπιτείλας.
 Αὐτὰρ ὁ βῆ ῥ' ἵεναι μετὰ Νέστορα, ποιμένα λαῶν.
 Τὸν δ' εὖρε παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
 Εὐνῇ ἐνὶ μαλακῇ· παρὰ δ' ἔντεα ποικίλα κείμε, 75
 Ἀσπίς, καὶ δύο δοῦρε, φαεινὴ τε τρυφάλεια·
 Πὰρ δὲ ζωστήρ κείμε παναίολος, ᾧ ῥ' ὁ γεραῖος
 Ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο,
 Λαὸν ἄγων· ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ.
 Ὅρθωθεις δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80
 Ἀτρείδην προσέειπε, καὶ ἐξερεείνετο μύθῳ·

Τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατόν ἔρχεαι οἷος
 Νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 Ἥέ τιν' οὐρήων διζήμενος, ἢ τιν' ἐταίρων;
 Φθέγγεο, μῆδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ; 85

Τὸν δ' ἡμίβητ' ἔπειτα ἄναξ ἀνδρῶν, Ἀγαμέμνων·
 ᾧΩ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,

65. μή πως ἄβροτάζομεν. *Lest we go astray.* See on Il. E. 287.

66. κέλευθοι. See on Il. A. 312.

68. πατρόθεν ἐκ γενεῆς κ. τ. λ. See on Il. Z. 403.

71. ἐπὶ γεινομένοισιν ἔει. A tmesis for ἐφίει. The participle, which should be translated, *since we are born*, i. e. as *mortals*, is peculiarly expressive, and insinuates a powerful motive for the injunction in v. 69. μὴ μεγαλίζεσθαι, *not to behave arrogantly.*

84. ἢ τιν' οὐρήων διζήμενος. It has been thought that Nestor asks this question upon the account of his son Thrasymedes, who commanded the guard that night. He seems to be under some apprehension lest he should have remitted the watch. And it may also be gathered from the passage, that in those times the use of the watch-word was unknown, because Nestor is obliged to crowd several questions together, before he can learn whether Agamemnon be a friend or an enemy. The shortness of the questions agrees admirably with the occasion upon which they were made: it being necessary that Nestor should be im-

mediately informed who he was that passed along the camp;—if a spy, that he might stand upon his guard;—if a friend, that he might not cause an alarm to be given to the army, by multiplying questions. POPE; from Eustathius. There seems, indeed, to have been a general deficiency in the art of war, during the heroic age, with respect to the manner of posting sentinels and keeping watch. Although a post was set in this dangerous extremity, and a guard, under the direction of two officers of high reputation, had been selected from the army, still Agamemnon expresses his concern in v. 99. lest they had fallen asleep on duty. And when Diomed is represented as sleeping on his arms without the tent, v. 151. there is no mention of any guard; but all his soldiers are asleep around him. Hence the surprise of Rhesus, in the end of the book, which affords an instance of the dangers to which they were exposed from their neglect of watching. See *Mitford's Hist. of Greece*, vol. I. p. 165; also on vv. 182. 418. *infra*. Of the ellipsis in the following line, see on Il. I. 76.

Γνώσεται Ἀτρείδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰσόκ' αὐτμῇ
 Ἐν στήθεσσι μένη, καὶ μοι φίλα γούνατ' ὀρώρη. 90
 Πλάζομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 Ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 Αἰνῶς γὰρ Δαναῶν πέρι δείδδια, οὐδέ μοι ἦτορ
 Ἐμπεδον, ἀλλ' ἀλαλύκτῃμαι· κραδίη δέ μοι ἔξω
 Στηθέων ἐκθρώσκει, τρομέει δ' ὑπο φαίδιμα γυνῖα. 95
 Ἀλλ' εἴ τι δρᾷνεις, ἐπεὶ οὐδέ σέ γ' ὕπνος ἰκάνει,
 Δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἴδωμεν,
 Μή τοι μὲν καμάτῳ ἀδδηκότες ἡδὲ καὶ ὕπνῳ
 Κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 Δυσμενέες δ' ἄνδρες σχεδὸν εἶται, οὐδέ τι ἴδμεν 100
 Μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι.

Τὸν δ' ἡμίβητ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
 Ἀτρείδῃ κύδιστε, ἄναξ ἀνδρῶν, Ἀγαμέμνον,
 Οὐ θῆν' ἔκτορι πάντα νοήματα μητιέτα Ζεὺς
 Ἐκτελέει, ὅσα ποῦ νυν ἐέλπεται· ἀλλὰ μιν οἶω 105
 Κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 Ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 Σοὶ δὲ μάλ' ἔφομ' ἐγώ· προτὶ δ' αὖ καὶ ἐγείρουεν ἄλλους,
 Ἥμιν Τυδείδην δουρικλυτὸν, ἡδ' Ὀδυσῆα,
 Ἥδ' Αἴαντα ταχύν, καὶ Φυλῆος ἄλκιμον υἱόν. 110
 Ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 Ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἀνακτα'
 Τῶν γὰρ νῆες ἕασιν ἐκαστάτω, οὐδὲ μάλ' ἐγγύς.

88. γνώσεται. For γνῶθι. Future for imperative. See Matt. Gr. Gr. §. 511. 5. obs. where Soph. Ant. 84. is incorrectly adduced. Compare note in *loc.* Pent. Gr. p. 219. The idiom is very common in the New Testament. Matt. v. 48. *ἔσθε οὖν ὑμεῖς τέλειοι.* So also in Latin: Virg. *Æn.* II. 548. *referes ergo hæc et nuntius ibis Pelidæ genitori.* Cic. *Epist.* Fam. V. 12. *Tu interea non cessabis, et ea, quæ habes instituta, perpolies, nosque diliges.* Vale. Horat. *Epist.* I. 18. 96. *Inter cuncta leges, et percunctabere doctos.* See Viger, p. 155. and also on Il. Γ. 103.

94. ἀλαλύκτῃμαι. Schol. *τεθορόβημαι, ἡπόρημαι.* The signification of the verb is already expressed in the words οὐδὲ μοι ἦτορ ἔμπεδον, scil. *ἔστι.* Cicero, after citing the passage in *Epist. Attic.* X. adds: *Non sum, inquam, mihi crede, mentis compos.*

96. εἴ τι δρᾷνεις. *Siquid agere vis.* The verb *δραίνω* is formed from *δράω*, as *βαίνω* from *βάω*.

98. μή τοι μὲν καμάτῳ κ. τ. λ. *Whether they are asleep.* The subjunctive is frequently used as a present indicative after *μή, whether.* Soph. Phil. 30. *ὅρα, καθ' ὕπνον μή κατακλιθεῖς κυρῇ.* In past actions the optative is used, as in Od. Φ. 394. See Matt. Gr. Gr. §. 517. The participle *ἀδδηκότες* is most probably from the verb *ἄδω, satio*, with the δ doubled, as *ἄδδην*, in Il. E. 203. Clarke and others render it *fatigati*, from *ἄδω*, contr. for *ἀήδω, molestè tracto*, or *tractor*; in which case the duplication is unnecessary, as the contracted syllable is naturally long. The former method is preferable. Compare Il. A. 87, 88. The word is applied, in a double sense, to *καμάτῳ* and *ὕπνῳ* respectively. So Hor. Od. III. 4. 11. *Ludo fatigatumque somno.*

111. ἀλλ' εἴ τις κ. τ. λ. At the end of this clause there is an aposiopesis, which must be supplied, as in Il. A. 135. by the words *καλῶς ἂν ἔχοι.*

- Ἄλλὰ, φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον
 Νεικέσω, εἴπερ μοι νεμεσήσεται, οὐδ' ἐπικεύσω, 115
 Ὡς εὔδει, σοὶ δ' οἷω ἐπέτρεψε πονέεσθαι.
 Νῦν ὄφελε κατὰ πάντας ἀριστήας πονέεσθαι
 Λισσόμενος· χρεῖω γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν, Ἀγαμέμνων·
 ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120
 Πολλάκι γὰρ μεθειῖ τε, καὶ οὐκ ἐθέλει πονέεσθαι,
 Οὔτ' ὅκνη εἰκων, οὔτ' ἀφραδίῃσι νόοιο,
 Ἄλλ' ἐμέ τ' εἰσορόων, καὶ ἐμὴν ποτιδέγμενος ὁρμήν·
 Νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο, καὶ μοι ἐπέστη·
 Τὸν μὲν ἐγὼ προέηκα καλήμεναι, οὗς σὺ μεταλλάῃς. 125
 Ἄλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
 Ἐν φυλάκεσσ'· ἵνα γάρ σφιν ἐπέφραδον ἡγέρεεσθαι.
 Τὸν δ' ἡμέιβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 Οὔτως οὐτις οἱ νεμεσήσεται οὐδ' ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ. 130
 Ὡς εἰπὼν, ἔνδυνε περὶ στήθεσσι χιτῶνα,
 Ποσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 Ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν,
 Διπλῆν, ἐκταδίνην, οὐλη δ' ἐπενήνοθε λάχνη.
 Εἵλετο δ' ἄλκιμον ἔγχος ἀκαχμένον ὀξεί χαλκῷ. 135
 Βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Πρῶτον ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 Ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότα Νέστωρ
 Φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,
 Ἐκ δ' ἤλθε κλισίης, καὶ σφεας πρὸς μῦθον ἔειπε· 140
 Τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἴοι ἀλᾶσθε
 Νύκτα δι' ἀμβροσίην; ὃ τι δὴ χρεῖω τύσον ἵκει;
 Τὸν δ' ἡμέιβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 Μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοὺς· 145
 Ἄλλ' ἔπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ' ἐπέοικε
 Βουλὰς βουλεύειν, ἧ φευγέμεν, ἧε μάχεσθαι.
 Ὡς φάθ'· ὁ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεὺς
 Ποικίλον ἀμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.
 Βὰν δ' ἐπὶ Τυδείδην Διομήδεα· τὸν δ' ἐκίχανον 150
 Ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἑταῖροι

120. αἰτιάσθαι. Scil. αὐτόν.

127. The particle ἵνα is here employed, somewhat unusually, instead of ἐκεῖ, there. Barnes has a *Var. Lect.* by which this sense may be avoided: ἐν φυλάκεσσιν, ἵνα σφιν ἐ. ἡ.

134. ἐπενήνοθε. See on II. B. 219. This long robe, winding twice round the body, and reaching to the ancles, was fitted for an aged man like Nestor, exposing himself to the night.

- Εὐδον· ὑπὸ κρασὶ δ’ ἔχον ἀσπίδας· ἔγχυα δὲ σφιν
 ’Ορθ’ ἐπὶ σαυρωτῆρος ἐλήλατο· τῇλε δὲ χαλκὸς
 Λάμφ’, ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃγ’ ἦρωσ
 Εὐδ’ ὑπὸ δ’ ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο· 155
 Αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 Τὸν παρστὰς ἀνέγειρε Γερῆνιος ἱππότη Νέστωρ,
 Λαῖξ ποδὶ κινήσας, ὄτρυνέ τε, νείκεσέ τ’ ἄντην·
 ’Εγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἄωτεῖς;
 Οὐκ αἶεις, ὥς Τρῶες ἐπὶ θρωσμῷ πεδίιο 160
 Εἵεται ἄγχι νεῶν, ὀλίγος δ’ ἔτι χῶρος ἐρύκει;
 ’Ως φάθ’· ὃ δ’ ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Σχέτλιος ἐσσί, γεραίέ· σὺ μὲν πόνον οὐποτε λήγεις.
 Οὔ νυ καὶ ἄλλοι ἔασι νεώτεροι υἱέες Ἀχαιῶν, 165
 Οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων,
 Πάντη ἐποιχόμενοι; σὺ δ’ ἀμήχανος ἐσσί, γεραίέ.
 Τὸν δ’ αὖτε προσέειπε Γερῆνιος ἱππότη Νέστωρ·
 Ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες·
 Εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 Καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν.
 ’Αλλὰ μάλα μεγάλη χρεῖῶ βεβίηκεν Ἀχαιοῦς·
 Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς
 ’Η μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἠὲ βιῶναι.
 ’Αλλ’ ἴθι νῦν, Αἴαντα ταχύν, καὶ Φυλῆος υἱὸν 175
 ’Ανστησον· σὺ γὰρ ἐσσί νεώτερος· εἴ μ’ ἐλεαίρεις.
 ’Ως φάθ’· ὃ δ’ ἀμφ’ ὥμοισιν ἐέσσατο δέρμα λέοντος
 Αἴθωνος, μέγαλοιο, ποδηνέκας· εἵλετο δ’ ἔγχος·
 Βῆ δ’ ἱέναι· τοὺς δ’ ἔνθεν ἀναστήσας ἄγεν ἦρωσ.
 Οἳ δ’ ὅτε δὴ φυλάκεσιν ἐν ἀγρομένοισι γέγοντο, 180

153. ὀρθ’ ἐλήλατο. Schol. ἐπεπήγει, ἴστατο εἰς τὴν γῆν. The σαυρωτῆρ is supposed by some to be the same with the αἰχμή, or head of the spear; but it should rather appear to be a sharp spike fixed into the end of the weapon, for the purpose of fixing into the ground. Schol. Vill. σαυρωτῆρ ἐστὶ τὸ ἀποληγὸν μέρος τοῦ δόρατος, ὅπερ ἀντικεῖται τῇ αἰχμῇ, ὃν καὶ οὐρίαχον καλοῦσιν. Pope compares this description of Diomed sleeping in his arms, with his soldiers about him, and the spears sticking in the ground, with that of Saul in 1 Sam. xxvi. 7.

155. Heyne understands ῥινὸν in the accusative, subaud. κατὰ. But the neuter ῥινὸν was also in use, which the construction seems to require. Brunck. Analect. II. 259. δοῖων ῥινὰ καπρῶν λάσια. Besides,

the same construction in the next line has τάπης in the nominative.

158. λαῖξ ποδὶ κινήσας. Scil. αὐτόν. Moving him by the foot with his toe. See on Il. E. 620. Thus λαῖξ refers to Nestor, ποδὶ to Diomed.

159. ὕπνον ἄωτεῖς. Somnum decerpis; i. e. suaviter dormis. So Virg. Aen. IV. 555. Carpebat somnos.

164. σχέτλιος. See on Il. B. 112. The word ἀμήχανος has nearly the same sense in v. 167. Of the construction in v. 166. see on Il. Z. 452.

173. ἐπὶ ξυροῦ ἀκμῆς. Upon the edge of a razor. Of this proverbial expression, indicative of the most imminent danger, see on Soph. Ant. 996. Pent. Gr. p. 276. In the following line, the infinitive βιῶναι is put for the substantive βίος.

Οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εὖρον·
 Ἄλλ' ἐγρηγορτὶ σὺν τύχεσιν εἶατο πάντες.
 Ὡς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ,
 Θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην
 Ἔρχεται δι' ὄρεσφι· πολλὺς δ' ὄρουμαγδὸς ἐπ' αὐτῷ 185
 Ἀνδρῶν ἡδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·
 Ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροϊν ὀλώλει,
 Νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ
 Τετράφαθ', ὀππὸτ' ἐπὶ Τρώων αἴοιεν ἰόντων.
 Τοὺς δ' ὁ γέρων γήθησεν ἰδὼν, θάρσυνέ τε μύθῳ, 190
 Καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος
 Αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.
 Ὡς εἰπὼν, τάφροιο διέσσυτο· τοὶ δ' ἄμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195
 Τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 Ἦϊσαν· αὐτοὶ γὰρ κάλειον, συμμητιάσθαι.
 Τάφρον δ' ἐκδιαβάντες ὀρυκτὴν, ἐδριόωντο
 Ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 Πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἐκτωρ, 200
 Ὀλλυδὺς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.
 Ἐνθα καθεζόμενοι, ἔπε' ἀλλήλοισι πίφανσκον.
 Τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·
 ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐφ' αὐτοῦ
 Θυμῷ τολμήεντι, μετὰ Τρώας μεγαθύμους 205
 Ἐλθεῖν; εἴ τινά που δητῶν ἔλοι ἐσχατόντα,
 Ἥ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο
 Ἄσσα τε μητιώσιν μετὰ σφίσιν· ἧ μεμάασιν

182. εἶατο πάντες. Eustathius takes notice of this particular, which shews the manner in which their sentinels kept guard. I think that this is not so prudent a method as is now used; it being almost impossible for a man that stands to drop asleep: one that is seated may easily be overpowered by the fatigue of a long watch. POPE. See above on v. 84.

183. ὡς δὲ κύνες κ. τ. λ. This simile is, in all its parts, just to the description it is meant to illustrate. The dogs represent the watch, the flock the Greeks, the fold their camp, and the wild beast that invades them, Hector. The place, posture, and circumstances are painted with the utmost life and nature. POPE. The verb *δυσωρήσονται* is in the future instead of the present: *difficulus custodire solent*. See on II. Δ. 147. So Xenoph. Cyrop. III. 3. 50. Οὐδεμία γὰρ οὕτως ἔσται καλὴ παραίνεσις, ἥτις τοὺς μὴ

ὄντας ἀγαθοὺς ἀνθημερὸν ἀκούσαντας ἀγαθοὺς ποιήσει. Soph. Œd. T. 441. τοιαῦτ' ἐνείδιζ', οἷς ἐμ' εὐρήσεις μέγαν. And in Latin: Horat. Epist. I. 18. 3. *Ut matrona meretrici dispar erit atque Discolor, infido scurræ distabit amicus*.

193. μὴ χάρμα γ. δυσμενέεσσι. Æsch. Pers. 1035. *χάρματα δ' ἐχθροῖς*. Eurip. Herc. F. 458. Ἐτεκον μὲν ὑμᾶς, πολέμοις δ' ἐθρεψάμην Ὑβρισμα, κάπιχαρμα, καὶ διαφθοράν. Theogn. v. 1103. Οἶμοι ἐγὼ δειλός· καὶ δὴ κατάχαρμα μὲν ἐχθροῖς.

195. βουλήν. Subaud. εἰς. See on II. A. 139.

197. αὐτοὶ γὰρ κάλειον. Perhaps *εἰαυτοὺς* is understood.

204. οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ'. *Annon aliquis, obsecro, &c.* CLARKE. See on II. Γ. 52.

206. ἐσχατόντα. Schol. περὶ τὰ ἔσχατα μέρη διατρίβοντα.

- Αὔθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥ ἐ πόλινδε
 * Ἀψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ’ Ἀχαιοῦς. 210
 Ταῦτά τε πάντα πύθοιτο, καὶ ἅψ εἰς ἡμέας ἔλθοι
 Ἀσκηθῆς· μέγά κέν οἱ ὑπουράνιον κλέος εἶη
 Πάντας ἐπ’ ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή.
 * Ὅσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 Τῶν πάντων οἱ ἕκαστος οἷν δώσουσι μέλαιναν, 215
 Θῆλυν, ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον·
 Αἰεὶ δ’ ἐν δαίτησι καὶ εἰλαπίνησι παρέσται.
 Ὡς ἔφαθ’· οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Νέστορ, ἔμ’ ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ 220
 Ἀνδρῶν δυσμενέων δῦναι στρατὸν ἐγγὺς ἐόντα
 Τρώων· ἀλλ’ εἴ τίς μοι ἀνὴρ ἄμ’ ἔποιτο καὶ ἄλλος,
 Μᾶλλον θαλπωρῇ, καὶ θαρσαλεώτερον ἔσται.
 Σύν τε δὴ ἐρχομένω, καὶ τε πρὸ δ τοῦ ἐνόησεν,
 * Ὅπως κέρδος ἔη· μοῦνος δ’ εἶπερ τε νοήσῃ, 225
 Ἀλλὰ τε οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.
 Ὡς ἔφαθ’· οἱ δ’ ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι·
 Ἥθελέτην Αἴαντε δῶ, θεράποντες Ἀρηος,
 Ἥθελε Μηριόνης, μάλα δ’ ἥθελε Νέστορος υἱός·
 Ἥθελε δ’ Ἀτρεΐδης, δουρικλειτὸς Μενέλαος. 230

211. ταῦτά τε πάντα κ. τ. λ. The conditional εἰ must be repeated from the preceding sentence.

212. ἀσκηθῆς. Schol. ἀβλαβῆς, ὑγιής.

216. τῇ μὲν κτέρας οὐδὲν ὁμοῖον. These words can scarcely be intended to mean, what they strictly imply, that no possession was equivalent to this ewe. The more probable interpretation is, that the possession of no other ewe would be equal to the possession of this. Black sheep seem to have been held in the greatest estimation, particularly one that had just yeaned. Columella, VII. 2. 4. cited by Heyne, after Koeppen: *Sunt etiam suapte natura pretio commendabiles pulli et fuscus*. Schol. ὑπόρρηνον· ὑπαρνον, ἐγγυον· ῥήνης γὰρ οἱ ἄρνες.

224. σύν τε δὴ ἐρχομένω. This is the nominative absolute, which is sometimes used in divisions of this kind, instead of the genitive. The construction of the passage is distinct from the examples quoted on Soph. Ant. 260. and it would stand more clearly thus: *δοῖν τε συνερχομένοιιν, ὁ μὲν ἐνόησε (aliquid cogitare solet) πρὸ τοῦ ἑτέρου*. Compare Valckenær on Eur. Phœn. p. 436. To these passages Plato alludes in Alcibiad. II. p. 79. ἀλλ’ ἐὰν ἐμοὶ προσέχῃς τὸν νοῦν, σύν τε δύο σκεπτο-

μένω, σχεδὸν ἐυρήσομεν. See Matt. Gr. Gr. §. 562. note. The passage is also cited by Plato, in *Protagora*; Aristot. *Ethic.* VIII. 1. *Polit.* III. 12. Cicero *Epist. ad Attic.* IX. 6. To the same effect Eurip. *Phœn.* 757. *Ἰδοὺ Καὶ ξυστρατήγου· εἰς δ’ ἀνὴρ οὐ πάνθ’ ὄρᾳ*. So *Eccles.* iv. 9. *Ἀγαθοὶ οἱ δύο ὑπὲρ τὸν ἕνα, οἷς ἐστὶν αὐτοῖς μισθὸς ἀγαθὸς ἐν μόχθῳ αὐτῶν* "Οτι ἐὰν πέσωσιν, ὁ εἰς ἐγερεῖ τὸν μέτοχον αὐτοῦ· καὶ οὐαὶ αὐτῷ τῷ ἐνί, ὅταν πέσῃ, καὶ μὴ ἢ δεύτερος ἐγείρῃ αὐτόν. With this adventure of Diomed and Ulysses, we may compare that of Nisus and Euryalus in *Virg. Æn.* IX. 230. sqq.

226. βράσσων. This comparative may be formed either from *βραδύς* or *βραχύς*. Heyne adopts the former. It occurs nowhere else; but it is evidently one of that class of comparatives, which, ending properly in *ῖων*, change the *ι* with the preceding consonant into *σσ*. Thus we have *ἐλάσσων* from *ἐλαχύς*, *θάσσων* from *ταχύς*, *βάσσων*, for *βαθῖων*, from *βαθύς*, in *Epicharmus* ap. *Etyim. M.* p. 191. *γλύσσων*, for *γλυκῖων*, from *γλυκύς*, in *Aristoph. Frag. ap. eund.* p. 235. See Matt. Gr. Gr. §. 131. 3. obs. and the note on Soph. *Œd.* T. 1301. *Pent. Gr.* p. 86.

Ἦθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον
Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.

Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,

Τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλησθα, 235

Φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.

Μηδὲ σύ γ', αἰδόμενος σῇσι φρεσὶ, τὸν μὲν ἀρείῳ

Καλλείπειν, σὺ δὲ χεῖρον ὀπάσσει, αἰδοῖ ἔκων,

Ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερός ἐστιν.

ᾧ ἔφατ'· ἔδδειςε δὲ περὶ ξανθῷ Μενελάῳ. 240

Τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·

Εἰ μὲν δὴ ἔταρόν γε κελεύετ' ἐμ' αὐτὸν ἐλέσθαι,

Πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,

Οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνων

Ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη; 245

Τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο

Ἀμφω νοστήσαιμεν, ἐπεὶ πέρι οἶδε νοῆσαι.

Τὸν δ' αὖτε προσέειπε πολύτλας Δίος Ὀδυσσεύς·

Τυδείδῃ, μήτ' ἄρ με μάλ' αἶνεε, μήτε τι νείκει·

Εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250

Ἄλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἥώς·

Ἄστρο δὲ δὴ προβέβηκε, παρώχῃκε δὲ πλείων νύξ

Τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.

236. φαινομένων. *Of those who present themselves.* Ernesti correctly observes, that the verb φαίνεσθαι frequently signifies *adesse*. Thus again in *Il. H. 7. Π. 207.* So in Latin the verb *apparere* has the same import. *Horat. Carm. Sec. 59. apparetque beata pleno Copia cornu.* In the line above, αἰρήσεται is for αἰροῦ. See on v. 88. *supra.* In v. 238. this construction is united with the infinitive, which is commonly used for the imperative. In the same line also, there is peculiar emphasis in the repetition of the pronoun. This indirect solicitude for his brother is highly characteristic of Agamemnon.

246. ἐκ πυρὸς κ. τ. λ. The phrase ἐκ πυρὸς σώζεσθαι is proverbial, and indicates a delivery from imminent danger. *Aristid. Orat. in Apell. p. 126. ed. Steph. Ἐκ μέσου φασι πυρὸς τὸν ἀνδρα σώζειν· τίνα δ' οὐκ ἂν οὐτός γε καὶ ἐκ πυρὸς αἰθομένοιο βουληθεὶς ἀναρπάσειεν;* The expression is very frequent in the Holy Scriptures. Compare *Psalm lxvi. 12. Isaiah xliii. 2. Amos iv. 11. Zech. iii. 3. 1 Cor. iii. 15. Jude 23.* See also on *Il. B. 240.* and of the construction, on *Il. Γ. 52.*

249. μήτ' ἄρ με μάλ' αἶνεε, κ. τ. λ.

Eustathius compares Eurip. *Orest. 1160. βάρος τι κὰν τῷδ' ἐστίν, αἰνεῖσθαι λίαν.* So Tacitus: *Pessimum inimicorum genus Laudantes.*

250. εἰδόσι ἀγορεύεις. See on *Il. A. 365.*

251. ἄνεται. Schol. ἀνέεται, τελειοῦται. The verb *ἄνω, perficio*, occurs in *Il. Σ. 473. penultima correpta.* Hesych. ἦνον· ἦνον. Herod. I. 189. ἦνετο τὸδ' ἔργον. See *Wes-seling in loco.*

252. ἄστρο προβέβηκε. *The stars have far advanced.* It was the belief of the ancients that the heavens moved from west to east: whence the stars are said *surgere, cadere, procedere.* Compare *Virg. Georg. I. 440. Ἄεν. II. 9. IV. 352.* and see Heyn. *Excurs. Ἄεν. II. in loc. cit.* Hence the metaphorical expression νύξ προὔκοψε, in *Rom. xliii. 12.* which exactly corresponds with παρώχῃκε νύξ in the latter clause of this passage. The adjective πλείων is construed to agree with νύξ, instead of being used adverbially: *the night has advanced more than two parts or divisions.*

253. τριτάτῃ δ' ἔτι μοῖρα λέλειπται. It appears from hence that, in the heroic ages, the night was divided into three watches. Compare *Livy, VII. 35.* In the same man-

Ὡς εἰπόνθ', ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
 Τυδείδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255
 Φάσγανον ἄμφηκες, τὸ δ' ἐὼν παρὰ νηυσὶ λέλειπτο,
 Καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 Ταυρεῖην, ἄφαλόν τε, καὶ ἄλοφον· ἦτε καταῖτυξ
 Κέκληται· ῥύεται δὲ κάρη θαλερῶν αἰζιῶν.
 Μηριόνης δ' Ὀδυσῇ δίδου βιὸν, ἥδὲ φαρέτρην, 260
 Καὶ ξίφος· ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 Ῥινού ποιητήν· πολέσι δ' ἔντοσθεν ἱμάσιν
 Ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
 Ἀργιόδοντος ὕος θαμέες ἔχον ἔνθα καὶ ἔνθα, 265
 Εὖ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει.
 Τὴν ρά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 Ἐξέλετ' Αὐτόλυκος, πυκινὸν δόμον ἀντιτορήσας·
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι
 Αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι 270
 Δὴ τότε· Ὀδυσσεὺς πύκασε κάρη ἀμφιτεθεῖσα.
 Τὼ δ', ἐπεὶ οὖν ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 Βάν ρ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 Τοῖσι δὲ δεξιὸν ἦκεν ἑρωδιὸν ἐγγυὲς ὁδοῖο
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275
 Νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
 Χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθῆνῃ·
 Κλυθὶ μοι, αἰγίοχοιο Διὸς τέκος, ἦτε μοι αἰεὶ
 Ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω

ner also there were three divisions of the day, the subdivisions into hours being evidently unknown. II. Φ. 111. ἡὼς, ἡ δεῖλη, ἡ μέσον ἡμῶν. See also on II. Δ. 84. Among the Jews also the night was originally divided into three parts: Psalm lxiii. 6. xc. 4. In after times, however, a fourth watch was introduced by the Greeks, from whom it was adopted by the Romans, and thence, in the time of our Saviour, by the Jews. Compare Matt. xiv. 25. Mark xiii. 35. Luke xii. 38. 258. ἄφαλόν τε, καὶ ἄλοφον. See on II. Γ. 337. The καταῖτυξ, therefore, was a sort of leathern cap, rather than a helmet, without crest or cone; the same as the Roman *Cudo*: Sil. Ital. VIII. 494. XVI. 59. Eustathius derives it, παρὰ τὸ κάτω τετόχθαι. The failure of Euryalus is attributed to his glittering helmet, in Virg. *Æn.* IX. 373.

265. πῖλος. Schol. τὸ πεπιλημένον ἔριον. Anglice, *felt*. Eustathius observes,

that the cap was thus lined for the purpose of protecting the head from the teeth, with which it was strengthened and defended. The Greeks wore a cap of felt, which they called πῖλος, in time of peace; whence the Latin *pileus*: Horat. Epist. I. 13. 15. Mart. Epigr. XI. 7.

268. Σκάνδειαν. *At Scandea*: a seaport of the island *Cythera*. The preposition κατὰ must be supplied.

271. δὴ τότε. The pronoun αὐτῇ is omitted.

274. ἑρωδιόν. *A heron*.

278. ἦτε μοι αἰεὶ κ. τ. λ. Compare Soph. Aj. 34. Eurip. Rhes. 608. Hence Cicero de Nat. D. II. in fine. *Dii separatim ab universis singulos diligunt. Quæ ratio Poetas, maximeque Homerum impulit, ut principibus Heroum, Ulyssi, Diomedæ, Agamemnoni, Achilli, certos Deos, discriminum et periculorum comites, adjungeret.* See on II. Γ. 440.

- Κινύμενος· νῦν αὖτε μάλιστα με φίλαι, 'Αθήνη· 280
 Δὸς δὲ πάλιν ἐπὶ νῆας ἐὔκλειας ἀφικέσθαι,
 'Ρέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.
 Δεύτερος αὖτ' ἡρῶτο βοὴν ἀγαθὸς Διομήδης·
 Κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, ἀτρυτώνη·
 Σπεῖό μοι, ὥς ὅτε πατρὶ ἄμ' ἔσπεο Τυδεΐ δῖω 285
 'Ες Θήβας, ὅτε τε πρὸ 'Αχαιῶν ἄγγελος ᾗει·
 Τοῖς δ' ἄρ' ἐπ' 'Ασωπῷ λίπε χαλκοχίτωνας 'Αχαιοὺς·
 Αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι
 Κεῖσ'· ἀτὰρ ἅψ ἀπιὼν μάλα μέρμερα μήσατο ἔργα,
 Σὺν σοὶ, διὰ θεὰ, ὅτε οἱ πρόφρασσα παρέστης. 290
 'Ως νῦν μοι ἐθέλουσα παρίστασο, καὶ με φύλασσε.
 Σοὶ δ' αὖ ἐγὼ ρέξω βοῦν ἦνιν, εὐρυμέτωπον,
 'Αδμήτην, ἣν οὐπω ὑπὸ ζυγὸν ἥγαγεν ἀνὴρ·
 Τήν τοι ἐγὼ ρέξω, χρυσὸν κέρασι περιχεύας.
 'Ως ἔφην εὐχόμενοι· τῶν δ' ἔκλυε Παλλὰς 'Αθήνη. 295
 Οἱ δ' ἐπεὶ ἡρήσαντο Διὸς κούρη μέγαλοιο,
 Βάν ρ' ἴμεν, ὥστε λέοντε δύω, διὰ νύκτα μέλαιναν,
 'Αμφόνον, ἀννέκνας, διὰ τ' ἔντεα, καὶ μέλαν αἷμα.
 Οὐδὲ μὲν οὐδὲ Τρῳᾶς ἀγήνορας εἶας' Ἐκτωρ
 Εὐδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
 "Οσοι ἔσαν Τρώων ἡγήτορες ἡδὲ μέδοντες.
 Τοῖς ὅγε συγκαλέσας, πυκινὴν ἡρτύνετο βουλὴν·
 Τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
 Δώρω ἐπι μέγαλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται·
 Δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους, 305
 Οἳ κεν ἀριστεύωσι θοῆς ἐπὶ νηυσὶν 'Αχαιῶν,
 "Οστις κε τλαίῃ, οἳ τ' αὐτῷ κῦδος ἄροιο,
 Νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἐκ τε πυθέσθαι,
 'Ηὲ φυλάσσονται νῆες θοαί, ὥς τοπάρους περ,

280. κινύμενος. *Whithersoever I move myself*: i. e. whatever I undertake. Schol. ἐπὶ προᾶξιν ὁρμῶν.

284. ἀτρυτώνη. See on Il. B. 157.

286. ἐς Θήβας, κ. τ. λ. Compare Il. Δ. 382. sqq. E. 804. Diomed more particularly refers to the ambush on the return of Tydeus; Il. Δ. 391.

290. πρόφρασσα. Schol. πρόφρων, πρόθυμος. This word seems to be an old feminine form.

292. βοῦν ἦνιν. See on Il. Z. 93.

293. ἀδμήτην, ἣν οὐπω κ. τ. λ. It was essential in sacrifices, that the victim should not have been used for any common purpose, such as agriculture. Thus Virg. Georg.

IV. 550. *Quatuor eximios præstanti corpore tauros Ducit, et intacta totidem cervicæ juven- cas*. In this particular, as in the general tenour of their sacrificial system, the Greeks seem to have derived their notion from the Hebrews. Compare Numb. xix. 2. Deut. xxi. 3. 1 Sam. vi. 3. and see on Il. A. 458.

298. ἀμφόνον, ἀννέκνας. For ἀνά φόνον, ἀνά νέκνας. Eustathius compares a passage from Xenophon, Agesil. II. 14. ἐπεὶ δὲ ἐληξεν ἡ μάχη, παρὴν ἰδεῖν, τὴν μὲν γῆν αἵματι πεφυρμένην, νεκροὺς δὲ κειμένους, δόρατα παρατεθραυσμένα, ἐγχειρίδια γυμνὰ κολεῶν, τὰ μὲν χαμαὶ, τὰ δὲ σώμασιν ἐμπεπηγότα. Compare Virg. Æn. II. 355.

- Ἡ ἤδη, χεῖρεσσιν ὕφ' ἡμετέρῃσι δαμέντες, 310
 Φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
 Νύκτα φυλασσέμεναι, καμάτῳ ἀδδηκότες αἰνῶ.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Ἦν δέ τις ἐν Τρώεσσι Δόλῳ, Εὐμήδεος υἱός,
 Κήρυκος θείοιο, πολύχρυσος, πολύχαλκος· 315
 Ὃς δὴ τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·
 Αὐτὰρ ὁ μῶνος ἔην μετὰ πέντε κασιγνήτησιν·
 Ὃ ῥα τότε Τρωσί τε καὶ Ἑκτορι εἶπε παραστάς·
 Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
 Νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἐκ τε πυθέσθαι. 320
 Ἀλλ' ἄγε, μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὅμοσον·
 Ἡ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ
 Δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλείωνα·
 Σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης.
 Τόφρα γὰρ ἐς στρατὸν εἴμι διαμπερές, ὅφρ' ἂν ἴκωμαι 325
 Νῆ' Ἀγαμεμνονέην, ὅθι πον μέλλουσιν ἄριστοι
 Βουλὰς βουλεύειν, ἧ φευγέμεν, ἧ ἐμάχεσθαι.
 Ὡς φάθ'· ὁ δ' ἐν χερσὶ σκῆπτρον λάβε, καὶ οἱ ὅμοσεν·
 Ἴστω νῦν Ζεὺς αὐτὸς, ἐρίγδουπος πόσις Ἥρης,
 Μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330
 Τρώων· ἀλλὰ σέ φημι διαμπερές ἀγλαῖεῖσθαι.
 Ὡς φάτο, καὶ ῥ' ἐπὶ ὄρκον ἀπώμοσε· τὸν δ' ὀρόθυνεν.
 Αὐτίκα δ' ἀμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα·
 Ἔσματο δ' ἔκτοσθε ῥινὸν πολιοῖο λύκοιο,
 Κρατὶ δ' ἐπι κτιδέην κυνέην· ἔλε δ' ὄξυν ἄκοντα. 335
 Βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν
 Ἐλθὼν ἐκ νηῶν ἂψ Ἑκτορι μῦθον ἀποίσειν.
 Ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὅμιλον,
 Βῆ ῥ' ἂν ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα
 Διογενὴς Ὀδυσσεὺς, Διομήδεα δὲ προσέειπεν· 340

312. νύκτα φυλασσέμεναι. Supply διά.

315. κήρυκος θείοιο. See on Il. A. 334.

316. εἶδος μὲν ἔην κακός. Arist. Poet.
 25. οὐ τὸ σῶμα ἀσύμμετρον, ἀλλὰ τὸ πρόσωπον αἰσχρόν. Heyne understands εἶδος of the whole figure; which is probably correct. It is not, however, intended to represent Dolon as *deformed*; but as devoid of a military air and gallant demeanour. He is represented as undertaking the enterprise simply for a love of gain, which is admirably contrasted with the disinterested bravery of Diomed.

321. μοι τὸ σκῆπτρον ἀνάσχεο. See on Il. A. 234.

322. ἧ μὲν τοὺς ἵππους. Virg. Æn.

XII. 349. Dolonis, Qui quondam, castra ut Danaum speculator adiret, Ausus Pelidæ pretium sibi poscere currus.

329. Ἴστω νῦν κ. τ. λ. See on Il. O. 36.

331. ἀγλαῖεῖσθαι. Scil. αὐτοῖς.

332. ἐπὶ ὄρκον ἀπώμοσε. Clarke improperly renders these words *perjurium juravit*. Hector would have performed his promise if possible: so that Ernesti correctly interprets the passage: *temere juravit, vel, quod eventum non erat habiturum*.

335. κτιδέην. Lined with fur. The κτις, or ἴκτις, seems to have been a species of weasel: of which the skin was thick, and of considerable use. See Aristot. Hist. Anim. IX. 6.

Οὗτός τοι, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 Οὐκ οἶδ', ἣ νήεσσιν ἐπίσκοπος ἡμετέρῃσιν,
 ἥ τινα συλήσων νεκύων κατατεθνηϊώτων.
 Ἄλλ' ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
 Τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
 Καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεσσιν,
 Αἰεὶ μιν ποτὶ νῆας ἀπὸ στρατόφι προτιελεῖν
 Ἔγχει ἐπαΐσσω, μή πως προτὶ ἄστυ ἀλύξῃ.
 Ὡς ἄρα φωνήσαντε, παρέξ ὁδοῦ ἐν νεκύεσσι
 Κλινθήτην· ὃ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν. 350
 Ἄλλ' ὅτε δὴ ῥ' ἀπέην, ὅσσον τ' ἐπίουρα πέλονται
 Ἡμιόνων, αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
 Ἐλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον·
 Τῷ μὲν ἐπιδραμέτην· ὃ δ' ἄρ' ἔστη δοῦπον ἀκούσας·
 Ἔλπετο γὰρ κατὰ θυμὸν, ἀποστρέφοντας ἑταίρους 355
 Ἐκ Τρώων ἵεναι πάλιν, Ἔκτορος δότρυναντος.
 Ἄλλ' ὅτε δὴ ῥ' ἀπεςαν δουρηnekές, ἣ καὶ ἔλασσον,
 Γινῶ ῥ' ἀνερας δηΐους, λαιψῆρά δὲ γούνατ' ἐνώμα
 Φευγέμεναι· τοὶ δ' αἶψα διώκειν ὠρμήθησαν.
 Ὡς δ' ὅτε καρχαρόδοντε δύνω κύνε εἰδότε θήρης, 360
 ἥ κεμάδ' ἠὲ λαγῶν ἐπείγετον ἐμμενὲς αἰεὶ
 Χῶρον ἀν' ὑλήενθ', ὃ δέ τε προθήρσι μεμηκώς·
 Ὡς τὸν Τυδείδης, ἠδὲ πτολίπορθος Ὀδυσσεύς,
 Λαοῦ ἀποτμήξαντε, διώκετον ἐμμενὲς αἰεὶ.
 Ἄλλ' ὅτε δὴ τάχ' ἐμελλε μιγήσεσθαι φυλάκεσσι, 365
 Φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδείδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων

347. προτιελεῖν. For προσεῖλει. Infinitive for imperative, 'subaud. ὦρα, μέμνησο, or the like. This syntax has been repeatedly noticed.

350. ἀφραδίῃσι. That is, *without perceiving them*. Schol. ἀπλῶς ἐπὶ ἀγνοίας, καὶ ἀντὶ τοῦ ἀπρονοήτως.

351. ἐπίουρα. Damm: *Sunt τὰ μεταξὺ διαστήματα inter aratrum boum et alterum aratrum mulorum: nam si duo muli et duo boves eodem tempore ab eadem linea incipiunt arare, muli in fine novalis multum prævertent boves*. This is an explanation of Didymus. Pope, after Dacier, suggests, with great plausibility, that the land was twice ploughed; first with oxen, and then more lightly with mules; and that the ἐπίουρα ἡμιόνων is the space left by the husbandmen between two ploughs of mules tilling the same field, which had been already broken up by oxen. Heyne supposes that

the latter clause is merely ornamental; but it seems rather to define the purport of the comparison. The noun ἐπίουρα, *intervalum*, from ὅρος, a *boundary*, occurs only in the plural. We have οὔρον ἡμιόνοις in Od. Θ. 124. Compare Il. Ψ. 431. It appears that agriculture was conducted with great regularity in the age of Homer. Thus mention is made in Od. P. 299. of manuring, ploughing, sowing, reaping, and mowing. See Mitford's *Hist. of Greece*, vol. I. p. 153.

353. νειοῖο. *Land newly ploughed up*. Schol. Vill. ἡ νεωστὶ ἡροτριασμένη γῆ. The preposition διὰ is omitted. The epithet πηκτός is simply *strong, compact*. Eustath. τὸ εὐπαγές καὶ στερεόν.

355. ἀποστρέφοντας. Scil. αὐτόν.

357. δουρηnekές. Eustath. εἰς ὅσον δόρυ φέρεται. Il. O. 358. ὅσον τ' ἐπὶ δουρὸς ἐρωή. 360. ὥς δ' ὅτε κ. τ. λ. Compare Virg. Æn. XII. 749. Ovid, Met. I. 535.

Φθαίῃ ἐπευξάμενος βαλέειν, ὃ δὲ δεύτερος ἔλθῃ.
 Δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
 Ἥε μὲν, ἥε σε δουρὶ κιχήσομαι· οὐδὲ σέ φημι 370
 Δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.
 Ἥ ῥα, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός·
 Δεξιτερὸν δ' ὑπὲρ ὦμον εὐξόου δουρὸς ἀκωκῇ
 Ἐν γαίῃ ἐπάγῃ· ὃ δ' ἄρ' ἔστη, τάρβησέν τε,
 Βαμβαίνων, ἄραβος δὲ διὰ στόμα γίνετ' ὀδόντων, 375
 Χλωρὸς ὑπὸ δείους· τῷ δ' ἀσθμαίνοντε κιχήτην,
 Χειρῶν δ' ἀψάσθην· ὃ δὲ δακρύσας ἔπος ἤυδα·
 Ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 Χαλκός τε, χρυσός τε, πολύκμητός τε σίδηρος·
 Τῶν κ' ὑμῖν χαρίσαιο πατὴρ ἀπείρσι' ἄποινα, 380
 Εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 Θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·
 Ἄλλ' ἄγε, μοι τόδε εἶπε, καὶ ἀτρεκέως κατάλεξον·
 Πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος, 385
 Νύκτα δι' ὀρφναῖν, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 Ἥ τίνα συλήσων νεκύων κατατεθνηϊώτων;
 Ἥ σ' ἔκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 Νῆας ἐπὶ γλαφυράς; ἢ σ' αὐτὸν θυμὸς ἀνῆκε;
 Τὸν δ' ἡμίρβητ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα· 390
 Πολλῇσι μ' ἄτρησι παρέκ νόον ἤγαγεν ἔκτωρ,
 Ὅς μοι Πηλείωνος ἀγανοῦ μώνυχας ἵππους
 Δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ·
 Ἡνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν,
 Ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι, 395
 Ἥ ἐφυλάσσονται νῆες θοαί, ὥς τοπάρους περ,
 Ἥ ἥδη, χεῖρεσσιν ὑφ' ἡμετέρῃσι δαμέντες,
 Φύξιν βουλεύοιτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε
 Νύκτα φυλασσέμεναι, καμάτῳ ἀδδηκότες αἰνῶ.
 Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· 400
 Ἥ ῥα νύ τοι μεγάλων δώρων ἐπεμαίετο θυμὸς,

368. φθαίῃ ἐπευξάμενος. *Ne antevertat gloriando*. Of the construction of φθάνω with a participle, see *Matt. Gr. Gr.* §. 553. 3. and compare *Il. N.* 815. *Il.* 314. 322. *Ψ.* 444. *et passim*.

375. βαμβαίνων. *Balbutiens præ timore*. *Bion. Idyl. IV.* 9. βαμβαίνειν μὲν γλῶσσα. *HEYNE*. Add *Agathias*; *Epig.* 13. χεῖλεα βαμβαίνειν φθέγματι γηραλέω.

378. ἔνδον. *Scil. ἐν τοῖς δώμασι πα-*

τρὸς, which is implied in v. 340. See also *Il. Z.* 46.

391. πολλῇσι μ' ἄτρησι κ. τ. λ. For εἰς πολλὰς ἄτας. *Heyne* explains the construction and the sense thus: "ἔκτωρ ἤγαγεν ἐμὲ, παρέκ νόον, i. e. ἀνοήτως, πολλῶν ἄτρησι. *Me imprudentem induxit in magna mala*. The dative is put instead of the accusative with εἰς, as in *Il. I.* 696.

398. μετὰ σφίσιν. For μεθ' ὑμῖν. See on *Il. A.* 393.

- "Ιππων Αιακίδαο δαίφρονος· οἱ δ' ἄλεγεινοὶ
 Ἀνδράσι γε θνητοῖσι δαμήμεναι, ἢ δ' ὀχέεσθαι,
 Ἄλλω γ', ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 Ἄλλ' ἄγε, μοι τόδε εἰπὲ, καὶ ἀτρεκέως καταλέξον· 405
 Ποῦ νῦν δεῦρο κιὼν λίπες Ἔκτορα, ποιμένα λαῶν;
 Ποῦ δέ οἱ ἔντεα κείται ἀρήϊα, ποῦ δέ οἱ ἵπποι;
 Πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί;
 Ἄσσα τε μητιόωσι μετὰ σφίσιν· ἢ μεμάασιν
 Αὔθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢ πόλινδε 410
 Ἀψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς;
 Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·
 Τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,
 Βουλὰς βουλεύει θεῖου παρὰ σήματι Ἴλου, 415
 Νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἅς εἴρειαι, ἦρωες,
 Οὔτις κεκριμένη ῥύεται στρατὸν, οὐδὲ φυλάσσει.
 Ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,
 Οἱ δ' ἐγρηγόρθασι, φυλασσέμεναί τε κέλονται
 Ἀλλήλοισ· ἀτὰρ αὖτε πολὺκλητοὶ ἐπίκουροι 420
 Εὐδουσι· Τρωσὶ γὰρ ἐπιτραπέουσι φυλάσσειν·
 Οὐ γάρ σφιν παῖδες σχεδὸν εἶται, οὐδὲ γυναῖκες.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολὺμητις Ὀδυσσεύς·
 Πῶς γὰρ δὴ Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 Εὐδουσ', ἢ ἀπάνευθε; δειπέ μοι, ὄφρα δαείω. 425
 Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·
 Τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Πρὸς μὲν ἅλως Κᾶρες, καὶ Παῖονες ἀγκυλότοξοι,
 Καὶ Λέλεγες, καὶ Καύκωνες, δῖοί τε Πελαγοί·

402. οἱ δ' ἄλεγεινοὶ δαμήμεναι. *Difficiles domitu*. The infinitive is frequently used after words, more particularly adjectives, which denote a quality: where in Latin the supine in *u*, or the gerund in *do*, would be employed. Compare *infra* v. 437. The same construction obtains also in Latin: Horat. Od. I. 19. 8. *lubricus adspici*. IV. 2. 59. *niveus videri*. Virg. *Æn.* VI. 49. *major videri*. Sometimes the active infinitive is used instead of the passive, as in Il. Ψ. 655. ἢ γ' ἀλγίστη δαμάσασθαι. See Matt. Gr. Gr. §. 534. b.

416. φυλακὰς δέ. *With respect to the sentinels*. The accusative absolute, as in Il. Z. 425.

418. πρὸς ἐσχάραι. This is not to be understood of those fires which Hector commanded to be kindled at the beginning of this night, but only of the house-

hold fires of the Trojans, distinct from the auxiliars. The expression implies those people who were natives of Troy; *ἔστια* and *ἐσχάρα πυρὸς* signifying the same thing. So that *ἔστιας ἔχειν* and *ἐσχάρας ἔχειν* mean, *to have houses or hearths in Troy*. POPE: from Eustathius. Compare Il. B. 125. Heyne thus translates the passage: *Ad ignes autem, quotquot ii sunt numero, vigilant ii, quibus incumbit hoc ut vigilant, iique se mutuo ad vigilandum hortantur*. It seems, therefore, that the Trojans had no guard appointed by authority, but depended wholly upon the general necessity of preventing a surprise; and those, upon whom the chief reliance rested, depended more upon the anxiety of their wives and children (v. 422.), than upon their own vigilance. See above on v. 84.

Πρὸς Θύμβρης δ’ ἔλαχον Λύκιοι, Μυσοί τ’ ἀγέρωχοι, 430
 Καὶ Φρύγες ἱππόδαμοι, καὶ Μήρονες ἱπποκορυσταί.
 Ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;
 Εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμιλον,
 Θρήϊκες οἶδ’ ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων.
 Ἐν δέ σφιν Ῥῆσος βασιλεὺς, πάϊς Ἡϊονῆος. 435
 Τοῦ δὴ καλλίστους ἵππους ἴδον ἡδὲ μεγίστους·
 Λευκότεροι χιόνος, θείειν δ’ ἀνέμοισιν ὁμοῖοι.
 Ἄρμα δέ οἱ χρυσῶ τε καὶ ἀργύρῳ εὖ ἥσκηται·
 Τεύχεα δὲ χρύσεια, πελώρια, θαῦμα ἰδέσθαι,
 Ἥλυθ’ ἔχων· τὰ μὲν οὔτι καταθνητοῖσιν ἔοικεν 440
 Ἀνδρεσσι φορέειν, ἀλλ’ ἀθανάτοισι θεοῖσιν.
 Ἀλλ’ ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 Ἥ ἐμὲ δῆσαντες λίπετ’ αὐτόθι νηλεῖ δεσμῶ,
 Ὅφρα κεν ἔλθητον, καὶ πειρηθῆτον ἐμεῖο,
 Ἥε κατ’ αἶσαν ἔειπον ἐν ὑμῖν, ἡὲ καὶ οὐκί. 445
 Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 Μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶ,
 Ἐσθλά περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς·
 Εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν, ἡὲ μεθῶμεν,
 Ἥ τε καὶ ὕστερον εἴσθα θοὰς ἐπὶ νῆας Ἀχαιῶν, 450
 Ἥε διοπτρεύσων, ἡ ἐναντίβιον πολεμίζων·
 Εἰ δέ κ’ ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 Οὐκ ἔτ’ ἔπειτα σὺ πῆμά ποτ’ ἔσσειαι Ἀργείοισιν.
 Ἥ, καὶ ὁ μὲν μιν ἐμελλε γενείου χειρὶ παχείῃ
 Ἀψάμενος λίσσεσθαι· ὁ δ’ αὐχένα μέσσον ἔλασσε, 455
 Φασγάνῳ αἶξας, ἀπὸ δ’ ἄμφω κέρσε τένοντε·
 Φθεγγομένου δ’ ἄρα τοῦ γε κάρη κονίρσιν ἐμίχθη.
 Τοῦ δ’ ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο,
 Καὶ λυκέην, καὶ τόξα παλίντονα, καὶ δόρυ μακρόν·
 Καὶ τὰ γ’ Ἀθηναίῃ ληΐτιδι δῖος Ὀδυσσεὺς 460

434. Θρήϊκες οἶδε. Scil. εἰσι. See on Il. I. 684. Of Rhesus, see Heyne on Apollod. I. 3. 4.

437. λευκότεροι χιόνος, κ. τ. λ. This change of case requires the verb εἰσι to be supplied; and so again *infra* v. 547. Of the construction, see above on v. 402. So again θαῦμα ἰδέσθαι in v. 439. This description is imitated in Virg. *Æn.* XII. 84. *Qui candore nives anteirent, cursibus auras.*

438. ἥσκηται. Of the verb ἀσκέω, see Blomfield's Gloss. on *Æsch.* Pers. 187.

450. εἴσθα. Of the future signification of the verb εἶμι, see on Il. A. 29. It appears from this passage, that the custom did not exist in these times of taking prisoners.

457. φθεγγομένου. As he was speaking. Scaliger vexatiously objects, that a man cannot speak after his head is off. Macrobius is far more just in *Saturn.* V. 13. *Vide nimiam celeritatem salvo pondere, ad quam non potuit conatus Maronis accedere: Æn. X. 554. "Tum caput orantis nequicquam, et multa parantis Dicere, deturbat terræ." In quibus mihi visus est gracilior auctor.*

459. λυκέην. Scil. δοράν. See above v. 334.

460. ληΐτιδι. *Prædatrici.* The appellation is synonymous with Ἀγελεία, in Il. Δ. 128.—Of the dedication of the arms taken from a conquered enemy, see note on Eur. *Phœn.* 584. *Pent. Gr.* p. 336. Upon their

Ἵψός' ἀνέσχεθε χειρὶ, καὶ εὐχόμενος ἔπος ἧδα

Χαῖρε, θεὰ, τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ
Πάντων ἀθανάτων ἐπιβωσόμεθ'· ἀλλὰ καὶ αὐτὶς
Πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.

᾽Ως ἄρ' ἐφύνησε, καὶ ἀπὸ ἔθεν ὑφός' αἶρας 465

Θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
Συμμάρψας δόνακας, μυρίκης τ' ἐριθηλέας ὄζους·
Μὴ λάθοι αὐτὶς ἰόντε θοὴν διὰ νύκτα μέλαιναν.

Τῷ δὲ βάτην προτέρω, διὰ τ' ἔντεα καὶ μέλαν αἶμα·

Αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἶξον ἰόντες. 470

Οἱ δ' εὖδον καμάτῳ ἀδδηκότες, ἔντεα δέ σφι

Καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον

Τριστοιχεί· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι.

Ῥῆσος δ' ἐν μέσῳ εὔδε, παρ' αὐτῷ δ' ὠκέες ἵπποι,

Ἐξ ἐπιδιφριάδος πυμάτης ἱμαῖσι δέδεντο. 475

Τὸν δ' Ὀδυσσεὺς προπάρειθεν ἰδὼν Διομήδεϊ δεῖξεν·

Οὗτός τοι, Διόμηδες, ἀνὴρ, οὔτοι δέ τοι ἵπποι,

Οὓς νῶϊν πίφαισκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.

Ἄλλ' ἄγε δῆ, πρόφερε κρατερὸν μένος· οὐδὲ τί σε χρὴ

Ἑστάμεναι μέλεον σὺν τεύχεσιν· ἀλλὰ λυ' ἵππους· 480

Ἥε σύ γ' ἀνδρας ἔναιρε, μελήσουσι δέ μοι ἵπποι.

᾽Ως φάτο· τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη·

Κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὠρνυτ' ἀεικῆς

Ἄορι θεινομένων· ἐρυθαίνετο δ' αἵματι γαῖα.

᾽Ως δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθὼν, 485

Αἶγεςιν, ἣ ὀΐεσσι, κακὰ φρονέων ἐνορούσῃ·

᾽Ως μὲν Θρηίκας ἀνδρας ἐπώχετο Τυδέος υἱός,

Ὀφρα δυνώδεκ' ἔπεφνε· ἀτὰρ πολύμητις Ὀδυσσεὺς,

Ὀντινα Τυδείδης ἄορι πλήξειε παραστάς,

return, these arms were apportioned to Ulysses, who fixed them, as a consecrated trophy to Minerva, at the prow of his ship: *infra* v. 570.

462. τοῖσδεσσι. *Hisce*: scil. *donis*. This termination is affixed to the dative plural of ὅδε in Od. B. 47. 165. K. 268. N. 258. Φ. 93.

463. ἐπιβωσόμεθα. *Ernesti*: *Vox Ionica et HomERICA pro ἐπιβησόμεθα*. The future is here used for the present, as in v. 183. *supra*.

466. δέελον. By dialysis, for δῆλον, conspicuous.

475. ἐξ ἐπιδιφριάδος πυμάτης. *From the edge of the raised semicircle in front of the chariot*. Some suppose ἐπιδιφριάς to be the same with the *ἀντηξ*, and others make it an

epithet of *ἀντηξ* understood. In either case the meaning is the same. See on Il. E. 262.

480. ἀλλὰ λυ' ἵππους· κ. τ. λ. *Eurip.* *Rhes*. 618. Διόμηδες, ἣ σὺ κτεῖνε Θρηίκιον λεῶν, ἥ μοι πάρες γε, σοὶ δὲ χρὴ πώλων μέλειν.—The adjective μέλεος here signifies *inactive, inefficient*. *Eustath.* παρὰ τὸ μέλεσθαι, ὃ ἐστὶ φροντίδα ἔχειν. In later writers it signifies *wretched*.

483. ἀεικῆς. *Ingens*. Properly, *turpis, non decens*. In a similar sense ἀναιδῆς is used in Il. Δ. 521.

485. ἀσημάντοισι. *Schol.* ἀφυλάκτοις, ἀφροντίστοις, μὴ ἔχουσι ποιμένα. Compare Il. A. 289.

489. ὄντινα πλήξειε. See on Il. B. 188.

Τόνδ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε, 490
 Τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
 ῥεῖα διέλθοιεν, μηδὲ τρομεοῖατο θυμῷ
 Νεκροῖς ἀμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
 Ἄλλ' ὅτε δὴ βασιλῆα κινήσατο Τυδέος υἱός,
 Τὸν τρισκαιδέκατον μελιηδέα θυμόν ἀπηύρα, 495
 Ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 Τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης.
 Τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λυέ μώνυχας ἵππους·
 Σὺν δ' ἤειρεν ἱμάσι, καὶ ἐξήλαυνεν ὁμίλου,
 Τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 Ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·
 ῥοίζησε δ' ἄρα, πιφαύσκων Διομήδεϊ δίῳ.
 Αὐτὰρ ὁ μερμήριζε μένων, ὃ τι κύντερον ἔρδοι·
 ἥ ὅγε δίφρον ἐλὼν, ὅθι ποικίλα τεύχεα κείτο,
 ῥυμοῦ ἐξερύοι, ἣ ἐκφέροι ὑψόσ' αἰέρας· 505
 ἥ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμόν ἔλοιτο.
 Ἔως ὁ ταῦθ' ὤρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 Ἐγγύθεν ἱσταμένη προσέφη Διομήδεα δῖον·
 Νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
 Νῆας ἐπὶ γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης. 510
 Μὴ πού τις καὶ Τρώας ἐγείρῃσι θεὸς ἄλλος.
 ὧς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
 Καρπαλίμως δ' ἵππων ἐπεβήσετο· κόπτε δ' Ὀδυσσεὺς
 Τόξῳ· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.
 Οὐδ' ἀλασκοπὴν εἶχ' ἀργυρότοξος Ἀπόλλων. 515
 ὧς ἴδ' Ἀθηναῖην μετὰ Τυδέος υἱὸν ἔπουσαν,
 Τῇ κοτέων Τρώων κατεδύσατο πουλὸν ὄμιλον,
 ὧρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
 ῥήσου ἀνεψιὸν ἐσθλόν· ὁ δ', ἐξ ὕπνου ἀνορούσας,

493. ἀήθεσσον γὰρ ἔτ' αὐτῶν. Scil. νεκρῶν. They were yet unaccustomed to dead bodies.

496. ὄναρ κεφαλῇφιν ἐπέστη. Compare Il. B. 20. We may hence collect the vulgar superstition of the times respecting dreams. It seems that a belief prevailed that persons were by this means informed of imminent danger: and that their dreams were allied to the situations in which they were placed. Heyne, however, construes ὄναρ in apposition with Οἰνείδαο πάϊς, whereby Diomed is represented as standing over Rhesus, like an evil dream.

502. ῥοίζησι. He whistled. The substantive ῥοίζος occurs in Il. II. 361. See also on Il. Δ. 125.

503. ὃ τι κύντερον ἔρδοι. What more

daring deed he should do. Eustath. τὸ δὲ κύντερον νῦν δεινὸν καὶ θρασὺ ἔργον σημαίνει. The word is more properly used in a bad sense; as in Il. Θ. 483. Heyne, with some MSS. reads κύντατον, but the vulgar reading is well supported.

509. νόστου δὴ μνήσαι. *Reditus jam, quæso, memineris.* CLARKE.—Of the particle δὴ, see on Il. A. 6.

511. μή πού τις κ. τ. λ. Supply δέδοικα, as elsewhere.

513. ἵππων ἐπεβήσετο. This cannot imply that he *ascended the chariot*, which is the usual acceptance of these words in Homer; since the chariot was left behind. It appears, therefore, riding on horseback was not wholly unknown in the Trojan war. See on Il. B. 554.

- 'Ως ἴδε χῶρον ἐρῆμον, ὅθ' ἕστασαν ὠκέες ἵπποι, 520
 'Ανδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,
 'Ωμωξέ τ' ἄρ' ἔπειτα, φίλον τ' ὀνόμηνεν ἑταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὥρτο κυδοιμός
 Θυνόντων ἄμυδις· θεῖντο δὲ μέμμερα ἔργα,
 'Οσσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525
 Οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σκοπὸν Ἐκτορος ἔκταν,
 'Ενθ' Ὀδυσσεὺς μὲν ἔρυξε, Διὶ φίλος, ὠκέας ἵππους·
 Τυδείδης δὲ, χαμαῖζε βορῶν, ἕναρα βροτόεντα
 'Εν χεῖρεσσ' Ὀδυσῆϊ τίθει· ἐπεβήσετο δ' ἵππων·
 Μάστιξε δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην 530
 Νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.
 Νέστωρ δὲ πρῶτος κτύπον αἶε, φώνησέν τε·
 'Ω φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 'Ιππων μ' ὠκυντόδων ἀμφὶ κτύπος οὐατα βάλλει· 535
 Αἱ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης
 'Ωδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.
 'Αλλ' αἰνῶς δεῖδοικα κατὰ φρένα, μή τι πάθωσιν
 'Αργείων οἱ ἀριστοὶ ὑπὸ Τρώων ὀρυμαγδοῦ.
 Οὐπὼ πᾶν εἶρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί· 540
 Καὶ ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα· τοὶ δὲ χαρέντες
 Δεξιῇ ἡσπάζοντο, ἔπεσσί τε μελιχίοισι.
 Πρῶτος δ' ἐξερέεινε Γερήνιος ἱππύτα Νέστωρ·
 Εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 'Οππως τούσδ' ἵππους λάβετον· καταδύντες ὁμίλον 545
 Τρώων; ἢ τις σφῶε πόρε θεὸς ἀντιβολήσας;
 Αἰνῶς ἀκτίνεσσιν ἐοικότες ἡέλιοιο.
 Αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδέ τι φημί
 Μιμνάζειν παρὰ νηυσὶ, γέρων περ ἐὼν πολεμιστής·
 'Αλλ' οὐπὼ τοίους ἵππους ἴδον, οὐδ' ἐνόησα· 550
 'Αλλά τιν' ὕμ' οἶω δόμεναι θεὸν ἀντιάσαντα.
 'Αμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς,
 Κούρη τ' αἰγιόχοιο Διὸς, γλανκῶπις Ἀθήνη.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ω Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν, 555
 'Ρεῖα θεός γ' ἐθέλων καὶ ἀμείνονας, ἡέ περ οἶδε,

521. ἀσπαίροντας. See on Il. Γ. 293.

531. τῇ γὰρ φίλον ἔπλετο θυμῷ. Scil. τῶν ἐλαυνόντων. It is not possible that the horses should have had any desire to reach the Grecian camp, to which they were wholly unaccustomed. The construction,

however, is exceedingly harsh; and Heyne suspects the line to be spurious.

537. ὤδε. See on Il. B. 258.

547. ἐοικότες. Scil. ἵπποι εἰσὶ. Of this anacoluthon, see above on v. 437.—Of the adverb αἰνῶς, see on Il. Γ. 158.

Ἴππους δωρήσαιτ', ἐπειὴ πολὺ φέρτεροί εἰσιν.
 Ἴπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεΐνεις,
 Θρηϊκίαι· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
 ἔκτανε, παρ δ' ἐτάρους δυοκαῖδεκα πάντας ἀρίστους. 560
 Τὸν τρισκαίδεκατον σκοπὸν εἶλομεν ἐγγύθι νηῶν,
 Τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέριοι
 ἔκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί.
 Ὡς εἰπὼν, τάφροιο διήλασε μώνυχας ἵππους,
 Καγχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
 Οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτύκτον ἴκοντο,
 Ἴππους μὲν κατέδησαν ἐϋτμήτοισιν ἱμᾶσι
 Φάτνη ἐφ' ἵππειν, ὅθι περ Διομήδεος Ἴπποι
 ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες. 570
 Νηϊ δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος
 Θῆκ' Ὀδυσσεὺς, ὅφρ' ἱρὸν ἐτοιμασσαίαιτ' Ἀθήνη.
 Αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση
 ἔσβάντες, κνήμας τ' ἠδὲ λόφον, ἀμφί τε μηρούς.
 Αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
 Νίψεν ἀπὸ χρωτὸς, καὶ ἀνέψυχθεν φίλον ἦτορ· 575
 Ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.
 Τῷ δὲ λοεσσαμένῳ, καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ,
 Δείπνῳ ἐφιζανέτην· ἀπὸ δὲ κρητῆρος Ἀθήνη
 Πλείου ἀφυσσάμενοι λείβον μελιηδέα οἶνον.

560. δυοκαῖδεκα πάντας. See on Il. H. 161. It is evident that Rhesus is not included in the number.

573. λόφον. *The neck.* Properly, *the tendon of the neck.* Eustath. λόφος· ὁ ἄνω τένων, ἥτοι ὁ περὶ τράχηλον.

574. αὐτὰρ ἐπεὶ σφιν κ. τ. λ. We have here a regimen very agreeable to the simplicity of the old heroic times. These warriors plunge into the sea to wash themselves, for the salt water is not only more purifying than any other, but more corroborates the nerves. They afterwards enter into a bath, and rub their bodies with oil, which, by softening and moistening the flesh, prevents

too great a dissipation, and restores the natural strength. POPE: from Eustathius.

576. ἀσαμίνθους. *Bathing-tubs.* Schol. παρὰ τὴν ἄσιν μινύθειν, i. e. *from diminishing, and removing filth.*

577. λίπ' ἐλαίῳ. The Scholiast and Eustathius explain λίπα by apocope for the adverb λιπαρῶς. It is, perhaps, more probable, that there was an adjective, now unused, λίψ, λίπος, *pinguis*, of which λίπι is the dative, in agreement with ἐλαίῳ. The two participles in this line are employed in the strict usage of the middle voice.

579. ἀφυσσάμενοι. See on Il. A. 170.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Δ’.

Ἐπιγραφαί.

ἈΓΑΜΕΜΝΟΝΟΣ ἈΡΙΣΤΕΙΑ.

Ἄλλως.

Λάμβδα ἐνὶ προμάχοισι μίγῃ βασιλεὺς Ἀγαμέμνων.

THE ARGUMENT.

THE THIRD BATTLE, AND THE ACTS OF AGAMEMNON.

Agamemnon, having armed himself, leads the Grecians to battle : Hector prepares the Trojans to receive them ; while Jupiter, Juno, and Minerva give the signals of war. Agamemnon bears all before him ; and Hector is commanded by Jupiter, who sends Iris for that purpose, to decline the engagement, till the king shall be wounded, and retire from the field. He then makes a great slaughter of the enemy ; Ulysses and Diomed put a stop to him for a time ; but the latter, being wounded by Paris, is obliged to desert his companion, who is encompassed by the Trojans, wounded, and in the utmost danger, till Menelaus and Ajax rescue him. Hector comes against Ajax, but that hero alone opposes multitudes, and rallies the Greeks. In the mean time, Machaon, in the other wing of the army, is pierced with an arrow by Paris, and carried from the fight in Nestor's chariot. Achilles, who overlooked the action from his ship, sends Patroclus to inquire which of the Greeks was wounded in that manner ; Nestor entertains him in his tent with an account of the accidents of the day, and a long recital of some former wars which he remembered, tending to put Patroclus upon persuading Achilles to fight for his countrymen, or, at least, to permit him to do it, clad in Achilles' armour. Patroclus in his return meets Eurypylus also wounded, and assists him in that distress.

This book opens with the eight and twentieth day of the poem ; and the same day, with its various actions and adventures, is extended through the twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, and part of the eighteenth books. The scene lies in the field near the monument of Ilus.

ἩΩΣ δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
Ὠρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσι·

1. Ἡὼς δ' ἐκ λεχέων κ. τ. λ. Virg. *ceum linquens Aurora cubile*. In allusion to Georg. I. 447. *Æn*. IV. 585. *Tithoni cro-* the fable of the loves of Aurora and Tithonus.

Ζεὺς δ’ Ἐριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 Ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
 Στῇ δ’ ἐπ’ Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ, 5
 ἥ ῥ’ ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσθε,
 Ἡμὲν ἐπ’ Αἴαντος κλισίας Τελαμωνιάδαο,
 Ἡδ’ ἐπ’ Ἀχιλλῆος· τοί ῥ’ ἔσχατα νῆας ἔισας
 Εἴρυσαν, ἠνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
 Ἐνθα στᾶσ’ ἥϋσε θεὰ μέγα τε, δεινόν τε, 10
 Ὀρθί, Ἀχαιοῖσι δὲ μέγα σθένος ἔμβαλ’ ἐκάστω
 Καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 Τοῖσι δ’ ἄφαρ πόλεμος γλυκίων γένετ’, ἥ ἐ νέεσθαι
 Ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαῖαν.
 Ἀτρεΐδης δὲ βόησεν, ἰδὲ ζώννυσθαι ἄνωγεν 15
 Ἀργείους· ἐν δ’ αὐτὸς ἐδύσατο νώροπα χαλκόν.
 Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρνίας·
 Δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνε,
 Τὸν ποτὲ οἱ Κινύρης δῶκε, ξεινῆϊον εἶναι. 20
 Πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὐνεκ’ Ἀχαιοὶ
 Ἔς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
 Τοῦνεκά οἱ τὸν δῶκε, χαριζόμενος βασιλῆϊ.
 Τοῦ δ’ ἦτοι δέκα οἶμοι ἔσαν μέλανος κῦάνοιο,
 Δώδεκα δὲ χρυσοῖο, καὶ εἴκοσι κασσιτέραιοι· 25
 Κῦάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 Τρεῖς ἐκάτερθ’ ἱρίσιν ἐοικότες, ἅς τε Κρονίων

4. πολέμοιο τέρας. The commentators differ as to the nature of this signal; and since it is impossible to determine, it is idle to conjecture respecting it. Most probably, however, it was a *rainbow*. Compare II. P. 547.

5. Στῇ δ’ ἐπ’ Ὀδυσσῆος κ. τ. λ. See on II. Θ. 224.

11. ὀρθία. *Loudly*. Hom. Hym. in Cerer. 20. ἰάχησε δ’ ἄρ’ ὀρθία φωνῇ. Blomfield has illustrated this adjective, which he translates *rousing*, in his Gloss. on Æsch. Pers. 395. Eustathius supposes that the goddess chaunted a kind of song, called the Ὀρθιος νόμος, such as that of Timotheus before Alexander the Great, by which he was so excited as to leap on his feet, and lay hold of his arms. See Dio Chrysost. de Regn. Or. I. Schol. Arist. Acharn. 16. ὁ δὲ ὀρθιος ἀδλητικὸς νόμος, οὕτω καλούμενος διὰ τὸ εἶναι εὐτόνος καὶ ἀνάτασιν ἔχειν. Hence Aul. Gell. XVI. 19. in allusion to the story of Arion: *Carmen, quod Orthium vocant, voce subtilissima cantavit*. See Herod. I. 23.

13. τοῖσι δ’ ἄφαρ κ. τ. λ. Repeated from II. Γ. 453.

15. ζώννυσθαι. See on II. B. 479.

16. νώροπα χαλκόν. See on II. B. 578. The following lines are repeated from II. Γ. 330. and elsewhere. The breast-plate, which is mentioned as the gift of Cinyras, king of Cyprus, seems to intimate that that people were in alliance with Agamemnon, and that the present was sent as a pledge of their fidelity, and a promise of assistance.

24. οἶμοι. *Stripes*. Properly, οἶμος is a *road*, or *path*. Eustath. ζῶναι, ὁδοί, ῥάβδοι ὀρθαί. There are three metals here mentioned, as being united, probably by fusion, in this breast-plate. See on II. Σ. 478. It cannot be ascertained what the metals *κύανος* and *κασσίτερος* were; but probably they may have been *lead* and *tin* respectively.

27. ἱρίσιν ἐοικότες, ἅς τε Κρονίων κ. τ. λ. Of all the points of resemblance which may be discovered between the sentiments, associations, and expressions of

'Εν νέφει στήριξε, τέρας μερόπων ἀνθρώπων.
 'Αμφὶ δ' ἄρ' ὥμοισι βάλετο ξίφος· ἐν δέ οἱ ἦλοι
 Χρῦσείοι πάμφαινον· ἀτὰρ περὶ κουλεὸν ἦεν 30
 'Αργύρεον, χρυσέοισιν ἀοστήρεσσιν ἀσπιδός.
 'Αν δ' ἔλετ' ἀμφιβρότην, πολυδαίδαλον, ἀσπίδα θοῦριν,
 Καλὴν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 'Εν δέ οἱ ὀμφαλοὶ ἦσαν ἐείκοσι κασσιτέροιο 35
 Λευκοὶ, ἐν δὲ μέσοισιν ἦν μέλανος κυάνιοιο.
 Τῇ δ' ἔπι μὲν Γοργῶ βλοσυρῶπις ἐστεφάνωτο
 Δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε, Φόβος τε.
 Τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτῷ
 Κυάνεος ἐλέλικο δράκων, κεφαλαὶ δέ οἱ ἦσαν 40
 Τρεῖς ἀμφιστροφές, ἐνὸς ἀνχένος ἐκπεφυτῖαι.
 Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο, τετραφάληρον,
 "Ἴππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 Εἵλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
 'Οξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 Λάμπ'· ἐπὶ δ' ἐγδούπησαν 'Αθηναίη τε καὶ "Ηρη, 45
 Τιμῶσαι βασιλῆα πολυχρύσοιο Μυκῆνης.
 'Ηνιόχῳ μὲν ἔπειτα ἑῷ ἐπέτελλεν ἕκαστος
 "Ἴππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ·
 Αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι, θωρηχθέντες
 'Ρῶοντ'· ἄσβεστος δὲ βοὴ γένετ' ἡῶθι πρό. 50
 Φθὰν δὲ μεθ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες,
 'Ἴππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
 "Ωρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἔρσας
 Αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλε
 Πολλὰς ἰφθίμους κεφαλὰς "Αἶδι προῖάψειν. 55
 Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
 "Εκτορά τ' ἀμφὶ μέγαν, καὶ ἀμύμονα Πουλυδάμαντα,
 Αἰνεΐαν θ', ὃς Τρῶσιν θεὸς ὧς τίετο δήμῳ,
 Τρεῖς τ' Ἀντηνορίδας, Πόλυβον, καὶ Ἀγήνορα διον,
 'Ηΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν 60
 "Εκτῶρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' εἴσῃν.
 Οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστήρ,

Homer, and those of the Sacred Writings, this similitude is perhaps the most striking; and there can be little doubt but that it exhibits a traditional vestige of the patriarchal record of God's covenant, in Gen. ix. 13. LXX. τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ, καὶ ἔσται εἰς σημεῖον ἀνά μέσον ἐμοῦ καὶ τῆς γῆς.

36. Γοργῶ. See on Il. E. 741.

50. ῥῶοντο. See on Il. Ψ. 367.

51. φθὰν δὲ κοσμηθέντες. *They took their stations in front.* The verb φθάνω evidently refers to *place*, not to *time*; otherwise the words μεθ' ἱππῶν would involve a contradiction. See on Il. K. 368.

55. πολλὰς ἰφθίμους κεφαλὰς 'Α. π. See on Il. A. 3.

56. Τρῶες δ' αὖθ' κ. τ. λ. The verb ῥῶοντο must be supplied from v. 50. *supra*.

Παμφαίνων, τότε δ' αὖτις ἔδν νέφεα σκιάοντα·
 "Ως Ἐκτωρ ὅτ' ἐμὲν τε μετὰ πρῶτοισι φάνεσκεν,
 "Ἄλλοτε δ' ἐν πυμάτοισι, κελεύων· πᾶς δ' ἄρα χαλκῷ 65
 Λάμφ', ὥστε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

Οἱ δ', ὥστ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν
 "Ογμον ἐλαύνωσιν, ἀνδρὸς μάκαρος κατ' ἄρουραν,
 Πυρῶν, ἣ κριθῶν, τὰ δὲ δράγματα ταρφέα πίπτει·
 "Ως Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 Δήρουν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο·

"Ἰσας δ' ὑσμίνῃ κεφαλὰς ἔχον· οἱ δὲ, λύκοι ὥς,
 Θύνον· "Ερις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 Οἷον γὰρ ῥα θεῶν παρετύγχανε μαρναμένοισιν·
 Οἱ δ' ἄλλοι οὐ σφι πάρεσαν θεοὶ, ἀλλὰ ἔκκλητοι 75

Οἷσιν ἐνὶ μεγάροισι καθείατο· ἦχι ἐκάστω
 Δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο·
 Πάντες δ' ἡτιόνωντο κελαϊνεφέα Κρονίωνα,
 Οὔνεκ' ἄρα Τρῶεσσιν ἐβούλετο κύδος ὀρέξαι.

Τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ, νόσφι λιασθεῖς, 80
 Τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίων,
 Εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν,
 Χαλκοῦ τε στεροπὴν, ὀλλύντας τ', ὀλλυμένους τε.

"Οφρα μὲν ἡὼς ἦν καὶ ἀέζετο ἱερὸν ἦμαρ,
 Τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 "Ημος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δεῖπνον
 Οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας
 Τάμνων δένδρεα μακρὰ, ἄδος τέ μιν ἔκετο θυμὸν,

67. ὥστ' ἀμνητῆρες κ. τ. λ. It will be necessary for the understanding of this similitude, to explain the method of mowing in Homer's days. They mowed in the same manner as they ploughed, beginning at the extremes of the field, which was equally divided, and proceeded till they met in the middle of it. By this means they raised an emulation between both parties, which should finish their share first. If we consider this custom, we shall find it a very happy comparison to the two armies advancing against each other, together with an exact resemblance in every circumstance, which the poet intended to illustrate. POPE.

68. ὄγμον ἐλαύνωσι. So Pind. Pyth. IV. 405. ὀρθὰς αὐλακας ἤλυνε: and in Latin, *ducere sulcum*, for *facere*. The noun ὄγμος is a farming term, signifying either the row in which the reapers stand, or, as here, the row of corn to be reaped or mowed. Schol. τὸ ἐπίστιχον ἔργον τῶν θεριζόντων. It is used metaphorically in The-

ocrit. Idyl. X. 2. Compare Il. Σ. 546. 557.

69. δράγματα. *Handsfull*; from δρᾶξ, *pugnus*.

84. ἀέζετο ἱερὸν ἦμαρ. It has been observed on Il. K. 253. that the division of time into hours was not yet known. The day, therefore, was simply said to *increase* till noon, and afterwards to *decrease*. Compare Il. II. 777. The time of noon is here marked by the meal of the woodman.

87. χεῖρας. Subaud. *κατά*. The verbs here employed are used in the strict application of the middle voice; and the aorist in the sense, which the tenses very commonly bear, of an action frequently repeated; but the aorist more especially so. See on Il. A. 37.

88. ἄδος. *Satiety*. See on Il. K. 98. In the preceding line *κόπου* should, perhaps, be supplied, since verbs of *satisfying*, &c. govern a genitive. See on Il. I. 701. Thus in Il. Σ. 281. δρῦμον ἀσθ' ἵππους.

Σίτον τε γλυκεροῖο περὶ φρένας ἥμερος αἰρεῖ·
 Τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 Κεκλόμενοι ἐτάροισι κατὰ στίχας· ἐκ δ' Ἀγαμέμνων
 Πρῶτος ὄρουσ'· ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
 Αὐτὸν, ἔπειτα δ' ἐταῖρον Οἴληα πλήξιππον.
 Ἦ τοι ὄγ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 Τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῳ δουρὶ 95
 Νύξ', οὐδὲ στεφάνη δόρου οἱ σχέθε χαλκοβάρεια,
 Ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέον, ἐγκέφαλος δὲ
 Ἐνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 Καὶ τοὺς μὲν λίπεν αὖθι ἀναξ ἀνδρῶν Ἀγαμέμνων
 Στήθεσι παμφαίνοντας, ἐπεὶ περιδύσε χιτῶνας· 100
 Αὐτὰρ ὁ βῆ ῥ' Ἰσόν τε καὶ Ἀντιφον ἐξεναρίζων,
 Ὑῖε δὺν Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 Εἶν ἐνὶ δίφρῳ ἰόντας· ὁ μὲν νόθος ἡνίοχευεν,
 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς
 Ἰδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισι, 105
 Ποιμαίνοντ' ἐπ' ὅεσσι λαβὼν, καὶ ἔλυσεν ἀποίωνων.
 Δῆ τότε γ' Ἀτρεΐδης εὐρυκρεΐων Ἀγαμέμνων
 Τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί·
 Ἀντιφον αὖ παρὰ οὓς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 Σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά, 110
 Γινώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θεῶσιν
 Εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγε πόδας ὠκὺς Ἀχιλλεύς.
 Ὡς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 Ῥηϊδίως συνέαξε, λαβὼν, κρατεροῖσιν ὁδοῦσιν,
 Ἐλθὼν εἰς εὐνὴν, ἀπαλόν τέ σφ' ἦτορ ἀπήνυρα· 115
 Ἦ δ' εἵπερ τε τύχῃσι μάλα σχεδὸν, οὐ δύναται σφι
 Χραιομείν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 Καρπαλίμως δ' ἥϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην

98. πεπάλακτο. See on Il. H. 171.

100. στήθεσι παμφαίνοντας. That is, στήθη ἔχοντας παμφαίνοντα, *having their beautiful breasts exposed*. Josephus constantly uses the verb *περιδύσαι* in the sense of, *to strip off*: as in B. J. VI. 11. 4. VII. 1. I. XIII. 14. 3. and elsewhere. Hence grammarians have inferred that the usage is strictly Attic; but, as Ernesti justly observes, this passage is at variance with such an assertion.

103. νόθος ἡνίοχευεν, κ. τ. λ. Virg. *Æn.* X. 575. *frater habenis Flectit equos, strictum rotat acer Lucagus ense*. See on Il. E. 727.

104. ὦ ποτ' Ἀχιλλεύς κ. τ. λ. Homer never lets any opportunity pass of mentioning the hero of his poem, Achilles. He

gives here an instance of his former resentment: nor does he mention him cursorily; he seems unwilling to leave him, and, when he pursues the thread of the story in a few lines, takes occasion to speak again of him. POPE: from Eustathius.

105. δίδη. From *δίδημι*, an old form from *δέω*, *to bind*.

106. ἔλυσεν ἀποίωνων. *Liberavit, seu demisit pretio accepto*. ERNESTI. Subaud. *ἀντί*. See Matt. Gr. §. 342. b. It was not unusual, in these times, for the sons of princes to tend their father's flocks. Compare Il. Z. 23. and see on Il. Y. 91.

113. ὥς δὲ λέων κ. τ. λ. Compare Od. Δ. 335. sqq.

116. εἵπερ τύχῃσι. See on Il. E. 258.

- Σπεύδονσ', ἰδρώουσα, κραταιοῦ θηρὸς ὑφ' ὀρμῆς·
 120 Ὡς ἄρα τοῖς οὔτις δύνато χραίσμῃσαι ὄλεθρον
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.
 Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
 Υἱέας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα,
 Χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 Οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῇ Μενελάῳ· 125
 Τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων,
 Εἶν ἐνὶ δίφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
 Ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλέοντα,
 Τῷ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὦρτο, λέων ὥς,
 Ἀτρείδης· τῷ δ' αὐτ' ἐκ δίφρου γουναζέσθην· 130
 Ζῶγρει, Ἀτρείος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 Πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κείται,
 Χαλκός τε, χρυσός τε, πολύκμητός τε σίδηρος·
 Τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 Εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 135
 Ὡς τῷγε κλαίοντε προσανδήτην βασιλῆα
 Μελιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·
 Εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστὸν,
 140 Ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
 Ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῆϊ,
 Αὐθι κατακτείνει, μηδ' ἐξέμεν ἄψ ἔς Ἀχαιοῦς·
 Νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.
 Ἥ, καὶ Πείσανδρον μὲν ἄψ' ἵππων ὥσε χαμαῖζε,
 Δουρὶ βαλὼν πρὸς στῆθος· ὁ δ' ὕπτιος οὔδεις ἐρείσθη.
 Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145
 Χεῖρας ἀπὸ ξίφει τμήξας, ἀπὸ τ' αὐχένα κόψας·
 Ὀλμον δ' ὥς, ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
 Τοὺς μὲν ἔασ· ὁ δ', ὅθι πλείσται κλονέοντο φάλαγγες,
 Τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί.
 Πέζοι μὲν πέζους ὄλεκον φεύγοντας ἀνάγκη, 150

125. οὐκ εἶασχ' Ἑλένην. It appears from v. 139. that Antimachus also proposed to put to death Menelaus, who had gone to Troy on an embassy respecting the restoration of Helen.

139. ὅς ποτ' ἐνὶ Τρώων κ. τ. λ. It is observable that Homer, with a great deal of art, interweaves the history of the Trojan war in his poem. He here gives us a circumstance that carries us back from the tenth year of the war to the very beginning of it. So that although the action of the poem takes up but a small portion of the last year of the war, yet by such incidents

as these we are taught a great many particulars that happened through the whole series of it: POPE: from Eustathius. See also on II. Y. 89.

141. ἐξέμεν. For ἐξεῖναι. Schol. ἐκπέμψαι.

147. ὄλμον. Properly, a cylindrical vessel, used for pounding groats, or other substances: a mortar. Eustath. λίθος κυλινδροειδής, ἡ σκεῦος κοῖλον ἐκ λίθου ἢ καὶ ξύλου, ἐν ᾧ πτίσσονται κοπτόμενα ὀσπρία ἢ ἕτερα τίνα. Compare Hesiod. Op. D. 421. Aristoph. Vesp. 238. Hence generally, a cylinder.

- Ἴππεῖς δ' ἱππῆας, (ὕπὸ δέ σφισιν ὤρτο κονίη
 Ἐκ πεδίου, τὴν ὤρσαν ἐρίγδουποι πόδες ἱππων,)
 Χαλκῷ δηϊόωντες· ἀτὰρ κρείων Ἀγαμέμνων
 Αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.
 Ὡς δ' ὅτε πῦρ αἰδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, 155
 Πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
 Προρρήζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὄρμῃ·
 Ὡς ἄρ' ὑπ' Ἀτρείδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
 Κεῖν' ὄχρα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
 Ἠνίοχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
 Κεῖατο, γύπεσσι πολὺ φίλτεροι, ἢ ἀλόχοισιν.
 Ἔκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς, ἔκ τε κονίης,
 Ἐκ τ' ἀνδροκτασίης, ἔκ θ' αἵματος, ἔκ τε κυδοιμοῦ·
 Ἀτρείδης δ' ἔπετο σφεδανὸν, Δαναοῖσι κελεύων. 165
 Οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
 Μέσσον καππεδίον παρ' ἐρινεὸν ἐσσεύοντο,
 Ἰέμενοι πόλεως· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
 Ἀτρείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
 Ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοντο, 170
 Ἐνθ' ἄρα δὴ ἴσταντο, καὶ ἀλλήλους ἀνέμμυνον.
 Οἱ δ' ἔτι καμμέσσον πεδίον φοβέοντο, βόες ὥς,
 Ἄστε λέων ἐφόβησε, μολῶν ἐν νυκτὸς ἀμολγῷ,

152. ἐρίγδουποι πόδες ἱππων. Eustathius observes, that the custom of shoeing horses was in use in Homer's time, and calls the shoes *σεληναῖα*, from the figure of a half-moon. POPE.

155. ἀξύλῳ ὕλῃ. Schol. καταξύλῳ, πολυξύλῳ. The *a* is intensive, as in many similar compounds. Thus ἀδάκρυτος, Soph. Ant. 881. Trach. 106. ἀκύμαντος, Eurip. Hipp. 235. See Musgrave on Soph. Aj. 1225. Valckenær on Theocrit. Adonias. p. 214. This passage compared with Il. B. 455, may sanction the sense of *sylvā* rather than *materia*, to the noun ὕλη in Epist. D. Jac. III. 5. With the simile compare Virg. Georg. II. 303. Æn. II. 304. X. 405. and see Macrobi. Saturnal. V. 13. In the following line the verb εἰλυφάω is a poetic derivative of εἰλύω, *volvo*; of which the form εἰλυφάζω also occurs in Il. Y. 272. The construction must be thus supplied: ἄνεμός τε φέρει τὸ πῦρ, πάντῃ εἰλυφάων.

160. κροτάλιζον. *Cum strepitu trahent*; from *κροτέω, pulso*. Compare Hom. H. in Apol. 234. See also on Il. Δ. 371.

162. γύπεσσι κ. τ. λ. Compare *infra* v. 395. The expression seems to imply nothing more, than that their mangled bo-

dies would be looked upon with aversion even by their wives.

163. Ἔκτορα δ' ἐκ βελέων κ. τ. λ. Aul. Gell. XIII. 22. *Ante omnes apud Homerum, ejusdem rei atque sententiæ luculenta exaggeratio est. Nam cum omnia ista multa et continua nomina* (βελέων scilicet, κονίης, ἀνδροκτασίης, αἵματος, κυδοιμοῦ) *nihil plus demonstrant quam prælium, hujus tamen rei varia facies delectabiliter ac decore multis verbis depicta est.*

165. σφεδανόν. *Hastily*: the neuter adjective used adverbially. The grammarians derive it, *quasi σπευδανός*, from *σπεύδω*. The common punctuation, both here and in Il. II. 372. is at *ἔπετο*, but the sense seems to be improved by the change here adopted. Compare Il. Φ. 542. where, however, Heyne reads *σφεδανῶν*, upon very trifling authority. The verb *σφεδανάω* is no where to be found, and the vulgar reading is perfectly correct.

166. παρ' Ἴλου σῆμα κ. τ. λ. See on Il. Z. 431. 433.

173. ἐν νυκτὸς ἀμολγῷ. *In the evening.* It is generally, however, rendered *the dead of the night*. The Scholiast on Od. Δ. 841. explains it, ἡ τοῦ μεσονυκτίου ὥρα, but the noun ἀμολγός signifies, properly,

Πάσας· τῇ δέ τ' ἡ ἀναφαίνεται αἰπὺς ὄλεθρος·
 Τῆς δ' ἐξ αὐχέν' ἔαξε, λαβὼν, κρατεροῖσιν ὁδοῦσι 175
 Πρῶτον· ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
 Ὡς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων,
 Αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
 Πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
 Ἀτρεΐδew ὑπὸ χερσὶ· περὶ πρὸ γὰρ ἔγχρῃ θῦεν. 180
 Ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπύ τε τείχος
 Ἴξεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε
 Ἴδης ἐν κορυφῇσι καθέζετο πιδνέσσης,
 Οὐρανόθεν καταβάς· ἔχε δὲ στεροπὴν μετὰ χερσίν·
 Ἴριν δ' ὥτρυνε χρυσόπτρον ἀγγελεύσαν· 185
 Βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἔνισπε·
 Ὅφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα λαῶν,
 Θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 Τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
 Μάρνασθαι δηῖοισι κατὰ κρατερὴν ὕσμίνην. 190
 Αὐτὰρ ἐπεὶ κ', ἡ δουρὶ τυπαῖς, ἡ βλήμενος ἰψ̃,
 Εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίζω
 Κτείνειν, εἰσόκε νῆας ἐϋσέλμους ἀφίκηται,
 Δύη τ' ἥελιος, καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε ποδὴν ὤκῃα Ἴρις· 195
 Βῇ δὲ κατ' Ἰδαίων ὄρέων εἰς Ἴλιον ἱρήν.
 Εὖρ' υἱὸν Πριάμοιο δαΐφρονος Ἑκτορα διόν,
 Ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 Ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὤκῃα Ἴρις·
 Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200
 Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι·
 Ὅφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα, ποιμένα λαῶν,
 Θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 Τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθί
 Μάρνασθαι δηῖοισι κατὰ κρατερὴν ὕσμίνην. 205
 Αὐτὰρ ἐπεὶ κ', ἡ δουρὶ τυπαῖς, ἡ βλήμενος ἰψ̃,
 Εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίζε

the time of milking; from ἀμέλω. The expression νυκτὸς ἀμολγὸς will, therefore, rather designate the time, whether morning or evening, about which the cattle were milked: i. e. in the *twilight* after sun-set, and before day-break. The latter seems to be intended in Il. X. 28. The word is sometimes derived from a *priv.* and μολέω, because men do not go abroad in the night;

but the former derivation is more simple, and better suited with the method of reckoning time by certain regular occurrences, which prevailed before the division of the day into hours. See above on v. 84.

180. πρὸ. Scil. πρὸ ἄλλων.

183. Ἴδης πιδνέσσης. See on Il. Θ. 47.

191. δουρὶ τυπαῖς, ἡ βλήμενος ἰψ̃. See on Il. Δ. 525.

Κτείνειν, εἰσόκε νῆας ἔϋσσελμους ἀφίκηαι,
Δύη τ' ἠέλιος, καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις. 210

Ἔκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
Πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη,
Ὅτρυνων μαχέσασθαι· ἔγειρε δὲ φύλοπιν αἰνῆν.

Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας. 215

Ἀρτύνθη δὲ μάχη· στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
Πρῶτος ὄρουσ'· ἔθελε δὲ πολὺν προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,

Ὅστις δὴ πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν,

Ἡ αὐτῶν Τρώων, ἥ ἐ κλειτῶν ἐπικούρων. 220

Ἴφιδάμας Ἀντηνοριδῆς, ἥς τε, μέγας τε,

Ὃς τράφη ἐν Θρήκῃ ἐριβόλακι, μητέρι μήλων·

(Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα

Μητροπάτωρ, ὃς τίκτε Θεανῶ καλλιπάρηρον.

Αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον, 225

Αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν·

Γήμας δ', ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν,

Σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἱ οἱ ἔποντο.

Τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἵσας·

Αὐτὰρ ὁ πεζὸς ἐὼν, εἰς Ἴλιον εἰληλούθει·) 230

Ὃς ῥα τότε Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἦλθεν.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δὲ οἱ ἐτράπετ' ἔγχος.

Ἴφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνευθε

Νύξ'· ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας· 235

Οὐ δ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν

Ἀργύρῳ ἀντομένη, μόλιβος ὥς, ἐτράπετ' αἰχμῇ.

Καὶ τότε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων

Ἔλκ' ἐπὶ οἱ, μεμαῶς, ὥστε λίς· ἐκ δ' ἄρα χειρὸς

216. ἀρτύνθη δὲ μάχη. *The battle was renewed.* Compare Il. M. 43. N. 152. Properly the verb ἀρτύνω signifies *to prepare, to supply*.

218. ἔσπετε νῦν κ. τ. λ. See on Il. A. 1.
225. ἐρικυδέος. *Ambitious of renown.* The expression ἦβης μέτρον is merely a periphrasis for *youth* itself.

226. δίδου δ' ὄγε θυγατέρα ἦν. Eustathius observes, that consanguinity was no impediment to marriage in the early ages of Greece; and that Diomed, as well as Iphidamas, was married to his own aunt.

227. μετὰ κλέος Ἀχαιῶν. *Accepta fama de adventu Achivorum ad Trojam.* Il. N. 364. ὃς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει. HEYNE.

231. ὃς ῥα τότε. *Ille igitur.* The relative is frequently so used after a parenthesis of this nature, when the discourse reverts to its proper channel. See Matt. Gr. Gr. §. 447. a.

239. ὥστε λίς. *Like a Lion.* Schol. Vill. οἱ λέοντες γὰρ ὑπαρπάζουσι τῶν κυνηγετῶν τὰ δόρατα. Of the word itself, see on v. 480. *infra*.

Σπάσσατο· τὸν δ’ ἄορι πλῆξ’ αὐχένα, λῦσε δὲ γυνῖα. 240
 “Ως ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον,
 Οἰκτρὸς, ἀπὸ μνηστῆς ἀλόχον, ἀστοῖσιν ἀρήγων,
 Κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ’ ἔδωκε·
 Πρῶθ’ ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι’ ὑπέστη
 Αἴγας ὁμοῦ καὶ οἷς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245
 Δὴ τότε γ’ Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,
 Βῆ δὲ φέρων ἀν’ ὄμιλον Ἀχαιῶν τεύχεα καλά.
 Τὸν δ’ ὥς οὖν ἐνόησε Κόων ἀριδείκετος ἀνδρῶν,
 Πρεσβυγενὴς Ἀντηνοριδῆς, κρατερόν ρά ἐ πένθος
 Ὀφθαλμοὺς ἐκάλυψε, κασιγνήτοιο πεσόντος· 250
 Στῇ δ’ εὐράξ σὺν δουρὶ, λαθὼν Ἀγαμέμνονα διον·
 Νύξε δέ μιν κατὰ χεῖρα μέσην, ἀγκῶνος ἔνερθεν,
 Ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκκῆ.
 ῥίγησέ τ’ ἄρ’ ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Ἀλλ’ οὐδ’ ὥς ἀπέληγε μάχης ἡδὲ πτολέμοιο, 255
 Ἀλλ’ ἐπόρουσε Κόωνι, ἔχων ἀνεμοτρεφὲς ἔγχος.
 Ἦτοι δ’ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
 Ἐλκε ποδὸς μεμαῶς, καὶ αὐτεῖ πάντας ἀρίστους·
 Τὸν δ’ ἔλκοντ’ ἀν’ ὄμιλον ὑπ’ ἀσπίδος ὀμφαλοέσσης
 Οὔτῃσε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυνῖα· 260
 Τοῖο δ’ ἐπ’ Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 Ἐνθ’ Ἀντήνορος υἱες, ὑπ’ Ἀτρεΐδῃ βασιλῇ
 Πότμον ἀναπλήσαντες, ἔδυν δόμον Ἀἴδος εἴσω.
 Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
 Ἐγχεῖ τ’, ἄορί τε, μεγάλοισί τε χερμαδίοισιν, 265
 Ὅφρα οἱ αἰμ’ ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς·
 Αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ’ αἶμα,
 Ὅξεϊα ὀδύναι δῦνον μένος Ἀτρεΐδαο.
 Ὡς δ’ ὅταν ὠδίνουσιν ἔχρ βέλος ὀξὺ γυναικα,
 Δριμὺν, τό τε προῖεσι μογοστόκοι Εἰλείθυιαι, 270

241. χάλκεον ὕπνον. So Virg. *Æn.* X. 745. *Olli dura quies oculos et ferreus urget Somnus, in æternam clauduntur lumina noctem.* The abhorrence, which the Greeks entertained for ill-omened words, caused them to abstain almost religiously from naming *death*, otherwise than by the word *sleep*. In Latin also the word *dormire* is frequently used for *mori*. Plaut. *Amphit.* I. 1. 42. *Hic pugnis faciet hodie, ut dormiam.* Hence Sleep and Death are represented as brothers: Hesiod. *Theogon.* 211. Pausan. *Lacon.* p. 196. Similar to this is the metaphorical language of Scripture. Compare 1 Kings i. 21. Jerem. li. 39. Dan. xii. 2. John xi. 11.

243. ἧς οὐ χάριν ἶδε. *E qua nondum*

prolem susceperat. CLARKE.—Of the adjective κουριδίος, see on Il. A. 114. See also on Il. I. 146.

251. εὐράξ. *A latere, ex obliquo.* The grammarians explain it as *Ionicè* for πλεωράξ, the initial consonants being rejected. It occurs again in Il. O. 541. Aristoph. *Av.* 1258.

256. ἀνεμοτρεφές. *Nourished; i. e. strengthened by the winds: the wood being hardened and seasoned by exposure to the weather.* Hence, generally, *strong, mighty.* Il. O. 625. κῶμα ἀνεμοτρεφές.

266. ἀνήνοθεν. See on Il. B. 219.

268. μένος Ἀτρεΐδαο. A periphrasis similar to those referred to on Il. B. 658.

270. μογοστόκοι Εἰλείθυιαι. These di-

- Ἥρης θυγατέρες, πικρὰς ὠδῖνας ἔχουσαι
 Ὡς ὄξει' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 Ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
 Νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
 Ἦυσε δὲ διαπρύσιον Δαναοῖσι γεγωνώς· 275
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι
 Φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητιέτα Ζεὺς
 Εἶασε Τρῶεσσι πανημέριον πολεμίζειν.
 Ὡς ἔφαθ'· ἡνίοχος δ' ἵμασε καλλίτριχας ἵππους 280
 Νῆας ἐπὶ γλαφυράς· τῷ δ' οὐκ ἀέκοντε πετέσθην·
 Ἀφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,
 Τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντε.
 Ἐκτωρ δ', ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,
 Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο, μακρὸν αὖσας· 285
 Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχῆται,
 Ἀνέρες ἐστέ, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 Οἴχετ' ἀνὴρ ὠριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
 Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
 Ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε. 290
 Ὡς εἰπὼν ὠτρυνε μένος καὶ θυμὸν ἐκάστου.
 Ὡς δ' ὅτε πού τις θηρητῆρ κύνας ἀργιόδοντας
 Σείη ἐπ' ἀγροτέρῳ συὶ καπρίῳ, ἥ δὲ λέοντι·
 Ὡς ἐπ' Ἀχαιοῖσι σεῦε Τρῶας μεγαθύμους
 Ἐκτωρ Πριαμίδης, βροτολογιῶ ἴσος Ἀρηϊ. 295
 Αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει·
 Ἐν δ' ἔπες' ὑσμίνῃ, ὑπεραεὶ ἴσος ἀέλλῃ,
 Ἦ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.
 Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν

vinities do not correspond with the later mythology of Greece and Rome, according to which Diana was the goddess who presided over child-birth, under the appellation of Ilithyia. See Horat. Carm. Sec. 14. Juno also was supposed to have exercised the same office under the title of Lucina. Ovid. Fast. II. 449. According to Homer, there appear to have been several of these goddesses. He mentions, however *one* Ilithyia in the singular in Il. II. 187. T. 103. but again uses the plural in Il. I. 119. They are represented as the daughters of Juno, who was the guardian of marriage rites; and according to Hesiod, by Jupiter. Theog. 921. Compare Apollod. I. 3. 1. The epithet *μογοστόκος* is in general improperly translated *partuum præses*, *partui ministrans*; whereas the analogy of its formation

evidently implies *dolores creans*. And so it is evidently explained by Homer himself, who uses synonymously the terms *βέλος προΐεισι*, and *ὠδῖνας ἔχουσα*. The use of *βέλος* to signify the *wound*, or *pain inflicted*, was noticed on Il. Θ. 513. So again in Il. Ε. 439. Compare Theocr. Idyll. XXVII. 28, 29. In Holy Scripture, also, any excess of pain is constantly likened to the pains of child-birth: for instance, in Psalm xlviii. 6. Isaiah xliii. 8. xxi. 3. Jerem. vi. 24. xliii. 21. xxii. 23. I. 43. Hos. xiii. 13. Mic. iv. 9. Rom. viii. 22. I Thess. v. 3.

289. *ἰθὺς Δαναῶν*. Subaud. *κατά*.

296. *μέγα φρονέων*. See on Il. Θ. 549.

297. *ὑπεραεὶ*. *Blowing violently*; from *ἄω*, *spiro*.

298. *ιοειδέα*. Schol. *μέλανα*, διὰ τὸ βά-
 θος. See on Il. Ψ. 850.

- Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300
 Ἀσσαῖον μὲν πρῶτα, καὶ Αὐτόνοον, καὶ Ὀπίτην,
 Καὶ Δόλοπα Κλυτίδην, καὶ Ὀφέλτιον, ἦδ’ Ἀγέλαον,
 Αἴσυμνόν τ’, ὦρόν τε, καὶ Ἰππόνοον μενεχάρμην.
 Τοὺς ἄρ’ ὄγ’ ἡγεμόνας Δαναῶν ἔλεν· αὐτὰρ ἔπειτα
 Πληθύν· ὥς ὁπότε Ζέφυρος νέφεα στυφελίξῃ 305
 Ἀργέσταιο Νότιοι, βαθείῃ λαίλαπι τύπτων,
 Πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ’ ἄχνη
 Σκίδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
 Ὡς ἄρα πυκνὰ καρήαθ’ ὑφ’ Ἐκτορι δάμνατο λαῶν.
 Ἔνθα κε λοιγὸς ἦν, καὶ ἀμήχανα ἔργα γέγοντο, 310
 Καὶ νῦ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
 Εἰ μὴ Τυδείδῃ Διομήδεϊ κέκλετ’ Ὀδυσσεύς·
 Τυδείδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;
 Ἄλλ’ ἄγε δεῦρο, πέπον, παρ’ ἐμ’ ἵστασο· δὴ γὰρ ἔλεγχος
 Ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἐκτωρ. 315
 Τὸν δ’ ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 ἦτοι ἐγὼ μὲν ἐκαὶ τλήσομαι· ἀλλὰ μίνυνθα
 Ἡμῶν ἔσσεται ἡδος, ἐπεὶ νεφεληγερέτα Ζεὺς
 Τρῳσὶν δὴ βόλεται δοῦναι κράτος, ἥεπερ ἡμῖν.
 Ἦ, καὶ Θυμβραῖον μὲν ἅφ’ ἵππων ὥσε χαμᾶζε, 320
 Δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς
 Ἀντίθεον θεράποντα, Μολίονα, τοῖο ἄνακτος.
 Τοὺς μὲν ἔπειτ’ εἶσαν, ἐπεὶ πολέμου ἀπέπαυσαν.
 Τὼ δ’ ἂν ὁμίλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρω
 Ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσητον· 325
 Ὡς ὄλεκον Τρῳᾶς παλινορμένῳ· αὐτὰρ Ἀχαιοὶ
 Ἀσπασίως φεύγοντες ἀνέπνεον Ἐκτορα δῖον.
 Ἔνθ’ ἐλέτην δίφρον τε καὶ ἀνέρε, δήμου ἀρίστῳ,

306. ἀργέσταιο Νότιοι. Hence Hor. Od. I. 7. 15. *Albus ut obscuro deterget nubila caelo saepe Notus*; wherein the meaning of the epithet is explained. The force of the comparison consists in the words πολλὸν κῦμα and πυκνὰ καρήατα.

307. τρόφι. *Great, swelling*. In the same sense Homer uses the adjective τροφούς in Il. O. 621. Od. Γ. 290. The verb τρέφειν sometimes bears the signification of *augere, condensare*; as in Theocr. Idyl. XXV. 106. *Ælian. Hist. An. XVI. 52. Hesych. τροφιοῦνται παχύνεται*. Eustathius on Od. Γ. compares Herod. IV. 9. *ἐπεὶ γένωνται τρόφεις*, i. e. τέλειοι ἄνδρες, ἀνδρωθέντες. See Valckenær, *in loc.*

310. ἀμήχανα ἔργα γέγοντο. Of this construction of a neuter plural with a plural verb, see on Il. B. 87.

314. ἔλεγχος. Schol. αἰσχύνῃ, ὄνειδος.

319. βόλεται. The vulgar reading is ἐθέλει. Heyne has properly restored, upon MS. authority, the old Homeric form, which the metre requires in Od. II. 387. and which should also be replaced in Od. A. 234. *νῦν δ’ ἐτέρως ἐβόλοντο θεοί, κακὰ μητιώοντες*, as sanctioned by the Scholiast and the Harleian MS. See Maltby on Morell’s Lex. Gr. Pros. *in voce*, and compare Il. A. 117. where there is also an ellipsis of the adverb μάλλον, as in this passage.

326. παλινορμένῳ. See on Il. Γ. 33. In what follows, the order is somewhat confused: αὐτὰρ Ἀ. φεύγοντες Ἐ. δῖον, ἀσπασίως ἀνέπνεον. Compare Apoll. Rhod. II. 730.

- Υἷε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων
 "Ἦιδε μαντοσύνας, οὐδὲ οὐς παῖδας ἔασκε 330
 Στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὔτι
 Πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.
 Τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης,
 Θυμοῦ καὶ ψυχῆς κεκαδὼν, κλυτὰ τεύχε' ἀπηύρα·
 Ἰππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335
 "Ενθα σφι κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων,
 'Εξ Ἰδης καθορῶν· οἱ δ' ἀλλήλους ἐνάριζον.
 "Ἦτοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ
 Παιονίδην ἥρωα κατ' ἰσχίον· οὐδὲ γὰρ ἵπποι
 'Εγγὺς ἔσαν προφυγεῖν· ἀάσσατο δὲ μέγα θυμῷ· 340
 Τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν· αὐτὰρ ὁ πεζὸς
 Θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 "Εκτωρ δ' ὅξυ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
 Κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
 Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345
 Αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἑόντα·
 Νῶϊν δὴ τότε πῆμα κυλίνδεται, ὄβριμος "Εκτωρ·
 'Αλλ' ἄγε δὴ στέωμεν, καὶ ἀλεξώμεσθα μένοντες.
 "Ἡ ρά, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 Καὶ βάλεν, οὐδ' ἀφάμαρτε τιτυσκόμενος, κεφαλῇφιν 350
 "Ακρην κακὸν κόρυθα· πλάγχθη δ' ἀπὸ χαλκέφει χαλκός,
 Οὐδ' ἔκετο χροῖα καλόν· ἐρύκακε γὰρ τρυφάλεια
 Τρίπτυχος, αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 "Εκτωρ δ' ὥκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὁμίλῳ·
 Στῇ δὲ γυνὴ ἑριπὼν, καὶ ἐρείσατο χειρὶ παχείῃ 355
 Γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.
 "Οφρα δὲ Τυδεΐδης μετὰ δούρατος ὥχετ' ἐρωήν,
 Τῇλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης·
 Τόφρ' "Εκτωρ ἄμπνυτο, καὶ ἄψ ἐς δίφρον ὀρούσας,
 'Εξέλασ' ἐς πληθύν, καὶ ἀλεύατο Κῆρα μέλαιναν. 360
 Δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
 'Εξ αὖ νῦν ἔφνυγες θάνατον, κύον· ἥτέ τοι ἄγχι

329. υἷε δύνω κ. τ. λ. Repeated from II. B. 831.

334. κεκαδὼν. Bereaving. Schol. χωρίσας, στερήσας. Eustath. ὑποχωρῆσαι ποιήσας. See Matt. Gr. Gr. §. 238.

336. κατὰ ἴσα μάχην ἐτάνυσσε. A tmesis, for ἴσως κατετάνυσσε. Heyne observes, that the expression is metaphorical, and derived from the uniform tension of a rope, which is stretched by pulling at each end. Compare II. N. 359. Hence the forms

μάχην τείνεται, τανύεται, and the like: II. II. 662. Ξ. 389. P. 401. 736. and elsewhere.

340. ἀάσσατο δὲ μέγα θυμῷ. He was greatly mistaken in his determination: viz. in causing his chariot to remain at a distance. Compare II. I. 116. 533.

347. πῆμα κυλίνδεται. Advolvit se, vel advolvitur; tanquam fluctus. Supra v. 307. πολλὸν δὲ τρόφι κῆμα κυλίνδεται. HEYNE.

Ἦλθε κακόν· νῦν αὐτὲ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
 ὦμι μέλλεις εὐχέσθαι, ἰὼν ἐς δοῦπον ἀκόντων.
 Ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
 Εἴ ποῦ τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
 Νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κεικίω.
 Ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριξεν.
 Αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο,
 Τυδεΐδῃ ἐπὶ τόξα τιταίνετο, ποιμένι λαῶν, 370
 Στήλῃ κεκλιμένος, ἀνδροκμήτῳ ἐπὶ τύμβῳ,
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
 Ἦτοι ὃ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 Αἴνυτ' ἀπὸ στήθεσφι παναίολον, ἀσπίδα τ' ὤμων,
 Καὶ κόρυθα βριαρὴν· ὃ δὲ τόξου πῆχυν ἀνεΐλκε, 375
 Καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἐκφυγε χειρὸς,
 Ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰὸς
 Ἐν γαίῃ κατέπηκτο· ὃ δὲ μάλα ἠδὺν γελάσας,
 Ἐκ λόχου ἀμπήδησε, καὶ εὐχόμενος ἔπος ἤνυδα·
 Βέβληται, οὐδ' ἄλιον βέλος ἐκφυγεν· ὥς ὄφελόν τοι, 380
 Νείατον ἐς κενεῶνα βαλὼν, ἐκ θυμὸν ἐλέσθαι·
 Οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 Οἷτε σε πεφρίκασι, λέονθ' ὥς μηκάδες αἶγες.
 Τὸν δ' οὐ ταρβήσας προσέφη κρατερός Διομήδης·
 Τοξότα, λωβητῆρ, κέρα ἀγλαῆ, παρθενοπίπα, 385
 Εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
 Οὐκ ἂν τοι χραίσμησι βίως καὶ ταρφῆες ἰοί·
 Νῦν δέ, μ' ἐπιγράψας ταρσὸν ποδός, εὐχαι αὐτῶς

365. ἐξανύω. The present, for the future ἐξανύσω. See on Il. A. 163. The verb properly signifies, *to perform, to bring to a completion*; hence, *to kill*. Schol. εἰς τέλος ἄξω, φονεύσω. So again in Il. Y. 452.

371. στήλῃ κεκλιμένος. See on Il. P. 135. The στήλῃ seems to have been an ornamental column fixed upon the tomb, to distinguish it from the sepulchre of a private individual. Compare Il. Π. 457. P. 434. Od. M. 14. The epithet ἀνδροκμήτος cannot mean *enclosing the dead*, as the versions render it; but *ornamented by the labour of man*, scil. with the στήλῃ already mentioned. It is probable, from v. 379. that Paris concealed himself behind this column, for the purpose of securing his aim; as Pandarus, in Il. Δ. 113.

374. αἴνυτ' ἀπὸ κ. τ. λ. *Occupatus erat in detrahendo*, &c. CLARKE. One would think that the poet at all times endeavoured

to condemn the practice of stripping the dead, during the heat of action; as he frequently describes the victor wounded, while he is so employed about the bodies of the slain. Thus, in the present book, we see Agamemnon, Diomed, Ulysses, and Eury-pylus, all suffer, as they strip the men they slew; and, in the sixth book, he brings in the wise Nestor directly forbidding it. POPE: from Eustathius. See on Il. Z. 68.

377. ταρσόν. Schol. τὸ πλατὺ τοῦ ποδός.

382. κακότητος. *From their distress; or danger*: as κακόν, *supra* v. 363. See on Il. N. 111.

385. τοξότα, λωβητῆρ, κ. τ. λ. The first of these appellations is intended to impute *cowardice* to Paris. Eustathius observes, that archery was held in little estimation in these times; as far less hazardous and enterprising than fighting with the spear, which was their usual weapon. Hence the sarcasm of Menelaus against Teucer in

- Οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι, ἢ παῖς ἄφρων·
 Κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖτο. 390
 Ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,
 Ὅξυ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησι·
 Τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφοί εἰσι παρειαι,
 Παῖδες δ' ὀρφανικοί· ὁ δὲ θ' αἵματι γαῖαν ἐρεύθων
 Πύθεται· οἰωνοὶ δὲ περὶ πλέες, ἥ ἐ γυναικες. 395
 Ὡς φάτο· τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
 Ἔστη πρόσθ'· ὁ δ' ὀπισθε καθεζόμενος, βέλος ὠκὺ
 Ἐκ ποδὸς εἴλκ'· ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
 Ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
 Νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαννέμεν· ἥχθετο γὰρ κῆρ. 400
 Οἰώθη δ' Ὀδυσσεὺς δουρικλυτὸς, οὐδὲ τις αὐτῷ
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας.
 Ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγάλητορα θυμόν·
 ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακὸν, αἶ κε φέβωμαι,
 Πληθὺν ταρβήσας· τὸ δὲ ρίγιον, αἶ κεν ἀλῶω 405
 Μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 Οἶδα γάρ, ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο·
 Ὅς δὲ κ' ἀριστεύησι μάχῃ ἐνι, τόνδε μάλα χρεὼ
 Ἑστάμεναι κρατερῶς, ἦ τ' ἔβλητ', ἦ τ' ἔβαλ' ἄλλον. 410
 Ἔως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 Τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·
 Ἐλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.

Soph. Aj. 1120. ὁ τοξότης ἔοικεν οὐ σμικρὰ φρονεῖν. Nearly to the same effect is the expression κέρα ἀγλαῆ, *arcu superbiens*. The extremities of the bow, from the substance of which they were made, were called κέρατα, and thence the bow itself, κέρας. Theocr. Idyl. XXV. 206. αὐτὰρ ἐγὼ κέρας ὕγρον ἔλυν, κοίλην τε φαρέτρην. Others, however, have understood κέρα, contr. for κέρατα, to signify curls, or locks of hair. Pollux. Onom. II. κέρας, ἢ κόμη· ὃ καὶ Ὀμηρον δηλοῦν τινες ἔφασαν εἰπόντα τὸν Πάριον, κέρα ἀγαλόν. The Scholiast offers both interpretations. So also Hesychius: κέρα ἀγλαῆ· τὴν τρίχα λαμπρῆ, ἢ τῷ τόξῳ ἀγαλλόμενε. The former explanation is more probable, inasmuch as it was more anciently received, and better supported. In Il. Γ. 39. Paris is called γυναιμανῆς, to which the word παρθενοπία is nearly equivalent. Eustath. παρθενοπία· ὁ τὰς παρθένους ὀπιπτεύων, ὃ ἐστὶν ἐπιτηρῶν. Of this and similar words, ending in πίτης, see Brunck on Aristoph. Thesm. 392.

390. κωφόν. Properly, *dumb, mute*; in reference to animals. Its use in Homer is always metaphorical. Compare Il. Ξ. 16. Ω. 54. The expression in this passage is precisely equivalent to that of Virg. *Æn.* II. 514. *telumque imbellē sine ictu coniecit*. Of the adjective οὐτιδανός, see Lex. Pent. Gr. in voce. The noun δάνος, *pretium*, occurs in Lycoph. Cassand. 269.

391. ἐπαύρη. Scil. χροῖα. Compare *infra* v. 573.

393. ἀμφιδρυφοί. See on Il. B. 700.

395. οἰωνοὶ δὲ κ. τ. λ. See above on v. 162.

404. τί πάθω; *What am I to do?* The use of the verb πᾶσχειν, in the sense of ποιεῖν, and *vice versa*, is well known. See Viger, p. 219. Of the construction and the expression here employed, see notes on Eurip. Phœn. vv. 740. 909. Pent. Gr. pp. 347. 356.

409. τόνδε μάλα χρεὼ Ἑστάμεναι. See on Il. I. 76. 337.

413. πῆμα τιθέντες. Eustathius starts a doubt, whether the evil was brought upon Ulysses or themselves. The latter is plainly

‘Ως δ’ ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ’ αἰζηοὶ
 Σεύωνται· ὁ δέ τ’ εἷσι βαθείης ἐκ ξυλόχοιο, 415
 Θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν·
 Ἀμφὶ δέ τ’ αἴσσονται· ὑπαὶ δέ τε κόμπος ὀδόντων
 Γίγνεται· οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἐόντα·
 “Ὡς ρά τὸτ’ ἀμφ’ Ὀδυσῆα, Διὶ φίλον, ἐσσεύοντο
 Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420
 Οὔτασεν, ὦμον ὑπερθεν, ἐπάλμενος ὀξείῳ δουρί·
 Αὐτὰρ ἔπειτα Θῶωνα, καὶ Ἕννομον ἐξενάριξε·
 Χερσιδάμαντα δ’ ἔπειτα, καθ’ ἵππων αἰζαντα,
 Δουρὶ, κατὰ πρότμησιν, ὑπ’ ἀσπίδος ὀμφαλοέσσης,
 Νύξεν· ὁ δ’ ἐν κονίῃσι πεσὼν, ἔλε γαῖαν ἀγοστώ. 425
 Τοὺς μὲν ἔασ’, ὁ δ’ ἄρ’ Ἴππασίδην Χάροπ’ οὔτασε δουρὶ,
 Αὐτοκασίγνητον εὐηγενέος Σώκοιο.
 Τῷ δ’ ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς·
 Στῇ δὲ μάλ’ ἐγγὺς ἰὼν, καί μιν πρὸς μῦθον ἔειπεν·
 “ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ’ ἠδὲ πόνοιο, 430
 Σήμερον ἦ δοιοῖσιν ἐπεύξαι Ἴππασίδῃσι,
 Τοιῷδ’ ἄνδρε κατακτείνας, καὶ τεύχε’ ἀπούρας·
 “Ἡ κεν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης.
 “Ὡς εἰπὼν, οὔτησε κατ’ ἀσπίδα πάντοσ’ ἐΐσην·
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435
 Καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο·
 Πάντα δ’ ἀπὸ πλευρῶν χρύα ἐργαθεν· οὐδέ τ’ ἔασε
 Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
 Γυνῷ δ’ Ὀδυσσεὺς, ὃ οἱ οὔτι βέλος κατακαίριον ἦλθεν·
 *Αψ δ’ ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν· 440
 “Α δεῖλ’, ἥ μάλα δή σε κιχάνεται αἰπὺς ὀλεθρος·
 “Ἦτοι μὲν ῥ’ ἐμ’ ἐπασσας ἐπὶ Τρῳέσσι μάχεσθαι·
 Σοὶ δ’ ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 “Ἡματι τῷδ’ ἔσσεσθαι· ἐμῷ δ’ ὑπὸ δουρὶ δαμέντα,

the intention of the passage, which is clearly evinced in the havoc which Ulysses makes among his surrounding foes. With the following simile we may compare Virg. *Æn.* X. 707.

414. κάπριον ἀμφισεύωνται. *Stir themselves about the boar*: in the strict sense of the middle verb. Compare *Il.* Γ. 25. and see on *Il.* Z. 466.

424. πρότμησιν. Schol. τὸν κατὰ τὸν λαγόναν τόπον. *Anglicè, the navel.*

425. ἀγοστώ. Schol. Villos. τῇ δρακί. *Anglicè, the palm of the hand.* Others understand *the elbow.* Ennius *ap. Varron.* IV. *cubitis humum pinsabat.*

430. δόλων ἄτε. *Insatiable of deceit.* The adjective *ἄτος* is contracted from *ἄατος*, from *α* priv. and *ἄδω, satio.* Hesiod. Theog. 714. Γύγης τ’ ἄατος πολέμοιο. Compare *Il.* E. 388. Eustath. *ἄτος· ἀκόρεστος.*

433. ἥ κεν ὀλέσσης. Of the use of the subjunctive for the future indicative, see on *Il.* A. 184.

437. ἐργαθεν. *Separated, tore off.* Eustath. ἐχώρισε. *Il.* E. 147. ἀπὸ δ’ αὐχένος ὦμον ἐέργαθεν.

441. σε κιχάνεται αἰ. ὀλεθρος. *Death will overtake you.* Of this form, which recurs *infra* v. 451. see on *Il.* B. 359.

- Εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀϊδι κλυτοπόλῳ. 445
 Ἦ, καὶ ὃ μὲν φύγαδ' αὖτις ὑποστρέφας ἐβεβήκει·
 Τῷ δὲ μεταστρεφθέντι, μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσε·
 Δούπησε δὲ πεσών· ὃ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
 ὦ Σῶχ', Ἰππᾶσου νιὲ δαΐφρονος ἵπποδάμοιο, 450
 Φθῇ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας·
 Ἄ δέϊλ', οὐ μὲν σοί γε πατὴρ καὶ πότνια μήτηρ
 Ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ
 ὦμησταὶ ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες·
 Αὐτὰρ ἐπεὶ κε θάνω, κτεριοῦσί με δῖοι Ἀχαιοί. 455
 Ὧς εἰπὼν, Σώκοιο δαΐφρονος ὄβριμον ἔγχος
 Ἐξω τε χροὸς εἴλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 Αἶμα δὲ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάθυμοι, ἐπεὶ ἴδον αἶμ' Ὀδυσῆος,
 Κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
 Αὐτὰρ ὅγ' ἐξοπίσω ἀνεχάζετο, αὔε δ' ἐταίρους·
 Τρὶς μὲν ἔπειτ' ἦυσεν, ὅσον κεφαλὴ χάδε φωτός,
 Τρὶς δ' αἶεν ἰάχοντος Ἀρηΐφιλος Μενέλαος·
 Αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγυὺς ἐόντα·
 Αἴαν Διογενὲς, Τελαμώνιε, κοῖρανε λαῶν, 465
 Ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἴκετο φωνή,
 Τῷ ἰκέλη, ὥς εἰ ἐ βιώατο μοῦνον ἐόντα
 Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμήνῃ.
 Ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 Δεῖδω, μὴ τι πάθῃσιν ἐνὶ Τρώεσσι μονωθῆις, 470
 Ἐσθλὸς ἐὼν, μεγάλη δὲ ποθὴ Δαναοῖσι γέννηται.
 Ὧς εἰπὼν, ὃ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 Εὗρον ἔπειτ' Ὀδυσῆα, Διὸ φίλον· ἀμφὶ δ' ἄρ' αὐτόν
 Τρῶες ἔπονθ', ὥσεί τε δαφοινοὶ θῶες ὄρεσφιν
 Ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475

452. ἃ δέϊλ', οὐ μὲν κ. τ. λ. Virg. *Æn.* IX. 485. *Heu! terra ignota, canibus data præda Latinis Alitibusque jaces: nec te tua funera mater Produxi, pressive oculos, aut vulnera lavi, Veste tegens.* Compare *Æn.* X. 557.

453. ὅσσε καθαιρήσουσι. *Oculos prement.* See note on Eurip. *Phæn.* 1465. Pent. Gr. p. 387. and compare *Od.* A. 424. Ω. 294.

454. πτερὰ πυκνὰ. Soph. *Œd.* C. 17. *πυκνόπτεροι ἀηδόνες.* Sapph. *Od.* II. 11. *πυκνὰ δυνύντες πτερὰ.* Virg. *Georg.* I. 382. *Densis alis.* Pope observes, that this is a most lively picture of vultures tearing their prey with their bills, and flapping the body with their wings as they rend it. The

epithet *ὠμηστής*, *carnivorous*, is frequently used in Homer: of which class of adjectives, ending in *ηστής*, see Blomfield's Gloss. on *Æsch.* Theb. 641. For *ἀργεστής*, which occurs *supra* v. 306. *Æschylus* uses the form *ἀργηστής*, Theb. 60.

462. ὅσον κεφαλὴ χάδε φωτός. *As loud as the head, i. e. the mouth of man is able:* or *κεφαλὴ φωτός* may be a periphrasis for *φῶς* simply. See on Il. I. 407. Of the primary and derivative senses of *κάζω* or *χάζω*, see *Matt. Gr. Gr.* §. 238. and of the adverb *ἔπειτα*, on Il. A. 35.

474. ὥσεί τε δαφοινοὶ θῶες κ. τ. λ. Compare Il. O. 271. Virg. *Æn.* IV. 69. The *θῶς* was, most probably, *the jackal*.

Ἴω ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσι
 Φεύγων, ὅφρ' αἶμα λιαρὸν, καὶ γούνατ' ὀρώρη·
 Αὐτὰρ ἐπειδὴ τόνγε δαμάσσεται ὥκυν ὀίστους,
 Ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάρουσι
 Ἐν νέμει σκιερῷ· ἐπὶ τε λῖν ἤγαγε δαίμων 480
 Σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 Ὡς ῥά τὸτ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι· αὐτὰρ ὅγ' ἥρως
 Αἴσσω· ὃ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
 Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος, ἥ τε πύργον, 485
 Στῇ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 Ἦτοι τὸν Μενέλαος ἀρήϊος ἔξαγ' ὀμίλου
 Χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους.
 Αἴας δὲ Τρώεσσι·ν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν· ἔπειτα δὲ Πάνδοκον οὔτα· 490
 Οὔτα δὲ Λύσανδρον, καὶ Πύρασον, ἡ δὲ Πυλάρτην.
 Ὡς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισι
 Χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ,
 Πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας
 Ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει· 495
 Ὡς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,
 Δαΐζων ἵππους τε καὶ ἀνέρας. Οὐδέ πω Ἐκτωρ
 Πεύθετ', ἐπεὶ ῥά μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 Ὅχθας παρ ποταμοῖο Σκαμάνδρου· τῇ ῥά μάλιστα
 Ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει, 500
 Νέστορά τ' ἀμφὶ μέγαν, καὶ ἀρήϊον Ἴδομενῆα.
 Ἐκτωρ μὲν μετὰ τοῖσιν ὀμίλει, μέρμερα ῥέζων
 Ἐγχεῖ θ', ἱπποσύνη τε· νέων δ' ἀλάπαζε φάλαγγας.
 Οὐδ' ἂν πω χάζοντο κελεύθου δῖοι Ἀχαιοί,
 Εἰ μὴ Ἀλέξανδρος, Ἐλένης πόσις ἡνκόμοιο, 505
 Παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
 Ἴω τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.
 Τῷ ῥά περιδδισαν μένεα πνείοντες Ἀχαιοί,
 Μὴ πῶς μιν, πολέμοιο μετακλινθέντος, ἔλοιεν.
 Αὐτίκα δ' Ἴδομενεὺς προσεφώνεε Νέστορα δῖον· 510
 ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,

480. λῖν. Some read λῖν' for λῖνα, as if from λῖγ, λῖνος, instead of λῖγ, λῖος: upon which Damm would fain be jocose, and observes, *adhuc sub iudice. Lis est.* The vulgar reading is, in all probability, correct. —The adjective *σίντης*, *rapacious*, from *σινω*, *lædo*, occurs again in II. II. 353. Y. 165.

492. ὥς δ' ὁπότε κ. τ. λ. Compare II. E. 87. and the parallels there cited.

493. ὀπαζόμενος. See on II. E. 334.

504. κελεύθου. Scil. πολέμου. The word is here used in a military sense, as *γέφυρα* in II. Δ. 371. and elsewhere.

509. μὴ μιν ἔλοιεν. Scil. *Troiani*. — πολέμοιο μετακλινθέντος. *Acie jam inclinata Achivorum, ut fugam moliantur.* HEYNE.

- 'Αγρει, σῶν ὀχέων ἐπιβήσεο· πὰρ δὲ Μαχάων
 Βαινέτω· ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων,
 Ἰούς τ' ἐκτάμνειν, ἐπὶ τ' ἥπια φάρμακα πάσσειν. 515
 "Ὡς ἔφατ'· οὐδ' ἀπίθησε Γερήνιος ἱππότης Νέστωρ.
 Αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο· πὰρ δὲ Μαχάων
 Βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος·
 Μάστιξε δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην
 Νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520
 Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν,
 "Εκτορι παρβεβαῶς, καί μιν πρὸς μῦθον ἔειπεν·
 "Εκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν,
 Ἑσχατῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνονται ἐπιμῖξ ἵπποι τε καὶ αὐτοί. 525
 Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
 Εὐρὺ γὰρ ἀμφ' ὥμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
 Κεῖς ἵππους τε καὶ ἄρμ' ἰθύνομεν, ξυθα μάλιστα
 Ἰππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
 Ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὄρωρεν. 530
 "Ὡς ἄρα φωνήσας ἵμασε καλλίτριχας ἵππους
 Μάστιγι λιγυρῇ· τοῖ δὲ, πληγῆς αἶοντες,
 Ῥίμφ' ἔφερον θοδὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,
 Στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 Νέρθεν ἅπας πεπάλακτο, καὶ ἄντυγες αἱ περὶ δίφρον, 535
 Ἀς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον,
 Αἷ τ' ἀπ' ἐπισσώτρων· ὃ δὲ ἔετο δῦναι ὕμιλον
 Ἀνδρόμεον, ῥῆξαί τε, μετάλμενος· ἐν δὲ κυδοιμὸν
 Ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
 Αὐτὰρ ὃ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540
 Ἐγχεῖ τ', ἄορί τε, μεγάλοισί τε χερμαδίοισιν·

514. ἱητρὸς γὰρ ἀνὴρ κ. τ. λ. It appears from this passage, that skill in surgery was highly esteemed in those times; though it seems to have gone no further than to the extraction of a weapon, and the application of a few simples for stopping hæmorrhages and alleviating pain. Homer no where mentions the science of physic, and the internal diseases of which he speaks are attributed to the immediate stroke of heaven, as, for instance, the plague in the opening of the poem. Charms and incantations were therefore sometimes adopted to supply its place; as in Od. T. 547. See Mitford's *Hist. of Greece*, vol. I. p. 173. Also the note on Il. Δ. 218.

521. Τρῶας ὀρινομένους. By Ajax, in the right wing. See v. 494.

534. στείβοντες νέκυας κ. τ. λ. Virg. *Æn.* XII. 337. *Equos alacer media inter prælia Turnus Fumantes sudore quatit, miserabile cæsis Hostibus insultans; spargit rapida ungula rores Sanguineos, mixtaque cruor calcatur arena.* See Macrobian. Saturn. V. 12.

535. ἄντυγες. Scil. πεπαλαγμέναι ἦσαν.

536. ἔβαλλον. *Conspergebant.* Hesych. ἔβαλλον· ἑβράινον. See Rhunken on Hom. Hymn. Cer. 50. p. 15.

537. αἷ τ' ἀπ' ἐπισσώτρων. Scil. ραθάμιγγες.

538. ἀνδρόμεον. Properly, *belonging to man, human*; as in Il. P. 571. *χρὸς ἀνδρόμειο.* In this single instance it signifies *composed of men, filled with men.*

Αἶαντος δ’ ἄλλεῖνε μάχην Τελαμωνιάδαο.

Ζεὺς δὲ πατὴρ Αἶανθ’ ὑψίζυγος ἐν φόβον ὤρσε·
 Στῇ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἑπταβόειον,
 Τρέσσε δὲ παπτήνας ἐφ’ ὀμίλου, θηρὶ ἐοικῶς, 545
 Ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
 Ὡς δ’ αἶθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
 Ἔσσεύοντο κύνες τε καὶ ἄνδρες ἀγροῖῳται,
 Οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι,
 Πάννυχοι ἐγρήσσοντες· ὃ δὲ κρειῶν ἐρατίζων, 550
 Ἰθύνει, ἀλλ’ οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 Ἀντίοι αἰσσοῦσι θρασειάων ἀπὸ χειρῶν,
 Καίόμεναί τε δεταί, τάς τε τρεῖ, ἐσσύμενός περ·
 Ἡῶθεν δ’ ἀπὸ νόσφιν ἔβη τετιηότι θυμῷ·
 Ὡς Αἴας τότ’ ἀπὸ Τρώων τετιημένος ἦτορ 555
 Ἥϊε πόλλ’ ἀέκων· περὶ γὰρ δίε νηυσὶν Ἀχαιῶν.
 Ὡς δ’, ὅτ’ ὄνος παρ’ ἄρουραν ἰὼν ἐβιήσατο παῖδας
 Νωθής, ᾧ δὴ πολλὰ περὶ ρόπαλ’ ἀμφὶς ἐάγη,
 Κεῖρει τ’ εἰσελθὼν βαθὺ λήϊον· οἳ δέ τε παῖδες 560
 Τύπτουσι ροπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 Σπουδῇ τ’ ἐξήλασσαν, ἐπεὶ τ’ ἐκορέσσατο φορβῆς·
 Ὡς τότ’ ἔπειτ’ Αἶαντα μέγαν Τελαμώνιον υἱὸν
 Τρώες ὑπέρθυμοι τηλέκλητοί τ’ ἐπίκουροι,
 Νύσσοντες ξυστοῖσι μέσον σάκος, αἰὲν ἔποντο.
 Αἴας δ’ ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς, 565
 Αὖτις ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας
 Τρώων ἵπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν·
 Πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὀδεύειν·
 Αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θύνε μεσηγνὺ
 Ἰστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν, 570
 Ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν, ὄρμενα πρόσσω·
 Πολλὰ δὲ καὶ μεσσηγνὺ, πάρος χρῶα λευκὸν ἐπαυρεῖν,
 Ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.

547. ὥς δ’ αἶθωνα λέοντα κ. τ. λ. Virg. *Æn.* IX. 792. *ceu sævum turba leonem Cum telis premit infensus; at territus ille Asper, acerba tuens, retro redit, et neque terga Ira dare aut virtus patitur; nec tendere contra: Ille quidem hoc cupiens potis est per tela virosque; Haud aliter, &c.*

549. βοῶν πῖαρ. *Bovum pinguetudinem; i. e. pingues boves.*

557. ἐβιήσατο. *Withstands, perseveres against.* This simile has been looked upon as mean and contemptible; but it should be remembered, that the Ass was not then held in the low estimation which it has

acquired in more modern times, being an animal upon which the most honourable persons were not ashamed to ride. This appears to have been particularly the case among the Jews and the Eastern nations; (*Judges* x. 4. xii. 4.) and the simile is also defended by the comparison of Issachar to an ass, in *Gen.* xlix. 14.

561. σπουδῇ τ’ ἐξήλασσαν, κ. τ. λ. *Vix, nec nisi segete satiatum, eum expellunt.* HEYNE. Schol. σπουδῇ· μόλις, δυσχερῶς.

567. ὅτε. For ἄλλοτε.

573. λιλαιόμενα χροὸς ἄσαι. *Plutarch. Sympos.* IX. 15. *Οἱ ποιηταί, πρὸς τὰς ἐμ-*

Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς,
 Εὐρύπυλος, πυκινοῖσι βιαζόμενον βελέεσσι· 575
 Στῇ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 Καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
 Ἥπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 Εὐρύπυλος δ' ἐπόρουσε, καὶ αἶνυτο τεύχε' ἀπ' ὤμων.
 Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 580
 Τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 Εἴλκεν ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἴστῳ
 Δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 Ἀψ' δ' ἐτάρων εἰς ἔθνος ἐχάζετο, κῆρ' ἀλεείνων,
 Ἥϋσε δὲ διαπρύσιον Δαναοῖσι γεγωνώς· 585
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Στῆτ' ἐλελιχθέντες, καὶ ἀμύνετε νηλεῆς ἦμαρ
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἐ φημὶ
 Φεύξεσθ' ἐκ πολέμοιο δυσσηχέος· ἀλλὰ μάλ' ἄντην
 Ἰστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν. 590
 ὧς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 Πλησίοι ἔστησαν σάκε' ὥμοισι κλίναντες,
 Δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἦλυθεν Αἴας·
 Στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἔκετο ἔθνος ἐταίρων.
 ὧς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο. 595
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηληϊαὶ ἔπποι
 Ἰδρῶσαι· ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
 Τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 Ἔσθήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηϊ,
 Εἰσορόων πόνον αἰπὺν, ἰώκά τε δακρυνόεσσαν· 600
 Αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπε,
 Φθεγξάμενος παρὰ νηός· ὃ δὲ κλισίῃθην ἀκούσας,
 Ἔκμολεν ἴσος Ἀρηϊ· κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 Τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός·
 Τίπτε με κικλήσκεις, Ἀχιλεῦ· τί δέ σε χρεῶ ἐμεῖο; 605
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὥκυν Ἀχιλλεύς·
 Δῖε Μενoitιάδῃ, τῷ μῶ κεχαρισμένε θυμῷ,
 Νῦν οἴω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 Λισσομένους· χρεῖω γὰρ ἰκάνεται οὐκ ἔτ' ἀνεκτός.

φάσεις καὶ τὰς μμήσεις καὶ ὀνοματοποι-
 ῖας, χρῶνται καὶ μεταφοραῖς· λέγοντες τὰ
 βέλη φέρεσθαι, Αἰλαιόμενα χροδὸς ἄσαι.
 Virgil has a similar metaphor in *Aen.* XI.
 804. *Hasta alte bibit acta cruorem.* See
 on *Il.* Δ. 126.

583. ἐβάρυνε δὲ μηρόν. Compare *Il.* E.
 664.

595. δέμας πυρὸς αἰθομένοιο. *Like fire*;

subaud. κατά. So again in *Il.* Σ. 1. In
 the same sense *δίκην, χάριν*, and *τρόπον*,
 are used adverbially with a genitive: *Æsch.*
Agam. 3. 48. 224. *Choeph.* 189. *Eurip.*
Hec. 1152. *Androm.* 1218. *Herac.* 242.
Herod. VII. 69. See *Bos Ellipsis.* Gr. p. 449.
Hermann on Viger, p. 562.

605. τί δέ σε χρεῶ ἐμεῖο; See on *Il.* I.
 76. 337.

- Ἄλλ' ἴθι νῦν, Πάτροκλε, Διὶ φίλε, Νέστορ' ἔρειο, 610
 Ὅντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο·
 Ἦτοι μὲν τά γ' ὀπίσθε Μαχάονι πάντα ἔοικε
 Τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
 Ἴπποι γάρ με παρήϊξαν, πρόσσω μεμαυῖαι.
 Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ. 615
 Βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.
 Οἱ δ' ὅτε δὴ κλισίῃν Νηληϊάδεω ἀφίκοντο,
 Αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν·
 Ἴππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος
 Ἐξ ὀχέων· οἱ δ' ἰδρῶ ἀπεψύχοντο χιτώνων, 620
 Στάντε ποτὶ πνοιὴν παρὰ θιν' ἀλός· αὐτὰρ ἔπειτα
 Ἐς κλισίῃν ἑλθόντες, ἐπὶ κλισμοῖσι κάθιζον.
 Τοῖσι δὲ τεύχε κυκείῳ ἐνπλόκαμος Ἐκαμηδῆ,
 Τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,
 Θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ 625
 Ἐξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων·
 Ἡ σφῶϊν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 Καλὴν, κυανόπεζαν, ἐύξοον· αὐτὰρ ἐπ' αὐτῇ
 Χάλκειον κάνεον· ἐπὶ δὲ, κρόμνον ποτῷ ὄψον,
 Ἥδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν· 630
 Πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίος,
 Χρυσείῳις ἥλοισι πεπαρμένον· οὗατα δ' αὐτοῦ
 Τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον

620. ἰδρῶ χιτώνων. That is, the moisture imbibed by their garments, from the sweat of their bodies. Compare II. B. 383. The simple expression, ἰδρῶ ἀποψυχθῆναι, occurs in II. Φ. 561. X. 2.

621. στάντε. Scil. Nestor and Machaon.

623. κυκείῳ. For *κυκείῳνα*, a *potion*, or *posset*; from *κυκάω*, *miscuo*. The nature of this posset, which was a common beverage, as it appears from Od. K. 232. is described in v. 637. It would not, perhaps, be much admired in these times of modern elegance and refinement. From the freedom with which Machaon drinks it, v. 641. it seems that he was suffering more from thirst, than from the wound which had caused his retreat from the battle.

627. ἐπιπροΐηλε. Schol. ἐπ' αὐτῷ παρέθηκε.

629. ποτῷ ὄψον. A *relish to the draught*. The word ὄψον is properly applied to *meats*; here, however, to *drink*. It appears that the κρόμνον, or *onion*, of the Greeks and Egyptians had a sweet flavour peculiar to itself. Hasselquist observes in his *Voyages*, p. 290. that this root in Egypt is

soft and sweet, and not, as in other countries, nauseous and strong, and that the people to this day make a most delicious soup of it. That the Greeks used it to impart sweetness to their wine, is recorded by Xenophon: *Sympos. IV. 7.*

630. ἀλφίτου ἀκτὴν. So Δημήτερος ἀκτὴν, in II. N. 322. where Eustathius understands ἀκτὴν, as an adjective from ἄγω, *to break*; with an ellipsis of the noun *δωρεάν*. Perhaps it may as well be considered as a substantive, and rendered *ground corn, meal*.

632. χρυσείῳις ἥλοισι πεπαρμένον. See on II. A. 246. This goblet of Nestor seems to have been a splendid specimen of early art. It was a sort of double cup, or ἀμφικύπελλον, (II. A. 584.) exceedingly massive, with two carved handles, representing doves feeding, to each cup. The observation, that Nestor was the only man who could lift it with ease, must be understood in a restricted sense. Athenæus, who has spoken largely of the cup, thus qualifies it: ἄλλος μὲν (γέρων) μογέων, ὃ δὲ Νέστωρ ἀμογητί.

Χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένεσσι ἦσαν.

Ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης, 635

Πλεῖον ἑόν· Νέστωρ δ' ὁ γέρον ἀμογητὶ ἄειρεν.

Ἐν τῷ ῥά σφι κύκησε γυνή, εἰκυῖα θεῇσιν,

Οἴνῳ Πραμνείῳ, ἐπὶ δ' αἴγειον κνῆ τυρὸν

Κνήστι χαλκείῳ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνε·

Πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκειῷ. 640

Τῷ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,

Μύθοισι τέρποντο πρὸς ἀλλήλους ἐνέποντες.

Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.

Τὸν δὲ ἰδὼν ὁ γεραίος ἀπὸ θρόνου ὦρτο φαεινοῦ,

Ἐς δ' ἄγε χειρὸς ἔλων, κατὰ δ' ἐδριάσθαι ἄνωγε· 645

Πάτροκλος δ' ἐτέρωθεν ἀναίνετο, εἰπέ τε μῦθον·

Οὐχ ἔδος ἐστὶ, γεραῖε Διοτρεφές, οὐδέ με πείσεις.

Αἰδοῖός, νεμεσητός, ὃ με προέηκε πυθέσθαι

Ὅντινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς

Γιγνώσκω· ὁρώ δὲ Μαχάονα, ποιμένα λαῶν.

Νῦν δὲ, ἔπος ἐρέων, πάλιν ἄγγελος εἴμ' Ἀχιλλῆϊ. 650

Εὖ δὲ σὺ οἶσθα, γεραῖε Διοτρεφές, οἷος ἐκείνος

Δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.

Τὸν δ' ἡμείβετ' ἔπειτα Γεῆνιος ἱππότη Νέστωρ·

Τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν, 655

Ὅσσοι δὴ βελέεσσι βεβλήηται; οὐδέ τι οἶδε,

Πένθεος ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι

Ἐν νηυσὶ κέαται βεβλημένοι, οὐτάμενοί τε.

Βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης·

Οὐτάσται δ' Ὀδυσσεὺς δουρικλυτός, ἡδ' Ἀγαμέμνων· 660

Βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστῳ·

Τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο,

Ἰῶ ἀπὸ νευρῆς βεβλημένον· αὐτὰρ Ἀχιλλεὺς,

Ἐσθλὸς ἐὼν, Δαναῶν οὐ κήδεται, οὐδ' ἐλαίρει.

Ἥ μένει, εἰσόκε δὴ νῆες θοαὶ ἄγχι θαλάσσης, 665

Ἀργείων ἀέκητι, πυρὸς δηΐοιο θέρωνται,

637. κύκησε. That is, ὤπλισσε κυκειῷ, v. 640.

638. οἴνῳ Πραμνείῳ. Ælian, V. H. XII. 31. speaks of this wine, as being in high estimation among the Greeks. The grape of which it was made was cultivated in after times in Smyrna; but it is uncertain whence it was first derived. See Perizon. ad Ælian. l. c.

641. πολυκαγκέα. Schol. Vill. πολλήν ἔχουσα ξηρότητα.

647. οὐχ ἔδος ἐστὶ. *There is no time for sitting.*

648. νεμεσητός. Properly, in a bad sense, *Blame-worthy*. Here, however, it evidently implies one, *whose anger is to be dreaded*. Compare v. 653.

653. καὶ ἀναίτιον. *Although blameless*. See on Il. A. 63.

666. Ἀργείων ἀέκητι. *Against the will; i. e. the exertions of the Greeks*. Compare Il. M. 8. O. 720. and elsewhere.

Αὐτοί τε κτεινόμεθ' ἐπισχερώ ; οὐ γὰρ ἐμὴ ἴς
 Ἔσθ', οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
 Εἴθ' ὥς ἡβόοιμι, βίη δέ μοι ἔμπεδος εἴη,
 Ὡς ὁπότ' Ἥλίοισι καὶ ἡμῖν νεῖκος ἐτύχθη 670
 Ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
 Ἔσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκε,
 Ῥύσι' ἐλαυνόμενος· ὃ δ' ἀμύνων ἦσι βόεσσιν,
 Ἐβλητ' ἐν πρότοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
 Καὶ δ' ἔπесε, λαοὶ δὲ περὶτρεσαν ἀγροῖωται·
 Ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,
 Πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἴων,
 Τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 Ἴππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα,
 Πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν. 680
 Καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηλήϊον εἴσω,
 Ἐννύχιοι προτὶ ἄστν' γεγῆθει δὲ φρένα Νηλεὺς,
 Οὐνεκά μοι τύχε πολλὰ νέω πόλεμόνδε κίοντι.
 Κήρυκες δὲ λίγαινον ἄμ' Ἡοῖ φαινομένηφιν
 Τοὺς ἴμεν, οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖν' 685
 Οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 Δαίτρενον· (πολέσι γὰρ Ἐπειοὶ χρεῖος ὄφειλον,

667. ἐπισχερώ. Schol. Vill. ἐφεξῆς ἅπαν-
 τες. Eustath. κατὰ τάξιν· καὶ ὡς εἰπεῖν,
 ἐχομένους καὶ ἐφεξῆς καὶ συναπτῶς καὶ
 συνεχῶς. A poetic word, from ἐπὶ and
 ἔχω.

669. εἴθ' ὥς ἡβόοιμι, κ. τ. λ. This
 long narrative of Nestor has been repeatedly
 objected to, as tedious and out of place ;
 but, as in many instances already noticed,
 it is well adapted to the character of the
 speaker, and the early simplicity of the
 times. The order of the events is some-
 what confused ; which may be attributed
 to the hurry and exigence of the occasion,
 upon which they were related. It seems
 that during the distress of the Pylians, con-
 sequent upon the slaughter of the eleven
 sons of Neleus,—from which Nestor alone
 escaped,—Augeas, king of the Eleans, took
 advantage of their wretched situation, and
 retained the mares, which Neleus had sent
 to contest the prize at the Games. Satis-
 faction having been demanded and refused,
 the Pylians made a successful incursion
 into the territory of Augeas, and carried off
 a considerable booty, (a species of hostility
 very common in these times ;) Nestor hav-
 ing signalized himself by killing Itymoneus.
 The Eleans again made an attack upon
 the Pylians, and laid siege to Thyreassa ;
 whereupon the latter took up arms, and

Nestor, though against the will of his father,
 assisted his countrymen in routing their as-
 sailants, and pursuing them to their own
 territories.

672. ἐν Ἥλιδι. *Elis* is the whole south-
 ern part of Peloponnesus, between Achaia
 and Messenia. It was originally divided
 into several districts or principalities ; after-
 wards it was reduced to two:—the one of
 the *Eleans*, who were the same with the
Epeians; the other of Nestor. This remark
 is necessary for understanding what follows.
 In Homer's time the city *Elis* was not built.
 POPE: from Dacier.

673. ῥύσι' ἐλαυνόμενος. The noun
 ῥύσιον signifies properly, a *thing rescued*,
 or *delivered*; from ῥύω. Hence, *booty car-
 ried off from an enemy*, on account of pre-
 vious injury. The term ῥύσια ἐλαύνεσθαι,
 therefore, is equivalent to the verb ῥυσιά-
 ζειν, which occurs in this sense in Eurip.
 Ion. 525. 1405. See Wesseling on Diod.
 Sic. T. II. p. 549. Somewhat similar is the
 verb ῥυστάζω, to draw revengefully, in Il.
 Ω. 755.

680. θηλείας. See on Il. E. 269.

684. λίγαινον. See Lex. Pent. Gr. in
 voce.

685. χρεῖος ὀφείλετ'. A debt was due ;
 viz. on account of booty carried off by the
 Eleans.

Ὡς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἤμεν.
 Ἐλθὼν γὰρ ἐκάκωσε βίη Ἡρακληΐη
 Τῶν προτέρων ἐτέων, κατὰ δ' ἔκαθεν ὅσσοι ἄριστοι. 690
 Δώδεκα γὰρ Νηληϊος ἀμύμονος υἱέες ἤμεν,
 Τῶν οἶος λιπόμην· οἱ δ' ἄλλοι πάντες ὄλοντο.
 Ταῦθ' ὑπερφηανέοντες Ἐπειοὶ χαλκοχίτωνες,
 (Ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο·)
 Ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶῦ μέγ' οἶων 695
 Εἵλετο, κρινάμενός γε τριηκόσι', ἠδὲ νομῆας.
 (Καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖη,
 Τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 Ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον
 Θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Αὐγείας 700
 Κάσχεθε· τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 Τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων,
 Ἐξέλετ' ἄσπετα πολλὰ,) τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 Δαιτρεύειν, μὴ τίς οἱ ἀτεμβόμενος κίοι ἴσης.
 Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ δὲ ἄστν 705
 Ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 Ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι
 Πανσυνδῖη· μετὰ δέ σφι Μολίονε θωρήσσοντο,

689. βίη Ἡρακληΐη. That is, *Hercules himself*. See on Il. B. 658. The history of this great personage is involved in fable; at the same time that Homer has left little room for doubt, as to his real existence. He is not represented by him as that vagabond savage which later poets have made him, but as a warlike prince, commanding armies, and exerting himself for the good of the injured and oppressed. Of the cause of his expedition against the Pylians, see Apollod. Bibl. I. 6. 2. II. 7. 3.

690. τῶν προτέρων ἐτέων. In former years. Schol. ἐν τῷ φθάσαντι χρόνῳ. The genitive is thus used to determine a period of time. See note on Soph. CEd. C. 397. Pent. Gr. p. 130.

694. Of the formulæ ὑβρίζειν τινά, and ὑβρίζειν εἰς τινά, see note on Eur. Phœn. 629. Pent. Gr. p. 340.

696. τριηκόσια. Schol. μῆλα, as in Od. Φ. 18. Eustathius supplies ζῶα.

699. ἐλθόντες μετ' ἄεθλα. It seems that in very early times the Greeks had their public games, which were introduced more particularly for festive purposes at the courts of princes, and as solemnities in honour of the dead. The most splendid description of these games, in which prizes were contended for, in various athletic

exercises, is given in the account of the funeral of Patroclus, in Il. Ψ. But it does not appear that any periodical festival, like the famous Olympian games, was then instituted. The solemnities mentioned in Homer were merely occasional, and completely distinguished from the Olympian, in which the reward of the victor was merely a chaplet of oleaster, by the intrinsic value of the prizes. The first institution of these games has indeed been referred to a period of antiquity much higher than the age of Homer; and Hercules has been said to have instituted them upon the conquest of Saturn and the Titans. But, at all events, they never attained to any degree of regularity and celebrity till their establishment by Iphitus, king of Elis, B.C. 776. See Strabo, VIII. p. 355. Mitford's *Hist. of Greece*, vol. I. p. 227. West's Dissertation, §. 1. 2.

704. ἴσης. Scil. μοίρας. So Lucian, T. III. p. 407. ἐκ τῆς ὁμοίας ἢ πένεσθαι ἢ πλουτεῖν ἅπαντας. Dio Cass. XLIII. p. 270. καὶ ἄδειαν ἐπὶ τε τῇ ἰσῇ καὶ ἐπὶ τῇ ὁμοίᾳ δοῦναι. See also on Il. A. 128.—Eustath. ἀτεμβόμενος· στερούμενος.

708. Μολίονε. Eurytus and Cteatus, the sons of Actor and Molione. See Il. Ψ. 638. Heyne on Apollod. II. 7. 2. p. 451.

Παῖδ' ἔτ' ἐόντ', οὐπω μάλα εἰδότε θούριδος ἀλκῆς.
 Ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη, 710
 Τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 Τὴν ἀμφεστρατώνοντο, διαρῥαῖσαι μεμαῶτες.
 Ἀλλ', ὅτε πᾶν πεδῖον μετεκίαθον, ἄμμι δ' Ἀθήνη
 Ἀγγελος ἦλθε, θεοῦς ἀπ' Ὀλύμπου, θωρήσσεσθαι,
 Ἐννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν, 715
 Ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν· οὐδέ με Νηλεὺς
 Εἶα θωρήσσεσθαι, ἀπέκρυψε δέ μοι ἵππους·
 Οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμῆϊα ἔργα·
 Ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισι,
 Καὶ πεζός περ ἐὼν, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη. 720
 Ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἅλα βάλλων,
 Ἐγγύθεν Ἀρήνης, ὅθι μέιναμεν Ἡῶ διαν
 Ἴππῆες Πυλίων, τὰ δ' ἐπέρρρεον ἔθνεα πεζῶν.
 Ἐνθεν πανσυδὴρ σὺν τεύχεσι, θωρηχθέντες,
 Ἐνδιοὶ ἰκόμεσθ' ἱερὸν ρόον Ἀλφειοῖο. 725
 Ἐνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλὰ,
 Ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 Αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην.
 Δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι·
 Καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσι ἕκαστος 730
 Ἀμφὶ ροᾶς ποταμοῖο· ἀτὰρ μεγάθυμοι Ἐπειοὶ
 Ἀμφίσταντο δὴ ἄστν διαπραθέειν μεμαῶτες·
 Ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἀρης.
 Εὖτε γὰρ Ἡέλιος φαέθων ὑπερέσχεθε γαίης,
 Συμφερόμεσθα μάχῃ, Διὶ τ' εὐχόμενοι καὶ Ἀθήνῃ. 735
 Ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νῆϊκος,
 Πρῶτος ἐγὼ ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητὴν· γαμβρὸς δ' ἦν Ἀνγείαιο,
 Πρεσβυτάτην δὲ θύγατρ' εἶχε Ξανθὴν Ἀγαμήδην,
 Ἡ τόσα φάρμακα ἤδη, ὅσα τρέφει εὐρεῖα χθών. 740
 Τὸν μὲν ἐγὼ προσιόντα βάλλον χαλκῆρεϊ δουρί·

It appears by v. 749. that Actor was only their reputed father, since they were really the sons of Neptune. Thryoessa is the same town with Thryon, in Il. B. 573. situated near Pylos, upon the river Alpheus. Strabo, VIII. p. 537. A.

713. Of the particle δὲ in the apodosis, see on Il. A. 137.

720. ἄγε. Directed. Heyne observes, that ἄγειν and ἡγεμονεύειν, are sometimes synonymous.

721. The river Minyas is the same which was afterwards called Anigrus, about half

way between Pylos and Thryoessa. Strabo : *ubi supra*.

725. ἔνδιοι. At noon. So Strabo renders the word ; which occurs again in Od. Δ. 450. See on Il. A. 414.

740. φάρμακα. Herbs used in pharmacy. A knowledge of the properties of these plants, which is here attributed to Agamède, seems to have been much cultivated by females in those times. The instances of Circe, Medea, &c. are well known ; and a similar skill was possessed by Polydamne, Od. Δ. 228.

Ἦριπε δ' ἐν κονίησιν· ἐγὼ δ' ἐς δίφρον ὀρούσας,
 Στῆν ρά μετὰ προμάχοισιν· ἀτὰρ μεγάθυμοι Ἐπειοὶ
 Ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα,
 Ἠγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι. 745
 Αὐτὰρ ἐγὼν ἐνόρουσα, κελαινῇ λαίλαπι ἴσος·
 Πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶ ἕκαστον
 Φῶτες ὁδὰξ ἔλον οὔδας, ἐμῷ ὑπὸ δουρὶ δαμέντες.
 Καὶ νύ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα,
 Εἰ μὴ σφῶε πατὴρ εὐρυκρείων Ἐνοσίχθων 750
 Ἐκ πολέμου ἐσάωσε, καλύψας ἥερι πολλῇ.
 Ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε.
 Τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,
 Κτείνοντές τ' αὐτοὺς, ἀνά τ' ἔντεα καλὰ λέγοντες·
 Ὅφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους, 755
 Πέτρης τ' Ὠλενίης καὶ Ἀλεισίου, ἔνθα Κολώνη
 Κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνη·
 Ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 Ἀψ' ἀπὸ Βουπρασίοιο Πύλουνδ' ἔχον ὠκέας ἵππους.
 Πάντες δ' εὐχετόωντο θεῶν Διὶ, Νέστορι τ' ἀνδρῶν. 760
 Ὡς ἔον, εἵποτ' ἔην γε, μετ' ἀνδράσιν· αὐτὰρ Ἀχιλλεὺς
 Οἶος τῆς ἀρετῆς ἀπονήσεται· ἥ τέ μιν οἶω
 Πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.
 Ὡ πέπον, ἥ μὲν σοί γε Μενοίτιος ὦδ' ἐπέτελλεν
 Ἦματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε· 765
 (Νῶϊ δέ τ' ἐνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεὺς,
 Πάντα μάλ' ἐν μεγάροις ἡκούομεν, ὥς ἐπέτελλε·
 Πηλῆος δ' ἰκόμεσθα δόμους εὖ ναιετάοντας,
 Λαὸν ἀγείροντες κατ' Ἀχαΐδα πονλυβότειραν.
 Ἔνθαδ' ἐπειθ' ἦρωα Μενοίτιον εὖρομεν ἔνδον, 770
 Ἥδε σε, παρ' δ' Ἀχιλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 Πίονα μηρία καῖε βοὸς Διὶ τερπικεραύνῃ
 Αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλειςον,

753. διὰ σπιδέος πεδίοιο. *Over the extended plain.* Eustathius derives the adjective *σπιδῆς* from *σπίζω, extendo*. The vulgar reading, *δι' ἀσπιδέος*, is properly rejected by Heyne.

755. The city Buprasium was in the territories of Elis: Il. B. 615. Of the construction, see on Il. E. 700.

760. θεῶν Διὶ, Νέστορι τ' ἀνδρῶν. Pope observes a similarity between this passage and one in the Old Testament: 1 Chron. xxix. 20. LXX. καὶ κάμψαντες τὰ γόνατα προσεκύνησαν Κυρίῳ, καὶ τῷ βασιλεῖ. Here, however, it is evident, that though

the gesture was similar, the worship was different; being in the one case *religious*, in the other *civil*. In regard to Nestor, no distinction of this kind is required.

761. ὥς ἔον. Schol. τοιοῦτος ἦν ἐγώ. The conditional *εἵποτ' ἔην γε*, is not more intelligible here than in Il. Γ. 180.

762. οἶος τῆς ἀρετῆς ἀπονήσεται. *Will benefit himself alone by his valour.*

766. νῶϊ δέ κ. τ. λ. This relation, to v. 784, is parenthetical.

773. αὐλῆς ἐν χόρτῳ. The noun *χόρτος* properly signifies *grass, herbage*; so that *αὐλῆς χόρτος* may be taken simply as a

- Σπένδων αἶθοπα οἶνον ἐπ’ αἰθομένοις ἱεροῖσι.
 Σφῶϊ μὲν ἀμφὶ βοῶς ἔπετον κρέα, νῶϊ δ’ ἔπειτα 775
 Στῆμεν ἐνὶ προθύροισι· ταφὼν δ’ ἀνόρουσεν Ἀχιλλεὺς,
 Ἔς δ’ ἄγε χεῖρὸς ἐλὼν, κατὰ δ’ ἐδριάσθαι ἄνωγε,
 Ξείνιά τ’ εὖ παρέθηκεν, ἅτε ξείνοις θέμις ἐστίν.
 Αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτῆτος,
 Ἥρχον ἐγὼ μύθοιο, κελεύων ὕμν’ ἄμ’ ἔπεσθαι. 780
 Σφῶ δὲ μάλ’ ἠθέλετον, τῷ δ’ ἄμφω πόλλ’ ἐπέτελλον·
 Πηλεὺς μὲν ὧ παιδὶ γέρον ἐπέτελλ’ Ἀχιλῆϊ,
 Αἰὲν ἀριστεύειν, καὶ ὑπείροχον ἔμμεναι ἄλλων·
 Σοὶ δ’ αὖθ’ ὧδ’ ἐπέτελλε Μενόϊτιος, Ἄκτορος υἱός·)
 Τέκνον ἐμὸν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεὺς, 785
 Πρεσβύτερος δὲ σὺ ἐσσί· βίῃ δ’ ὄγε πολλὸν ἀμείνων·
 Ἄλλ’ εὖ οἱ φᾶσθαι πυκινὸν ἔπος, ἡδ’ ὑποθέσθαι,
 Καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθόν περ.
 Ὡς ἐπέτελλ’ ὁ γέρον, σὺ δὲ λήθεται· ἄλλ’ ἔτι καὶ νῦν
 Ταῦτ’ εἴποις Ἀχιλῆϊ δαΐφρονι, αἶ κε πίθηται. 790
 Τίς δ’ οἷδ’, εἴ κέν οἱ, σὺν δαίμονι, θυμὸν ὀρίναις
 Παρειπῶν ; ἀγαθὴ δὲ παραίφασίς ἐστιν ἐταίρου.
 Εἰ δέ τινα φρεσὶν ἦσι θεοπροπίην ἀλεείνει,
 Καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 Ἀλλὰ σέ περ προέτω, ἅμα δ’ ἄλλος λαὸς ἐπέσθω 795
 Μυρμιδόνων, αἶ κέν τι φῶως Δαναοῖσι γένηαι·
 Καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι·
 Αἶ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ’ ἀρήϊοι νῆες Ἀχαιῶν
 Τειρόμενοι· ὀλίγη δέ τ’ ἀνάπνευσις πολέμοιο· 800
 Ῥεῖα δέ κ’ ἀκμῆτες κεκμηότας ἄνδρας αὐτῇ
 Ὡσαισθε προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.
 Ὡς φάτο· τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσιν ὄρινε·
 Βῆ δὲ θέειν παρὰ νῆας ἐπ’ Αἰακίδην Ἀχιλῆα.
 Ἀλλ’ ὅτε δὴ κατὰ νῆας Ὀδυσσεύς θεῖοιο 805
 Ἰξε θεῶν Πάτροκλος, ἵνα σφ’ ἀγορή τε θέμις τε
 Ἦν, τῇ δὴ καὶ σφί θεῶν ἐτετεύχατο βωμοί·
 Ἐνθα οἱ Εὐρύπυλος βεβλημένος ἀντιβόλησε,
 Διογενὴς Εὐαίμωνίδης, κατὰ μηρὸν οἰστῶ,

periphrasis for αὐλή. Compare II. Ω. 640. Others interpret χόρτος of a low wall raised in front of the court-yard. The sacrifices of the ancients were offered in the open air. The ἀλεισος was a wrought goblet; from a priv. and λείος, smooth. Compare II. Ω. 429.

780. ὕμνε. Achilles and Patroclus.

781. τῷ δ’ ἄμφω. Menœtius and Peleus.

783. αἰὲν ἀριστεύειν. Repeated from II. Ζ. 208.

788. εἰς ἀγαθόν περ. *In rebus honestis quidem.* ERNESTI.

792. ἀγαθὴ δὲ κ. τ. λ. Cicero de Amicit. 13. *Plurimum in amicitia amicorum bene suadentium valet auctoritas.* Of the expression σὺν δαίμονι, in the preceding line, see on II. I. 49. and of the verb παρειπεῖν, whence also παραίφασις, on II. A. 55.

800. ὀλίγη δὲ κ. τ. λ. The verb γένηται must be supplied. Compare II. Γ. 201.

- Σκάζων, ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς 810
 ὦμων καὶ κεφαλῆς· ἀπὸ δ' ἔλκεος ἀργαλείοιο
 Αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.
 Τὸν δὲ ἰδὼν ὥκτειρε Μενoitίου ἄλκιμος υἱός,
 Καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 Ἄ δειλοὶ, Δαναῶν ἡγήτορες ἠδὲ μέδοντες, 815
 Ὡς ἄρ' ἐμέλλετε τῆλε φίλων καὶ πατρίδος αἴης
 Ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ;
 Ἀλλ' ἄγε μοι τόδε εἰπὲ, Διοτρεφὲς Εὐρύπυλ' ἦρωρ,
 Ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοὶ,
 Ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες; 820
 Τὸν δ' αὖτ' Εὐρύπυλος πεπνυμένος ἀντίον ἤυδα·
 Οὐκ ἐτι, Διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν
 Ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησι πεσέονται.
 Οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 Ἐν νηυσὶ κέαται βεβλημένοι, οὐτάμενοί τε 825
 Χερσὶν ὑπὸ Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.
 Ἀλλ' ἐμὲ μὲν σὺ σώωσον, ἄγων ἐπὶ νῆα μέλαιναν·
 Μηροῦ δ' ἔκταμ' οἰστὸν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν
 Νίξ' ὕδατι λιαρῶ· ἐπὶ δ' ἥπια φάρμακα πάσσε,
 Ἐσθλὰ, τά σε προτὶ φασὶν Ἀχιλλῆος δεδιδάχθαι, 830
 Ὅν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 Ἴητροὶ μὲν γὰρ Ποδαλείριος, ἠδὲ Μαχάων,
 Τὸν μὲν ἐνὶ κλισίῃσιν ὄϊομαι ἔλκος ἔχοντα,
 Χρηρίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος,
 Κεῖσθαι· ὃ δ' ἐν πεδίῳ Τρώων μένει ὀξὺν Ἄρῃα. 835
 Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 Πῶς τ' ἄρ' εἰοί τάδε ἔργα; τί ῥέξομεν, Εὐρύπυλ' ἦρωρ;
 Ἐρχομαι, ὄφρ' Ἀχιλλῆϊ δαΐφρονι μῦθον ἐνίσπω,
 Ὅν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν·
 Ἀλλ' οὐδ' ὥς περ σείο μεθήσω τειρομένοιο. 840
 Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 Ἔς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 Ἐνθα μιν ἔκτανύσας, ἐκ μηροῦ τάμνε μαχαίρῃ
 Ὅξ' βέλος περιπευκὲς· ἀπ' αὐτοῦ δ' αἷμα κελαινὸν
 Νίξ' ὕδατι λιαρῶ· ἐπὶ δὲ ρίζαν βάλε πικρὴν, 845
 Χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
 Ἐσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἷμα.

812. γε μὲν. *Nevertheless.* See on II. E. 516.

823. ἐν νηυσὶ πεσέονται. See on II. I. 235.

832. ἱητροὶ μὲν γὰρ κ. τ. λ. The nominative is here used absolutely for the geni-

tive; by an anacoluthon similar to those noticed on II. B. 353. or the verb εἰσι may be supplied as in II. K. 437.

837. πῶς τ' ἄρ' εἰοί τάδε ἔργα; *Quo evadent res? quid de his fiet?* HEYNE.

843. ἔκτανύσας. Scil. *Patroclus.*

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Μ’.

Ἐπιγραφαί.

ΤΕΙΧΟΜΑΧΙΑ.

Ἄλλως.

Μῦ δέ, μάχη πρὸς τεῖχος· ὁ δ’ ἔνθορε φαίδιμος Ἔκτωρ.

THE ARGUMENT.

THE BATTLE AT THE GRECIAN WALL.

The Greeks having retired into their entrenchments, Hector attempts to force them ; but it proving impossible to pass the ditch, Polydamas advises to quit their chariots, and manage the attack on foot. The Trojans follow his counsel, and, having divided their army into five bodies of foot, begin the assault. But upon the signal of an eagle with a serpent in his talons, which appeared on the left hand of the Trojans, Polydamas endeavours to withdraw them again. This Hector opposes, and continues the attack : in which, after many actions, Sarpedon makes the first breach in the wall. Hector, also, casting a stone of a vast size, forces open one of the gates, and enters at the head of his troops, who victoriously pursue the Grecians even to their ships.

‘Ως ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς
Ἰᾶτ’ Εὐρύπυλον βεβλημένον· οἱ δὲ μάχοντο
Ἀργεῖοι καὶ Τρῶες ὁμιλαδὸν, οὐδ’ ἄρ’ ἔμελλε
Τάφρος ἔτι σχήσειν Δαναῶν, καὶ τεῖχος ὑπερθεν
Εὐρὺν, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
ἦλσαν· (οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας)
Ὅφρα σφι νῆάς τε θοὰς καὶ ληΐδα πολλὴν
Ἐντὸς ἔχον ρύοιτο· θεῶν δ’ ἀέκητι τέτυκτο
Ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἔμπεδον ἦεν.

8. θεῶν δ’ ἀέκητι κ. τ. λ. Æsch. Agam. 1463. τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται ; Virg. Æn. II. 402. *Heu ! nihil invitis fas quemquam fidere Divis.* Pope observes, that Homer here teaches a truth conformable to Sacred Scripture. Psalm cxxvi. 1.

LXX. Ἐὰν μὴ Κύριος οἰκοδομήσῃ οἶκον, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες. Acts v. 38. ἐὰν ᾗ ἐξ ἀνθρώπων ἡ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται. Of the word ἀέκητι, see on II. A. 666.

- "Οφρα μὲν Ἐκτωρ ζῶδες ἔην, καὶ μῆνι' Ἀχιλλεύς, 10
 Καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλε,
 Τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.
 Αὐτὰρ, ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
 Πολλοὶ δ' Ἀργείων, οἳ μὲν δάμεν, οἳ δὲ λίποντο,
 Πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ, 15
 Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,
 Δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
 Τεῖχος ἀμαλδύναι, ποταμῶν μένος εἰσαγάγοντες,
 "Οσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,
 Ῥῆσός θ', Ἐπτάπορος τε, Κάρησός τε, Ῥοδῖος τε, 20
 Γρήνικός τε, καὶ Αἴσηπος, διός τε Σκάμανδρος,
 Καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια
 Κάππεσον ἐν κονίῃσι, καὶ ἡμθέων γένος ἀνδρῶν.
 Τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων, 25
 Ἐννῆμαρ δ' ἐς τεῖχος ἔει ῥόον· ὅε δ' ἄρα Ζεὺς
 Συνεχῆς, ὅφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.
 Αὐτὸς δ' Ἐννοσίγαιος ἔχων χεῖρεςσι τρίαῖναν
 Ἥγεῖτ' ἐκ δ' ἄρα πάντα θεμέλια κύμασι πέμπε
 Φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοὶ,
 Λεῖα δ' ἐποίησε παρ' ἀγάρροον Ἑλλήσποντον. 30
 Αὖτις δ' ἡῖονα μεγάλην ψαμάθοισι κάλυψε,
 Τεῖχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
 Καρ ῥόον, ἥπερ πρόσθεν ἔιν καλλίρροον ὕδωρ.
 Ὡς ἄρ' ἔμελλον ὅπισθε Ποσειδάων καὶ Ἀπόλλων
 Θησέμεναι· τότε δ' ἀμφὶ μάχῃ τ' ἐνοπὴ τε δεδῆει 35
 Τεῖχος εὐδμητον, κανάχιζε δὲ δούρατα πύργων
 Βαλλόμεν' Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες,

17. δὴ τότε μητιόωντο κ. τ. λ. Of the reason for introducing this episode, respecting the destruction of this wall, see on II. H. 447.

22. ὅθι πολλὰ βοάγρια κ. τ. λ. Virg. *Æn.* I. 104. *ubi tot Simois correpta sub undis, Scuta virum, galeasque, et fortia corpora voluit.* The names of most of the rivers in the preceding enumeration are to be met with in no other author.

23. κάππεσον ἐν κονίῃσι. That is, on the banks of the Simois.

26. ἀλίπλοα. *Quibus aqua superfusa erat: aquis mersa, obruta.* HEYNE.

28. κύμασι ἐξέπεμπε. For εἰς κύματα, into the sea. See on II. K. 391. The same construction is also used by the Latin poets. Virg. *Æn.* X. 682. *Fluctibus an jaciāt medius; for in fluctus.* XII. 256. *Projecit fluvio prædam; for, in fluvium.* With the passage itself, compare Virg. *Æn.* II. 608.

Neptunus muros, magnoque emota tridenti Fundamenta quatit, totamque a sedibus urbem Eruit.

36. δούρατα πύργων. The planks of the towers; as δούρα νέων, in II. B. 135. Compare *infra* vv. 152. 339. II. I. 569. II. 105.

37. Διὸς μάστιγι δαμέντες. Schol. Vill. τῇ Διὸς γνώμῃ τὰς ψυχὰς κεκακωμένοι· Διὸς δὲ μάστιξ ὁ κεραυνός. The noun μάστιξ, as applied to the gods, designates the terror which they inspire in their anger; as Jupiter by his thunder. Compare *Æsch.* *Theb.* 604. and to the instances there cited, *Pent. Gr.* p. 49. add the following: *Æsch.* *Prom.* 713. μάστιγι θείῃ γῆν πρὸς γῆς ἐλαύνομαι. *Agam.* 625. μάστιγι, τὴν Ἄρης φιλεῖ. *Soph. Fragm. ap. Stobæum; CXIII.* ὅταν δὲ δαίμων Μάστιγ' ἐρείσῃ. *Eurip.* *Rhes.* 36. Πανὸς τρομερᾶ Μάστιγι. *Pind.* *Pyth.* IV. 390. μάστιγι Πειθοῦς.

Νηυσὶν ἐπὶ γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,
 "Εκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·
 Αὐτὰρ ὃγ', ὥς τὸ πρόσθεν, ἐμάρνυτο ἴσος ἀέλλη. 40
 'Ως δ', ὅταν ἐν τε κύνεσσι καὶ ἀνδράσι θηρευτῇσι,
 Κάπριος ἢ ἐλέων στρέφεται, σθένει βλεμεαίνων·
 Οἳ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 'Αντίοι ἴστανται, καὶ ἀκοντίζουσι θαμειαῖς
 Αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὔποτε κυδάλιμον κῆρ 45
 Ταρβεῖ, οὐδὲ φοβεῖται· ἀγνηροῖή δέ μιν ἔκτα·
 Ταρφέα τε στρέφεται, στίχας ἀνδρῶν περὶητίζων·
 "Οππῇ τ' ἰθύσῃ, τῇ τ' εἵκουσι στίχες ἀνδρῶν·
 'Ως "Εκτωρ ἀν' ὄμιλον ἰὼν εἰλίσσεθ', ἐταίρους
 Τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι 50
 Τόλμων ὠκύποδες· μάλα δὲ χρεμέτιζον ἐπ' ἄκρω
 Χεῖλει ἐφισταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 Εὐρεῖ, οὔτ' ἄρ' ὑπερβορέειν σχεδὸν, οὔτε περῆσαι
 'Ρηϊδίῃ· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 "Εστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσι 55
 'Οξέσιν ἠρήρει, τοὺς ἑστάσαν νῆες 'Αχαιῶν
 Πυκνοὺς καὶ μεγάλους, δηῖων ἀνδρῶν ἀλεωρήν.
 "Ενθ' οὐ κεν ρέα ἵππος εὐτροχὸν ἄρμα τιταίνων
 'Εσβαίῃ, πεζοὶ δὲ μενοίνεον, εἰ τελέουσι.
 Δῆ τότε Πουλυδάμας θρασὺν "Εκτορα εἶπε παραστάς· 60
 "Εκτορ τ', ἦδ' ἄλλοι Τρώων ἀγοῖ, ἦδ' ἐπικούρων·
 'Αφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·
 "Η δὲ μάλ' ἀργαλή περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 'Οξέες ἐστᾶσι· προτὶ δ' αὐτοὺς τεῖχος 'Αχαιῶν·
 "Ενθ' οὐπὼς ἐστὶ καταβήμεναι, οὐδὲ μάχεσθαι 65
 'Ιππεῦσι· στείνος γὰρ, ὅθι τρώσεσθαι οἶω.

Hor. Od. III. 26. 11. *sublimi flagello Tange Chloën semel arrogantem*. A similar mode of expression is not unfrequent in the Sacred Writings. Compare 2 Sam. vii. 14. Job ix. 34. Psalm lxxix. 32. Lament. iii. 1.

41. ὥς δ', ὅταν κ. τ. λ. Virg. Æn. IX. 551. *Ut fera, quæ, densa venantum septa corona, Contra tela furi, seseque haud nescia morti Injicit, et saltu supra venabula fertur; Haud aliter, &c.* The point of the comparison is contained in the verb *στρέφεται*, which is repeated in v. 47. and denotes the manner in which a beast continually turns upon his assailants, as he looks around for an opening, by which he may escape. So Demetrius Phalereus, §. 8. "Ὡς περ τὰ θηρία συστρέψαντα ἐαυτὰ μάχεται, τοιαύτη τις ἂν εἴη συστροφή καὶ λόγον, καθάπερ ἐσπειραμένου πρὸς δεινότητα.

It should be observed that *στρέφεται* (v. 42.) is the old form of the subjunctive; for *ὅταν*, constructed with an indicative, is of very rare occurrence. See on Il. A. 62.

54. *κρημνοὶ ἐπηρεφέες*. *Overhanging ridges*. So Od. K. 131. *ἐπηρεφέας πέτρας*.

59. *μενοίνεον, εἰ τελέουσι*. *Attempt to accomplish it: for τελεῖν ἐμενοίνουν*. Compare Il. N. 79.

60. "Εκτορα εἶπε. Subaud. *πρός*. The same construction of the verb *εἶπεν* is frequent in Homer. Compare *infra* v. 210. N. 725. P. 237. 334. 651. and elsewhere.

66. *στεῖνος γὰρ, ὅθι κ. τ. λ.* *For the passage, scil. on the farther side of the ditch, is narrow; wherein I expect that they, i. e. the chariots, will be endangered*. The particle *γάρ*, in the following line, is elliptic, and the argument seems to run thus: *I say*

Εἰ μὲν γὰρ δὴ πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετ' ἀρήγειν·
 Ἴη τ' ἂν ἐγὼγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 Νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς. 70
 Εἰ δέ χ' ὑποστρέψωσι, παλιώξις δὲ γένηται
 Ἐκ νηῶν, καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ·
 Οὐκέτ' ἔπειτ' οἴω οὐδ' ἄγγελον ἀπονέεσθαι
 Ἀψορρόρον προτὶ ἄστν, ἐλιχθέντων ὑπ' Ἀχαιῶν.
 Ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθόμεθα πάντες· 75
 Ἴππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
 Αὐτοὶ δὲ πρυλέες σὺν τεύχεσι, θωρηχθέντες,
 Ἐκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ
 Οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφῆπται.
 Ὡς φάτο Πουλυδάμας· ἅδε δ' Ἐκτορι μῦθος ἀπήμων· 80
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 Οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἡγερέθοντο·
 Ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἐκτορα διον.
 Ἡνιόχῳ μὲν ἔπειτα ἐὼ ἐπέτελλεν ἕκαστος,
 Ἴππους εὖ κατὰ κόσμον ἐρυκόμεν αὖθ' ἐπὶ τάφρῳ· 85
 Οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
 Πένταχα κοσμηθέντες, ἅμ' ἡγεμόνεσσιν ἔποντο.
 Οἱ μὲν ἅμ' Ἐκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
 Οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 Τεῖχος ῥήξάμενοι κοίλῃς ἐπὶ νηυσὶ μάχεσθαι· 90
 Καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν
 Ἀλλον, Κεβριόναο χερείονα, κάλλιπεν Ἐκτωρ.
 Τῶν δ' ἐτέρων Πάρις ἦρχε, καὶ Ἀλκάθοος, καὶ Ἀγήνωρ·
 Τῶν δὲ τρίτων Ἐλενος, καὶ Διήφοβος θεοειδής,
 Υἱε δὴ Πριάμοιο, τρίτος δ' ἦν Ἀσιος ἦρως, 95
 Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 Αἰθῶνες, μεγάλοι, ποταμοῦ ἀπὸ Σελλήεντος·
 Τῶν δὲ τετάρτων ἦρχεν εὖς παῖς Ἀγχίσαιος,
 Αἰνείας· ἅμα τῷγε δὴ Ἀντήνορος υἱε,
 Ἀρχέλοχος τ', Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100
 Σαρπηδὼν δ' ἡγήσατ' ἀγακλειῶν ἐπικούρων,
 Πρὸς δ' ἔλετο Γλαῦκον, καὶ ἀρήϊον Ἀστεροπαῖον.
 Οἱ γάρ οἱ εἶσαντο διακριδὼν εἶναι ἄριστοι
 Τῶν ἄλλων μετὰ γ' αὐτόν· ὃ δ' ἔπρεπε καὶ διὰ πάντων.

the attempt is hazardous, for Jupiter may indeed assist the Trojans, in which case I should wish that the deed were done immediately, and the Greeks destroyed: but if they should turn upon us, not a man would be left to tell the tale.

67. ἀλαπάξει. Scil. Achivos.

79. ὀλέθρου πείρατ' ἐφῆπται. See on Il. B. 15. Z. 143.

104. ἔπρεπε διὰ πάντων. For διέπρεπε πάντων, i. e. διαπρεπέστατος ἦν. Verbs which convey the idea of a comparison are

Οἷ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105
 Βάν ρ' ἰθὺς Δαναῶν λελημένοι· οὐδὲ τ' ἔφαντο
 Σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσι πεσέεσθαι.
 Ἐνθ' ἄλλοι Τρῶες, τηλέκλητοί τ' ἐπικούροι,
 Βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 Ἄλλ' οὐχ Ὑρτακίδης ἔθελ' Ἀσιος, ὄρχαμος ἀνδρῶν, 110
 Αὔθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα·
 Ἀλλὰ σὺν αὐτοῖσι πέλασε νήεσσι θοῇσι,
 Νήπιος· οὐδ' ἄρ' ἔμελλε, κακὰς ὑπὸ Κῆρας ἀλύξας,
 Ἴπποισι καὶ ὄχεσφιν ἀγαλλόμενος, παρὰ νηῶν
 Ἀψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν 115
 Πρόσθεν γάρ μιν Μοῖρα δυσώνυμος ἀμφεκάλυψεν
 Ἐγχεὶ Ἰδομενῆος ἀγανοῦ Δευκαλίδαι.
 Εἴσατο γὰρ νηῶν ἐπ' ἀριστερὰ, τῇ περ Ἀχαιοὶ
 Ἐκ πεδίου νίσσοντο σὺν ἵπποισι καὶ ὄχεσφι·
 Τῇ ρ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120
 Εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχη·
 Ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἑταίρων
 Ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.
 Τῇ ρ' ἰθὺς φρονέων ἵππους ἔχε· τοὶ δ' ἅμ' ἔποντο
 Ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125
 Σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσι πεσέεσθαι·
 Νήπιοι· ἐν δὲ πύλῃσι δὴ ἀνέρας εὖρον ἀρίστους,
 Υἱας ὑπερθύμους Λατιθάων αἰχμητῶν·
 Τὸν μὲν, Πειριθόου νῆα, κρατερὸν Πολυποίτην,
 Τὸν δὲ, Λεοντῆα, βροτολοιγῶ ἴσον Ἀρηϊ· 130
 Τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλῶν
 Ἔστασαν, ὥς ὅτε τε δρύες οὔρεσιν ὑψικάρῃνοι,
 Αἴτ' ἀνεμον μίμνουσι καὶ ὑετὸν ἥματα πάντα,
 Ῥίζῃσι μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·
 Ὡς ἄρα τῷ χεῖρεσσι πεποιθότες ἠδὲ βίρῃφι, 135
 Μίμνον ἐπερχόμενον μέγαν Ἀσιον, οὐδὲ φέβοντο.

usually constructed with a genitive. See Matt. Gr. Gr. §. 336.

106. τ' ἔφαντο κ. τ. λ. See on Il. I. 234.

113. οὐδ' ἄρ' ἔμελλε, κ. τ. λ. Asius falls by the hand of Idomeneus, in Il. N. 384.

117. Δευκαλίδαι. See on Il. Δ. 488.

118. εἴσατο. This is here the first aorist middle of εἶμι, to go.

127. ἐν δὲ πύλῃσι δὴ ἀνέρας κ. τ. λ. These two heroes are the prototypes of Pandarus and Bitias in Virg. Æn. IX. 675. Macrob. Saturn. V. 11. Græci milites Poly-

poetes et Leonteus stant pro portis, et immobiles Asium advenientem hostem, velut fixæ arbores, opperiantur. Hactenus est Græca descriptio. Verum Virgiliana Bitian et Pandarum portam ultro recludere facit, oblaturos hosti, quod per vota quærebat, ut compos castrorum fieret, per hoc futurus in hostium potestate. Et geminos heroes modo turres vocat, modo describit luce cristarum coruscos. Nec arborum, ut ille, similitudinem prætermisit; sed uberius eam pulchriusque descripsit.

Οἱ δ' ἰθὺς πρὸς τεῖχος εὐδμητον, βόας αὔας
 'Υψόσ' ἀνασχόμενοι, ἔκιον μεγάλῳ ἀλαλητῷ,
 'Ἀσιον ἀμφὶ ἄνακτα, καὶ Ἰαμενδόν, καὶ 'Ορέστην,
 'Ἀσιάδην τ' 'Αδάμαντα, Θώωνά τε, Οἰνόμαόν τε. 140
 Οἱ δ' ἦτοι εἰως μὲν εὐκνήμυδας 'Αχαιοὺς
 'Ορнуον, ἔνδον ἐόντες, ἀμύνεσθαι περὶ νηῶν·
 Αὐτὰρ, ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησαν
 Τρῶας, ἀτὰρ Δαναῶν γένητο ἰαχὴ τε φόβος τε,
 'Εκ δὲ τῷ αἰέξαντε πυλάων πρόσθε μαχέσθην, 145
 'Αγροτέροισι σύεσσιν ἑοικότε, τῷ τ' ἐν ὕρεσσιν
 'Ανδρῶν ἡδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 Δοχμῷ τ' αἰέσσοντε περὶ σφίσιν ἄγνυτον ὕλην,
 Πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων
 Γίγνεται, εἰσόκε τίς τε βαλὼν ἐκ θυμὸν ἔλῃται· 150
 'Ως τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς,
 'Αντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 Λαοῖσι καθύπερθε πεποιθότες, ἡδὲ βίηφιν·
 Οἱ δ' ἄρα χερμαδίοισιν εὐδμήτων ἀπὸ πύργων
 Βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν, καὶ κλισιάων 155
 Νηῶν τ' ὠκυπόρων· νιφάδες δ' ὥς πίπτον ἔραζε,
 'Ας τ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,
 Ταρφείας κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
 'Ως τῶν ἐκ χειρῶν βέλεα ῥέον, ἡμὲν 'Αχαιῶν
 'Ηδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὖον αὐτεὺν 160
 Βαλλόμεναι μυλάκεσσι, καὶ ἀσπίδες ὀμφαλόεσσαι.
 Δή ρα τότε ὦμωξέν τε καὶ ὦ πεπλήγετο μηρῷ
 'Ἀσιος 'Υρτακίδης, καὶ ἀλαστήσας ἔπος ἤνδα·
 Ζεῦ πάτερ, ἦ ρά νυ καὶ σὺ φιλοψευδῆς ἐτένυξο
 Πάγχυ μάλ' οὐ γὰρ ἔγωγ' ἐφάμην ἥρωας 'Αχαιοὺς 165
 Σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους·
 Οἱ δ', ὥς τε σφῆκες μέσον αἰόλοι, ἡὲ μέλισσαι,
 Οἰκία ποιήσονται ὀδῷ ἔπι παιπαλοέσση,

137. οἱ δ' 'Ἀσιον ἀμφί. See on Il. Γ. 146.

141. οἱ δ' ἦτοι. Polypætes and Leonteus. The dual is used in v. 145.

144. ἀτὰρ. *And*. On this sense of the particle, see on Il. A. 282.

149. πρυμνὴν ἐκτάμνοντες. See on Il. E. 292.

154. οἱ δ' ἄρα. Scil. λαοί.

156. νιφάδες δ' ὥς κ. τ. λ. Compare Virg. *Æn.* IX. 666. X. 801. XI. 610. The latter clause of the comparison is evidently contained in v. 159.

160. αὖον αὐτεὺν. Literally, *sounded dryly*; i. e. *harshly*. So Il. N. 409. καρ-

φαλέον αὖσεν. Virg. *Georg.* I. 357. *Aridus altis Montibus audiri fragor.*

161. μυλάκεσσι. Simply, *huge stones*, in general. Virg. *Æn.* VIII. 250. *Fastis molaribus instat.*

163. ἀλαστήσας ἔπος ἤνδα. This speech of Asius is very extravagant. He exclaims against Jupiter for a breach of promise, not because he had broken his word, but because he had not fulfilled his own vain imaginations. POPE: from Eustathius. Heyne observes that the verb ἀλαστεῖν is more than ἀγανακτεῖν, and signifies *cum indignatione dolere*. It occurs again in Il. O. 21. Schol. ἀλαστήσας· δεινοπαθήσας.

- Οὐδ' ἀπολείπουνσι κοῖλον δόμον, ἀλλὰ μένοντες
 "Ανδρας θηρητῆρας, ἀμύνονται περὶ τέκνων· 170
 "Ως οἳ γ' οὐκ ἐθέλουσι πυλάων, καὶ δὴ ἔοντε,
 Χάσσασθαι, πρὶν γ' ἢ κατακτάμεν, ἢ ἄλῳναι.
 "Ως ἔφατ', οὐδὲ Διὸς πεῖθε φρένα ταῦτ' ἀγορεύων·
 "Εκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
 "Ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν· 175
 "Αργαλέον δέ με ταῦτα, θεὸν ὦς, πάντ' ἀγορεύσαι·
 Πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδαῖς πῦρ
 Λαῖνον· Ἀργεῖοι δὲ, καὶ ἀχνύμενοί περ, ἀνάγκη
 Νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχέιατο θυμόν
 Πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180
 Σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτῆτα·
 "Ενθ' αὖ Πειριθόου νίδος, κρατερὸς Πολυποίτης,
 Δουρὶ βάλε Δάμασον, κυνέης διὰ χαλκοπαρήν·
 Οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν· ἀλλὰ διὰ πρὸ 185
 Αἰχμῇ χαλκείῃ ῥῆξ' ὀστέον· ἐγκέφαλος δὲ
 "Ενδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·
 Αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.
 Υἱὸν δ' Ἀντιμάχοιο Λεοντεὺς, ὄζος Ἀρῆος,
 Ἰππόμαχον βάλε δουρὶ, κατὰ ζωστήρα τυχήσας.
 Αὐτίς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυν, 190
 Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὀμίλου,
 Πληξ' αὐτοσχεδίνην· ὃ δ' ἄρ' ὕπτιος οὐδὲ ἐρέισθη·
 Αὐτὰρ ἔπειτα Μένωνα, καὶ Ἰαμενὸν, καὶ Ὀρέστην,
 Πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ·
 "Οφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195
 Τόφρ' οἱ Πουλυδάμαντι καὶ Ἐκτορι κοῦροι ἔποντο,
 Οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 Τείχος τε ῥήξειν, καὶ ἐνιπρήσειν πυρὶ νῆας.
 Οἳ ῥ' ἔτι μερμήριζον, ἐφεσταότες παρὰ τάφρῳ·
 "Ορνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200

178. *λαῖνον*. Heyne and others refer this epithet to πῦρ, and not to τείχος. The figure is not only extremely harsh, but unnecessary; as the allusion is probably not to the stones, but to *burning brands*, which were frequently used upon such occasions. Virg. *Æn.* IX. 568. *Ardentes tædas alii ad fastigia jactant*. So the Scholiast: τὸ τείχος ἐστὶ λαῖνον· οἱ δὲ καὶ τὸ πῦρ.

192. *αὐτοσχεδίνην*. See on II. E. 830.

200. ὄρνις γάρ σφιν ἐπῆλθε κ. τ. λ. Virgil has imitated this passage in *Æn.* XI. 751. *Utque volans alte raptum cum*

fulva draconem Fert aquila, implicuitque pedes, atque unguibus hæsit; Saucius at serpens sinuosa volumina versat, Arrectisque horret squamis, et sibilat ore, Arduus insurgens; illa haud minus urget obunco Lucrantem rostro; simul æthera verberat alis. Macrobius compares this with Homer, and gives the preference to the original, on account of Virgil having omitted the omen. *His prætermisiss (quod sinistra veniens vincentium prohibebat accessum, et accepto a serpente morsu prædam dolore dejecit, factoque tripudio solistimo, cum clamore dolorem testante, prætervolat); quæ animam para-*

- Αἰετὸς ὑψιπέτης, ἐπ' ἀριστερά, λαὸν ἔέργων,
 Φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον,
 Ζῶν, ἔτ' ἀσπαίροντα· καὶ οὐπω λήθετο χάρμης·
 Κύψε γὰρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρὴν,
 Ἴδνωθεις ὀπίσω· ὃ δ' ἀπὸ ἔθεν ἦκε χαμαῖζε, 205
 Ἀλγῆσας ὀδύνησι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ·
 Αὐτὸς δὲ κλάγξας πέτετο πνοιῇσ' ἀνέμοιο.
 Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν
 Κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 Δὴ τότε Πουλυδάμας θρασὺν Ἴκτορα εἶπε παραστάς· 210
 "Ἴκτορ, αἰεὶ μὲν πῶς μοι ἐπιπλήσσεις ἀγορῇσιν,
 Ἐσθλὰ φραζομένῳ· ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε,
 Δῆμον εἶντα παρὲξ ἀγορευόμεν, οὗτ' ἐνὶ βουλῇ,
 Οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
 Νῦν δ' αὖτ' ἐξερέω, ὥς μοι δοκεῖ εἶναι ἄριστα. 215
 Μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν·
 Ὡδὲ γὰρ ἐκτελέεσθαι οἴομαι, εἰ ἐτεόν γε
 Τρωσὶν ὅδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,
 Αἰετὸς ὑψιπέτης, ἐπ' ἀριστερά, λαὸν ἔέργων,
 Φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον, 220
 Ζῶν, ἄφαρ δ' ἀφένκε, πάρος φίλα οἰκί' ἰκέσθαι,
 Οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν·
 Ὡς ἡμεῖς, εἴπερ τε πύλας καὶ τεῖχος Ἀχαιῶν
 Ῥηξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοὶ,
 Οὐ κόσμῳ παρὰ ναῦφιν ἔλευσόμεθ' αὐτὰ κέλευθα· 225
 Πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
 Χαλκῷ δηώσωσιν ἀμυνόμενοι περὶ νηῶν.
 Ὡδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 Εἰδέη τεράων, καὶ οἱ πειθοίατο λαοί.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἴκτωρ· 230
 Πουλυδάμα, σὺ μὲν οὐκ ἔτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 Οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 Εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,

bolæ dabant, velut exanime in Latinis versibus corpus remansit. Saturn. V. 13. But this criticism might have been spared, had he considered that Virgil had no design, or occasion to make an omen of it; but took it only as a natural image, to paint the posture of two warriors struggling with each other. POPE. Cicero has translated the passage; *de Divinat.* I. 47. Compare also Virg. *Æn.* XII. 243.

203. οὐπω λήθετο χάρμης. That is, οὐπω ληθόμενον.

207. πέτετο πνοιῇσ' ἀνέμοιο. *Flew with*

the wind; i. e. in the direction of the wind; in order to increase her speed. Schol. Vill. *λείπει τὸ ἄμα.*

212. οὐδὲ ἔοικε. Scil. σοί. *You do not approve.* In the next line the collective noun *δήμος* is used for *δημότης*.

213. παρὲξ. *Præter id, quod tu in medium protulisti; contra quam tu censebas.* HEYNE. This kingly impatience of advice is admirably pourtrayed in Horat. Sat. II. 3. 188. Hector, however, afterwards expresses his sorrow at having rejected the counsel of Polydamas.

- Ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί·
 Ὃς κέλει Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
 Βουλέων, ἃς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
 Τύνη δ’ οἰωνοῖσι τανυπτερύγεσσι κελεύεις
 Πείθεσθαι· τῶν οὐ τι μετατρέπομ’, οὐδ’ ἀλεγίζω,
 Εἴτ’ ἐπὶ δέξι’ ἴωσι πρὸς Ἡῶ τ’ Ἡελιόν τε,
 Εἴτ’ ἐπ’ ἀριστερὰ τοίγε ποτὶ Ζόφον ἡερόεντα. 240
 Ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλῇ,
 Ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει·
 Εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.
 Τίπτε σὺ δαΐδοικας πόλεμον καὶ δηϊοτῆτα ;
 Εἴπερ γάρ τ’ ἄλλοι γε περικτεινώμεθα πάντες 245
 Νηυσὶν ἔπ’ Ἀργείων, σοὶ δ’ οὐ δέος ἔστ’ ἀπολέσθαι·
 Οὐ γάρ τοι κραδίη μενεδήϊος, οὐδὲ μαχήμων.
 Εἰ δὲ σὺ δηϊοτῆτος ἀφέξεαι, ἥε τιν’ ἄλλον
 Παρφάμενος ἐπέεσσιν ἀποστρέψεις πολέμοιο,
 Αὐτίκ’ ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις. 250
 Ὃς ἄρα φωνήσας ἡγήσατο, τοὶ δ’ αὖμ’ ἔποντο
 Ἡχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραυνος
 Ὄρσεν ἀπ’ Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 Ἦ ρ’ ἰθὺς νηῶν κονίην φέρεν· αὐτὰρ Ἀχαιῶν
 Θέλγε νόον, Τρωσὶ δὲ καὶ Ἑκτορι κῦδος ὄπαζε. 255
 Τοῦ περ δὴ τεράεσσι πεποιθότες, ἡδὲ βίηφι,
 Ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 Κρόσσας μὲν πύργων ἔρουν, καὶ ἔρειπον ἐπάλξεις,
 Στήλας τε προβλήτας ἐμόχλεον, ἃς ἄρ’ Ἀχαιοὶ

235. Ζηνὸς βουλέων. Scil. in Il. Θ. 170. A. 196.

238. μετατρέπομαι. See on Il. A. 160.

239. εἴτ’ ἐπὶ δέξι’ ἴωσι κ. τ. λ. See on Il. B. 353.

243. εἷς οἰωνὸς ἄριστος, κ. τ. λ. Aesch. Theb. 1012. Ἰερῶν πατρῶν δ’ ὅσιος ὦν, μομφῆς ἄτερ Τέθνηκεν, οὐπερ τοῖς νέοις θνήσκειν καλόν. Tyrtæus: Τιμῆν τε γὰρ ἔστι καὶ ἀγαθὸν ἀνδρὶ μάχεσθαι Γῆς περὶ, καὶ παίδων, κορυδιῆς τ’ ἀλόχου. Horat. Od. III. 2. 9. Dulce et decorum est pro patria mori. Cic. de Senect. 4. Augur cum esset, dicere ausus est, optimis auspiciis ea gerere, quæ pro reipublicæ salute gerebantur; quæ contra rempublicam ferrentur, contra auspicia fieri. The verse is cited in Arist. Rhet. II. 21. Cic. ad Attic. Epist. II. Diod. Sic. de Epaminond. Lucian. Encom. Demosth. sub init. and parodied by Pyrrhus; ap. Plutarch. εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ Πύργου; and with the substitution of δειπνου, by an unknown writer, in Athen. Deip. VI.

245. εἴπερ γάρ τ’ ἄλλοι κ. τ. λ. See on Il. E. 258.

247. μενεδήϊος. Schol. μένων τοὺς πολέμιους ἐν τῇ μάχῃ, πολεμικός. Of the same origin are the adjectives of frequent recurrence, μενεπτόλεμος and μενεχάρμης. The sentiment is the same in Pind. Olymp. I. 130. ὁ μέγας δὲ κίνδυνος ἀναλκιν οὐ φῶτα λαμβάνει. Compare also Virg. Aen. XI. 408.

255. θέλγε νόον. The true derivative meaning of the verb θέλγειν, from θέλω and ἄγω, is to lead at will; whence it generally signifies to soothe. Here, however, and elsewhere, it is used in a bad sense, to dispirit, to dishearten. Ernesti observes, that the verb delinire is sometimes used in a like signification in Latin.

258. κρόσσας πύργων. The pinnacles. Eustath. τὰς ἀκρας τῶν πύργων. The ἐπάλξεις were battlements, or parapets.

259. στήλας προβλήτας. Buttresses. Eustath. τὰ ἐξέχοντα τῶν θεμελίων ἑταῖροι δὲ φασί, τὰς λεγομένας ἀντήρειδας.

- Πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων· 260
 Τὰς οἱ γ' αὖ ἔρουν, ἔλποντο δὲ τείχος Ἀχαιῶν
 ῥήξιν· οὐ δὲ νύ πω Δαναοὶ χάζοντο κελεύθου·
 Ἀλλ' οἷγε ρινοῖσι βοῶν φράξαντες ἐπάλλξεις,
 Βάλλον ἀπ' αὐτῶν δηῖους ὑπὸ τείχος ἰόντας.
 Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265
 Πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν·
 Ἄλλον μελιχίοις, ἄλλον στερεοῖς ἐπέεσσι
 Νείκεον, ὅντινα πάγχυ μάχης μεθιέντα ἴδοιεν·
 ὦ φίλοι, Ἀργείων ὅστ' ἔζοχος, ὅστε μεσήεις,
 Ὅστε χερείοτερος· ἐπεὶ οὐπὼ πάντες ὁμοῖοι 270
 Ἀνέρες ἐν πολέμῳ· νῦν ἔπλετο ἔργον ἅπασι·
 Καὶ δ' αὐτοὶ τόδῃ που γινώσκετε· μή τις ὀπίσσω
 Τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκούων·
 Ἀλλὰ πρόσω ἴεσθε, καὶ ἀλλήλοισι κέλεσθε,
 Αἴ κε Ζεὺς δώρῃσιν Ὀλύμπιος ἀστεροπητῆς, 275
 Νείκος ἀπώσαμένους, δηῖους προτὶ ἄστν διέσθαι.
 Ὡς τῷγε προβοῶντε μάχην ὥτρυνον Ἀχαιῶν.
 Τῶν δ', ὥστε νιφάδες χιόνος πίπτωσι θαμειαὶ
 Ἡματι χειμερίῳ, ὅτε τ' ὥρετο μητιέτα Ζεὺς
 Νιφόμεν ἀνθρώποισι, πιφασκόμενος τὰ ἅ κῆλα· 280
 Κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
 Ὑψηλῶν ὀρέων κορυφὰς καὶ πρόωνας ἄκρους,
 Καὶ πεδία λωτεῦντα, καὶ ἀνδρῶν πίονα ἔργα.
 Καὶ τ' ἐφ' ἀλὸς πολιῆς κέχυται λιμέσι τε καὶ ἀκταῖς,
 Κῦμα δέ μιν προσπλάζον ἐρύκεται, ἄλλα τε πάντα 285
 Εἴλνται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 Ὡς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
 Αἱ μὲν ἄρ' ἐς Τρώας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
 Βαλλομένων· τὸ δὲ τείχος ὑπὲρ πᾶν δοῦπος ὀρώρει.
 Οὐδ' ἂν πω τότε γε Τρώες καὶ φαίδιμος Ἔκτωρ 290
 Τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῃα,
 Εἰ μὴ ἄρ' υἷὸν ἐὸν Σαρπηδόνα μητιέτα Ζεὺς

Homer himself explains the term in the next line.

273. ὁμοκλητῆρος. Schol. τοῦ ἐγκελευομένου, τοῦ ἀπειλοῦντος. Eustathius refers the word to Hector; and so Clarke in his version. Heyne renders it, *ejus qui ad fugam concitat*. The former interpretation accords best with the usual signification of the verb ὁμοκληῖν.

278. ὥστε νιφάδες κ. τ. λ. In this simile, as in that at Il. K. 5. the point of comparison mainly consists in the rapid succession of the flakes of snow, and the thick

shower of missiles. As a whole, however, nothing can be more beautiful than the picture of a heavy fall of snow on a wintry day.

284. κέχυται. Scil. ἡ χιών. The construction in the following line runs thus: *κῦμα δὲ προσπλάζον (λιμέσι καὶ ἀκταῖς) ἐρύκεται μιν*, κ. τ. λ. i. e. *the waves beating upon the shore protect it*, viz. from being covered with snow; but all other places are overlaid with it, &c. This is Heyne's method; and it appears the most simple and satisfactory. The passage, however, is extremely difficult.

ὦρσεν ἐπ’ Ἀργείοισι, λέονθ’ ὥς βουσὶν ἔλιξιν.
 Αὐτίκα δ’ ἀσπίδα μὲν πρόσθ’ ἔσχετο πάντοσ’ εἴσην,
 Καλὴν, χαλκείην, ἐξήλατον· ἦν ἄρα χαλκεὺς 295
 ἦλασεν, ἔντοσθεν δὲ βοεΐας ράψε θαμειᾶς,
 Χρυσείης ράβδοισι διηνεκέσι περὶ κύκλον·
 Τὴν ἄρ’ ὕγε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
 Βῆ ρ’ ἵμεν, ὥστε λέων ὀρεσίτροφος, ὅς τ’ ἐπιδευῆς
 Δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ, 300
 Μήλων πειρήσοντα, καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 Εἵπερ γάρ χ’ εὖρησι παρ’ αὐτόφι βώτορας ἄνδρας
 Σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 Οὐ ρά τ’ ἀπείρητος μέμονε σταθμοῖο διέσθαι,
 Ἄλλ’ ὄγ’ ἄρ’ ἡ ἥρπαξε μετάλμενος, ἡὲ καὶ αὐτὸς 305
 Ἐβλητ’ ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
 Ὡς ρα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
 Τείχος ἐπαΐξει, διὰ τε ρήξασθαι ἐπάλξεις.
 Αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ’ Ἴππολόχοιο·
 Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα 310
 Ἔδρη τε, κρέασι τ’, ἡδὲ πλείους δεπάεσσιν,
 Ἐν Λυκίῃ; πάντες δὲ, θεοὺς ὥς, εἰσορόωσι;
 Καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ’ ὄχθας,
 Καλὸν, φυταλιῆς καὶ ἀρούρης πυροφόροιο;
 Τῷ νῦν χρὴ Λυκίοισι μετὰ πρώτοισιν ἰόντας 315
 Ἑστάμεν, ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι·
 Ὅφρα τις ᾧδ’ εἴπη Λυκίων πύκα θωρηκτῶν·
 Οὐ μὰν ἀκληεῖς Λυκίην κατακοιρανέουσιν
 Ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα,
 Οἶνόν τ’ ἔξαιτον, μελιηδέα· ἄλλ’ ἄρα καὶ ἱς 320
 Ἑσθλῇ, ἐπεὶ Λυκίοισι μετὰ πρώτοισι μάχονται.
 ὦ πέπον, εἰ μὲν γάρ, πόλεμον περὶ τύνδε φυγόντε,

299. ὥστε λέων κ. τ. λ. Compare Virg. *Æn.* X. 713. Dacier cites the noble simile in Isaiah xxxi. 4.

301. δόμον. Schol. τὴν ἔπανλιν.

304. The construction is: οὐ μέμονε διέσθαι, ἀπείρητος σταθμοῖο. Schol. διέσθαι· διωχθῆναι.

311. ἔδρη τε, κ. τ. λ. See on II. Θ. 162. Z. 194.

320. ἔξαιτον. Eustath. ἐκ τοῦ ἐξαίρετον συγγέκοπται. It is evident that the verb ἔδουσι does not exactly apply here, but πίνουσι must be inferred. See on II. A. 532. —In the following clause the words ἐστὶν αὐτοῖς must be supplied.

322. ὦ πέπον, εἰ μὲν γάρ, κ. τ. λ. This noble passage has been frequently imitated; and the following parallels, among others,

have been repeatedly pointed out. Demosth. de Coron. §. 20. Πέρας μὲν γὰρ ἄπασιν ἀνθρώποις ἐστὶ τοῦ βίου ὁ θάνατος, καὶ ἐν οἰκίσκῳ τις αὐτὸν καθείρξας τηρῇ. See Lucian. *Encom.* Demosth. *sub init.* Plutarch. *de Fort. Alex.* I. Theopompus *ap. Clem. Alex.* Strom. 6. εἰ μὲν γὰρ ἦν, τὸν παρόντα διαφυγόντες, ἀδεῶς διάγειν τὸν ἐπιλοιπον χρόνον, οὐκ ἂν ἦν θαυμαστὸν φιλοψυχεῖν νῦν δὲ τοσαῦται κῆρες τῷ βίῳ παραπεφύκασιν, ὥστε τὸν ἐν ταῖς μάχαις θάνατον αἰρετώτερον εἶναι δοκεῖν. Cic. Philipp. X. 10. Quod si Immortalitas consequeretur præsentis periculi fugam, &c. Cum vero dies et noctes omnia nos undique fata circumstant, non est viri dubitare eum spiritum, quem naturæ debeat, Patriæ reddere. Virg. *Æn.* X. 467. Stat sua cuique dies;

- Αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τε
 Ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην,
 Οὔτε κέ σε στέλλοιμι μάχην ἐς κυδιάνειραν. 325
 Νῦν δ',—ἔμπης γὰρ Κῆρες ἐφeskάσι θανάτοιο
 Μυρίαι, αἵ οὐκ ἔστι φυγεῖν βροτὸν, οὐδ' ὑπαλύξαι,—
 Ἴομεν· ἢε τῷ εὖχος ὀρέξομεν, ἢε τις ἡμῖν.
 Ὡς ἔφατ'· οὐδὲ Γλαῦκος ἀπετράπετ', οὐδ' ἀπίθησε·
 Τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε· 330
 Τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετewῶ Μενεσεθύς·
 Τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 Πάπτηνε δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο
 Ἡγεμόνων, ὅς τις οἱ ἀρὴν ἐτάροισιν ἀμύναι·
 Ἔς δ' ἐνόησ' Αἴαντε δῶυ πολέμου ἀκορήτω 335
 Ἔσταότας, Τεῦκρόν τε νέον κλισίηθεν ἰόντα
 Ἐγγύθεν· ἀλλ' οὐπὼς οἱ ἔην βῶσαντι γεγωνεῖν·
 Τόσσος γὰρ κτύπος ἦεν· αὐτὴ δ' οὐρανὸν ἴκε,
 Βαλλομένων σακέων τε καὶ ἱπποκόμων τρυφαλειῶν
 Καὶ πυλέων· πάσας γὰρ ἐπώχετο· τοὶ δὲ κατ' αὐτὰς 340
 Ἰστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
 Αἶψα δ' ἐπ' Αἴαντα προΐει κήρυκα Θωῶτην·
 Ἔρχεο, διε Θωῶτα, θέων Αἴαντα κάλεσσον,
 Ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 Εἴη, ἐπεὶ τάχα τῇδε τετεύξεταί αἰπὺς ὄλεθρος. 345
 Ὡδε γὰρ ἔβρισαν Λυκίων ἀγοῖ, οἱ τὸ πάρος περ
 Ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας·
 Εἰ δέ σφι καὶ κείθι πόνος καὶ νεῖκος ὄρωρεν,
 Ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
 Καὶ οἱ Τεῦκρος ἄμ' ἐσπέσθω, τόξων εὖ εἰδώς. 350
 Ὡς ἔφατ'· οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας·
 Βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων·
 Στῇ δὲ παρ' Αἰάντεσσι κιὼν, εἴθαρ δὲ προσηύδα·
 Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
 Ἦνῶγει Πετewῶ Διοτρεφέος φίλος υἱὸς 355
 Κεῖσ' ἴμεν, ὄφρα πόνοιο μίνυνθά περ ἀντίασητον·

breve et irreparabile tempus Omnibus est vitæ : sed famam extendere factis, Hoc virtutis opus. Compare Hor. Od. II. 3. 25. III. 1. 14.

328. ἢε τῷ εὖχος κ. τ. λ. Virg. Æn. X. 449. *Aut spoliis ego jam raptis laudabor opimis, Aut leto insigni.*

340. *Πάσας γὰρ ἐπώχετο.* Vulgo, ἐπώχατο. Heyne reads, upon very slight authority, *πάσαι*, and forms the verb from ἐποίω, which he translates *occludo*. The vulgar reading seems infinitely preferable,

with the substitution of ἐπώχετο for ἐπώχατο, upon the authority of three MSS. In this case the noun κτύπος or αὐτὴ must be repeated, and the verb will be ἐποίχομαι, in its usual sense of *accedo, irruo*. Compare II. A. 50. E. 330. *et passim.*

346. *ἔβρισαν.* For βρίθουσιν, *urgent*; aorist for present. See Matt. Gr. Gr. §. 506.—Of the syntax and of the adjective *ζαχρηεῖς*, in the next line, see on II. A. 553. E. 525.

Ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
Εἶη, ἐπεὶ τάχα κείθι τετεύχεται αἰπὺς ὄλεθρος.

ᾧδὲ γὰρ ἔβρισαν Λυκίων ἀγοῖ, οἳ τὸ πάρος περ
Ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας· 360

Εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
Ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
Καὶ οἳ Τεῦκρος ἅμ' ἐσπέσθω, τόξων εὖ εἰδώς.

ᾧς ἔφατ'· οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
Αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365

Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
Ἔσταότες Δαναοὺς ὀτρύνετον ἱφί μάχεσθαι·
Αὐτὰρ ἐγὼ κεῖσ' εἶμι, καὶ ἀντιῶ πολέμοιο·
Αἶψα δ' ἐλεύσομαι αὐτίς, ἐπὴν εὖ τοῖς ἐπαμύνω.

ᾧς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370

Καὶ οἳ Τεῦκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·
Τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.

Εὐτὲ Μενεσθῆος μεγαθύμου πύργον ἵκοντο,
Τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἵκοντο·
Οἳ δ' ἐπ' ἐπάλλεις βαῖνον, ἐρεμνῇ λαίλαπι ἴσοι, 375

Ἰφθίμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες,
Σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὥρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα
Σαρπήδοντος ἐταῖρον, Ἐπικλῆα μεγάλθυμον,
Μαρμάρῳ ὀκρίοντι βαλὼν, ὃ ῥα τείχεος ἐντὸς 380

Κεῖτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ῥέα
Χεῖρεςσ' ἀμφοτέρης ἔχοι ἀνὴρ, οὐδὲ μάλ' ἠβῶν,
Οἷοι νῦν βροτοὶ εἰσ'· ὃ δ' ἄρ' ὑψόθεν ἔμβραλ' ἀείρας,

Θάλασσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξε
Πάντ' ἄμνιδις κεφαλῆς· ὃ δ' ἄρ' ἀρνευτῇρι εἰοικώς, 385

Κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.
Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἰππολόχοιο,

Ἰῶ ἔπεσσύμενον βάλε τείχεος ὑψηλοῖο,
Ἥ, ῥ' ἴδε γυμνωθέντα βραχίονα· παῦσε δὲ χάρμης.

Ἀψ δ' ἀπὸ τείχεος ἄλτο λαθὼν, ἵνα μή τις Ἀχαιῶν 390
Βλήμενον ἀθρήσειε, καὶ εὐχετοῦτ' ἐπέεσσι.

374. ἐπειγομένοισι δ' ἵκοντο. Heyne properly understands this clause to be parenthetical: *veniebant autem, dum illi vel maxime urgebantur ab hoste.*

383. οἷοι νῦν βροτοὶ εἰσι. See on II. E. 303. To the observations there offered, it may be added, that as Homer's heroes were chiefly sons or grandsons of gods or goddesses, it was natural to represent them as endowed with superior abilities to the

men of his own days, who were somewhat farther removed from such lofty origin. This reason is expressly assigned in Hesiod. Theogon. 1019. Αὗται γὰρ θνητοῖς παρ' ἀνδράσι ἐννηθεῖσαι Ἀθάναται γείναντο θεοῖς ἐπιείκελα τεκνά. See Mitford's *Hist. of Greece*, vol. I. p. 123.

385. ἀρνευτῇρι. *A diver, or tumbler.* Schol. κυβιστῇ, ἢ δύτεν· καὶ οὗτοι γὰρ ἐπὶ κεφαλὴν ἑαυτοὺς ῥίπτουσι.

Σαρπήδοντι δ' ἄχος γένητο, Γλαύκον ἀπιόντος,
 Αὐτίκ', ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάσματος·
 Ἄλλ' ὅγε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 Νύξ', ἐκ δ' ἔσπασεν ἔγχοι· ὃ δ' ἐσπόμενος πέσσε δουρὶ 395
 Πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶ.
 Σαρπηδὼν δ' ἄρ' ἔπαλξιν ἐλὼν χερσὶ στιβαρῇσιν,
 "Ελχ', ἧ δ' ἔσπετο πᾶσα διαμπερές· αὐτὰρ ὑπερθεῖν
 Τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.
 Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ', ὃ μὲν ἰῶ 400
 Βεβλήκει τελαμῶνα περὶ στήθεσφι φαεινὸν
 Ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς Κῆρας ἄμυνε
 Παιδὸς ἐοῦ, μὴ νηυσὶν ἐπὶ πρύμνησι δαμείη·
 Αἴας δ' ἀσπίδα νύξεν ἐπάλξιός· οὐ δὲ διὰ πρὸ
 Ἦλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405
 Χώρησε δ' ἄρα τυτθὸν ἐπάλξιός· οὐ δ' ὅγε πάμπαν
 Χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.
 Κέκλετο δ' ἀντιθέοισιν ἐλιζάμενος Λυκίοισιν·
 "Ω Λύκιοι, τί δ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;
 Ἀργαλέον δέ μοι ἐστὶ, καὶ ἰφθίμῳ περ ἰόντι, 410
 Μοῦνῳ ῥηξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 Ἄλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.
 "Ως ἔφαθ'· οἱ δὲ ἄνακτος ὑποδδέσαντες ὁμοκλήν,
 Μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415
 Τείχεος ἔντοσθεν, μέγα δὲ σφισι φαίνεται ἔργον.
 Οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο
 Τείχος ῥηζάμενοι θέσθαι παρὰ νηυσὶ κέλευθον·
 Οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 Τείχεος ἅψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
 Ἄλλ' ὥστ' ἀμφ' οὔροισι δὺ ἀνέρε δηριάσθον,
 Μέτρ' ἐν χερσὶν ἔχοντες, ἐπιζύνῳ ἐν ἀρούρῃ,
 "Ω τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης·
 "Ως ἄρα τοὺς διεύργον ἐπάλξεις· οἱ δ' ὑπὲρ αὐτέων
 Δήουν ἀλλήλων ἀμφὶ στήθεσσι βοεΐας 425
 Ἀσπίδας εὐκύκλους, λαισῆϊά τε πτερόεντα.

402. ἀσπίδος ἀμφιβρότης. See on II. B. 389.

416. ἔργον. That is, μάχη, as in II. Δ. 406.

420. ἐπεὶ τὰ πρῶτα πέλασθεν. *Cum semel vallum invasissent.* HEYNE.

421. ὥστ' ἀμφ' οὔροισι. This simile is wonderfully proper, and has one circumstance that is seldom to be found in Homer's allusions: it corresponds in every point with the subject it was intended to illustrate.

The measures of the two neighbours represent the spears of the combatants; the confines of the fields shew that they engaged hand to hand; and the wall which divides the armies gives us a lively idea of the huge stones, which were fixed to determine the bounds of adjoining fields. POPE: from Eustathius.

423. περὶ ἴσης. Scil. μοίρας. See on II. Δ. 704.

426. λαισῆϊα. See on II. E. 453.

Πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεΐ χαλκῷ,
 Ἥμὲν ὅτῳ στρεφθέντι μετάφρενα γυμνωθείη
 Μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 Πάντῃ δὴ πύργοι καὶ ἐπάλξεις αἵματι φωτῶν 430
 Ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 Ἄλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν.
 Ἄλλ' ἔχον, ὥστε τάλαντα γυνὴ χερνῆτις ἀληθῆς,
 Ἥ τε σταθμὸν ἔχουσα καὶ εἴριον, ἀμφὶς ἀνέλκει
 Ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται 435
 Ὡς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,
 Πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκε
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν
 Ἦῦσε δὲ διαπρύσιον Τρώεσσι γεγωνῶς
 Ὅρυνσθ', ἱππόδαμοι Τρώες· ῥήγνυσθε δὲ τεῖχος 440
 Ἀργείων, καὶ νηυσὶν ἐνίετε θεσπιδαῖς πῦρ.
 Ὡς φάτ' ἐποτρύνων· οἳ δ' οὐάσι πάντες ἄκουον,
 Ἴθυσαν δ' ἐπὶ τεῖχος ἀολλέες· οἳ μὲν ἔπειτα
 Κροσσάων ἐπέβαινον, ἀκαχμένα δούρατ' ἔχοντες.
 Ἐκτωρ δ' ἀρπάξας λαῶν φέρειν, ὃς ῥα πυλάων 445
 Ἐστήκει πρόσθε, πρυμνὸς παχὺς, αὐτὰρ ὑπερθεῖν
 Ὁξὺς ξην· τὸν δ' οὐ κε δύ' ἀνέρε δῆμον ἀρίστω
 Ῥηϊδίῳς ἐπ' ἄμαξαν ἀπ' οὐδεὸς ὀχλίσσειαν,
 Οἴοι νῦν βροτοὶ εἰς· ὃ δέ μιν ῥέα πάλλε καὶ οἶος·
 Τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω. 450
 Ὡς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἴος,
 Χειρὶ λαβῶν ἐτέρῃ, ὀλίγον τέ μιν ἄχθος ἐπέγει·
 Ὡς Ἐκτωρ ἰθὺς σανίδων φέρε λαῶν αἰείρας,
 Αἶ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
 Δικλίδας, ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
 Εἶχον ἐπημοιβοὶ, μία δὲ κληῖς ἐπαρήρει.
 Στῇ δὲ μαλ' ἐγγὺς ἰὼν, καὶ ἐρεισάμενος βάλε μέσσας,
 Εὖ διαβάς, ἵνα μὴ οἱ ἀφαιρότερον βέλος εἴη,

433. ἄλλ' ἔχον. *Ita se habebant.* The adjective *χερνήτις*, or *χερνῆτις*, and in the feminine *χερνῆτις*, implies *one who lives by manual labour*, παρὰ τὸ χειρὶ νήθειν. Terent. Andr. I. 48. *vitam parce ac duriter agebat, lana ac tela victum queritans.* Compare Æn. VIII. 468. Schol. ἀληθῆς· δικαία καὶ ἀκριβής. See Musgrave on Eurip. Orest. 424. The author of the Life of Homer, attributed to Herodotus, has preserved a tradition, that the poet alludes in this simile to the occupation of his own mother. See Prelim. Obs. Sect. I.

446. πρυμνὸς παχὺς. *Broad at the bottom*: in opposition to *ὑπερθεῖν ὀξὺς*.

These adjectives are generally construed separately, but Ernesti properly takes them in connection. See on Il. E. 292. With the passage compare Virg. Æn. XII. 896.

452. χειρὶ λαβῶν. The participle *λαβῶν* is here redundant. See note on Soph. Œd. T. 607. Pent. Gr. p. 46. Dorville on Chariton: p. 591. Thus in English the word *got* is generally, not to say always, superfluous.

455. δικλίδας. Schol. διθύρους.

456. ἐπημοιβοί. Schol. Vill. εἰς μέσον συνάπτοντες.

458. εὖ διαβάς. Ernesti properly translates it, *magno gradu*. See Wesseling on

'Ρῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
 Βριθοσύνην, μέγα δ' ἀμφὶ πύλαι μύκον· οὐδ' ἄρ' ὀχῆες 460
 'Εσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
 Λᾶος ὑπὸ ῥιπῆς· ὃ δ' ἄρ' ἔσθορε φαίδιμος Ἔκτωρ,
 Νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
 Σμερδαλέω, τὸν ἔεστο περὶ χροῖ· δοιὰ δὲ χερσὶ
 Δοῦρ' ἔχεν· οὐκ ἄν τις μιν ἐρυκάκοι ἀντιβολήσας, 465
 Νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὅσσε δεδήει.
 Κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον,
 Τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
 Αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 Ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δὲ φόβηθεν 470
 Νῆας ἀνὰ γλαφυράς· ὄμαδος δ' ἀλίσστος ἐτύχθη.

Diod. Sic. I. extr. So Tyrtæus ap. Lycurg.

§. 28. εὔ διαβάς μενέτω.

459. θαιρούς. *The hinges.* Eustath.

Θαιρός· στρόφιγξ θύρας.

463. ὑπώπια. *In his countenance.* Eustath. ὑπώπια λέγει τὰ ὑπὸ τοὺς ὀφθαλμοὺς ἀπλῶς μέρη, τὴν πρόσοψιν· οἱ δὲ

ἕστερον ὑπώπια φασὶ τὰς περὶ τοὺς ὀφθαλμοὺς πληγὰς. This latter sense is affixed to the word in Aristoph. Vesp. 1386. Pac. 546. See Lamb. Bos on 1 Cor. ix. 27. where the verb ὑπωπιάζειν is applied metaphorically.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Ν’.

Ἐπιγραφαί.

Ἡ ἘΠΙ ΤΑΙΣ ΝΑΥΣΙ ΜΑΧΗ.

Ἄλλως.

Νῦ δ', ἐπὶ νηυσὶ μάχῃ Δαναοῖς ἤμυνε Ποσειδῶν.

THE ARGUMENT.

THE ACTS OF IDOMENEUS.

Neptune, concerned for the loss of the Grecians, upon seeing the fortifications forced by Hector, who had entered the gate near the station of the Ajaxes, assumes the shape of Calchas, and inspires those heroes to oppose him : then, in the form of one of the generals, encourages the other Greeks, who had retired to their vessels. The Ajaxes form their troops in a close phalanx, and put a stop to Hector and the Trojans. Several deeds of valour are performed ; Meriones losing his spear in the encounter repairs to seek another at the tent of Idomeneus. This occasions a conversation between these two warriors, who return together to the battle. Idomeneus signalizes his courage above the rest ; he kills Othryoneus, Asius, and Alcahous : Deiphobus and Æneas march against him, and at length Idomeneus retires. Menelaus wounds Helenus, and kills Pisander. The Trojans are repulsed in the left wing ; Hector still keeps his ground against the Ajaxes, till being galled by the Loerian slingers and archers, Polydamas advises to call a council of war. Hector approves his advice, but goes first to rally the Trojans : upbraids Paris, rejoins Polydamas, meets Ajax again, and renews the attack.

The eight and twentieth day still continues. The scene is between the Grecian wall and the sea-shore.

ΖΕΥΣ δ' ἐπεὶ οὖν Τρῳάς τε καὶ Ἑκτορα νηυσὶ πέλασσε,
Τοὺς μὲν ἕα παρὰ τῇσι πόνον τ' ἐχέμεν καὶ οἰζὺν
Νῶλεμέως· αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῷ,
Νόσφιν ἐφ' ἵπποπόλων Θρηκῶν καθορώμενος αἶαν,
Μυσῶν τ' ἀγχεμάχων, καὶ ἀγανῶν Ἰππημολγῶν

5

5. ἀγανῶν Ἰππημολγῶν κ. τ. λ. These *Hippemolgi* were a people of Sarmatia, situated upon the north-eastern coast of the Euxine Sea, remarkable for their homely

Γλακτοφάγων, Ἀβίων τε, δικαιοσάτων ἀνθρώπων.
 Ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαίνω·
 Οὐ γὰρ ὄγ' ἀθανάτων τιν' ἐέλπετο ὄν κατὰ θυμόν
 Ἐλθόντ', ἢ Τρώεσσιν ἀρηγέμεν, ἢ Δαναοῖσιν.

Οὐ δ' ἀλαοσκοπὴν εἶχε κρείων Ἐννοσίχθων·

10

Καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε
 Ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑλήεσσης
 Θρηϊκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
 Φαίνετο δὲ Πριάμοιο πόλις, καὶ νῆες Ἀχαιῶν.

Ἐνθ' ἄρ' ὄγ' ἐξ ἀλὸς ἕζετ' ἰὼν, ἐλέαιρε δ' Ἀχαιοὺς

15

Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.

Αὐτίκα δ' ἐξ ὄρεος κατεβήσατο παιπαλόεντος,
 Κραιπνὰ ποσὶ προβιβάζ· τρέμε δ' οὔρεα μακρὰ καὶ ὕλη
 Ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.

Τρὶς μὲν ὀρέξατ' ἰὼν, τὸ δὲ τέτρατον, ἔκετο τέκμωρ,

20

Αἰγᾶς· ἔνθα δὲ οἱ κλυτὰ δώματα βένθεσι λίμνης,

Χρύσεια, μαρμαίροντα τετεύχεται, ἄφθιτα αἰεὶ·

Ἐνθ' ἔλθων, ὑπ' ὅχεσφι τιτύσκετο χαλκόποδ' ἵππω,

Ὠκυπέτα, χρυσέησιν ἐθείρησι κομόωντε.

habits and simple lives. It has been doubted which of the descriptive names here given is the *gentile* denomination, and which the epithet. Some suppose that the people were the same as the *Abii*, mentioned by Q. Curtius: VII. 6. *Legati deinde Abiorum Scytharum superveniunt*. He proceeds to call them, in evident reference to this passage of Homer, *justissimos barbarorum*. In agreement with this declaration is the opinion of Arrian and Ammianus Marcellinus. It is far more probable, however, that the people were called *Hippemolgi*; and the origin of the name is immediately explained in the epithet *γλακτοφάγων*, i. e. *γαλακτοφάγων*, from their living upon mare's milk. In v. 6. *ἄβιος* is very commonly regarded as an adjective, and is variously explained by those who understand it in this light; according as they derive it from *βία* force, *βίος* food, or *βιός* a bow. The former derivation corresponds with the epithet *liber*, which is used by Curtius. The latter, with the *a* intensive, will represent them as good marksmen, which is a known characteristic of the Scythians. But the derivation from *βίος*, *vita*, or *victus*, would be more probable; though here also commentators are disagreed as to the precise import of the word. Some make the *a* intensive; so that it will be equivalent with *μακρόβιος*, *long-lived*. Others take a for *ἄμα*, and explain it *ἄμα βίῃ πορεύοντες*, as synonymous with the epithets *ἀμάξιοις*, *ἀμαξό-*

βιος, which are applied by some writers to these people, in reference to their wandering mode of life. Hence Justin. Hist. II. 2. *Uxores liberosque secum in plaustris vehunt: quibus pro domibus utuntur*. Horat. Od. III. 24. 9. *Campestres Scythæ, Quorum plaustra vagas rite trahunt domos*. Others again make the *a* privative, in which case the adjective will signify, *content with scanty fare*; thus exactly corresponding with the epithet *γλακτοφάγων*, with which it is joined. Thus Strabo also explains it: VII. p. 478. C. *ἀπ' ὀλίγων ἐντελῶς ζῶντας*. The simple mode of living of this people is alluded to by Martial: *Vivit et epoto Sarmata pastus equo*. See Plin. N. H. XVIII. 11. Justin also observes: *Hæc continentia illis morum quoque justitiam indidit*. The fact, however, seems to be that Ἀβιοι is a gentile name; though it belongs to a people of Thrace or Scythia, bordering upon, but distinct from, the *Hippemolgi*. It has even been supposed that Ἀγανοὶ is an appellative noun, but without any satisfactory reason.

18. *τρέμε δ' οὔρεα κ. τ. λ.* This passage is extremely majestic and beautiful; and is noticed as such by Longinus; IX. 8. Pope compares it with the splendid description in Psalm lxxviii. 8. Compare also Judges v. 5. Isaiah lxiv. 3. The idea of Neptune reaching Ægæ in four strides is imitated in Pind. Pyth. III. 75. cited by Eustathius.

Χρυσὸν δ’ αὐτὸς ἔδυνε περὶ χροῖ· γέντο δ’ ἰμάσθλην 25
Χρυσείην, εὐτυκτον, εἰς δ’ ἐπεβήσετο δίφρου·
Βῆ δ’ ἐλάαν ἐπὶ κύματ’· ἄταλλε δὲ κήτε’ ὑπ’ αὐτῷ
Πάντοθεν ἐκ κευθμῶν, οὐδ’ ἠγνοίησεν ἄνακτα·
Γηθοσύνη δὲ θάλασσα δίστατο· τοὶ δὲ πέτοντο
‘Ρίμφα μάλ’· οὐδ’ ὑπένερθε διαίνετο χάλκεος ἄξων· 30
Τὸν δ’ ἐς Ἀχαιῶν νῆας εὐσκαρθμοὶ φέρον ἵπποι.

Ἔστι δὲ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
Μεσσηγνὺς Τενέδοιο καὶ Ἰμβρου παιπαλοέσσης·
Ἐνθ’ ἵππους ἔστησε Ποσειδάων ἐνοσίχθων,
Λύσας ἐξ ὀχέων, παρὰ δ’ ἀμβρόσιον βάλεν εἶδαρ 35
Ἐδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσείας,
Ἀρρήκτους, ἀλύτους, ὄφρ’ ἐμπεδον αὐθι μένοιεν
Νοστήσαντα ἄνακτα· ὃ δ’ ἐς στρατὸν ὥχετ’ Ἀχαιῶν.

Τρῶες δὲ φλογὶ ἴσοι ἀολλέες ἢ θυέλλῃ,
Ἐκτορι Πριαμίδῃ ἄμοτον μεμαῶτες ἔποντο, 40
Ἀβρομοὶ, αὐταχοὶ· ἔλποντο δὲ νῆας Ἀχαιῶν
Αἰρήσειν, κτενέειν δὲ παρ’ αὐτόφει πάντας Ἀχαιοὺς.
Ἀλλὰ Ποσειδάων γαίηοχος, ἐννοσίγαιος,
Ἀργείους ὥτρυνε, βαθείης ἐξ ἁλὸς ἐλθὼν,
Εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν. 45
Αἶαντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῷ·

Αἶαντε, σφῶ μέν τε σαώσετε λαὸν Ἀχαιῶν,
Ἀλκῆς μνησαμένῳ, μηδὲ κρυεροῖο φόβοιο.
Ἄλλῃ μὲν γὰρ ἔγωγ’ οὐ δεΐδια χεῖρας ἀάπτους
Τρώων, οἳ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ· 50
Ἐξουσι γὰρ ἅπαντας ἐϋκνήμιδες Ἀχαιοί·
Τῇ δὲ δὴ αἰνότατον περιδεΐδια, μή τι πάθωμεν,
Ἥ ρ’ ὄγ’ ὁ λυσσώδης, φλογὶ εἵκελος, ἡγεμονεύει
Ἐκτωρ, ὅς Διὸς εὐχέτ’ ἐρισθενέος πάϊς εἶναι.

25. γέντο. See on Il. Θ. 43.

27. ἄταλλε δὲ κήτε’ ὑπ’ αὐτῷ. For ὑπάταλλε αὐτῷ, *illi subblandiebantur*. The reading of Longinus is αὐτοῦ, which Heyne adopts; but αὐτῷ is properly restored by Toup. *in loc.* So in v. 19. *supra*. The passage is imitated by Q. Calaber, V. 93. τὸν δ’ ἐκάτερθεν ἀολλέες ἀμφὶς ἄνακτα Ἀγρόμενοι δελφίνες ἀπειρέσιον κεχάροντο, Σαίνοντες βασιλῆα. Virg. *Æn.* V. 819. *Cæruleo per summa levis volat aquora cursu; Subsidunt undæ, tumidumque sub axe tonanti Sternitur æquor aquis; fugiunt vasto æthere nimbi. Tum variæ comitum facies, immania cete, &c.* Compare *Æn.* I. 151. Eustath. ἄταλλε· ἐσκήριτα.

30. διαίνετο. *Madefactus est.* Hesych. διαίνεται· βρέχεται, ὑγραίνεται. Il. Φ. 202.

διαίνει δὲ μιν μέλαν ὕδωρ. Blomfield in his Gloss. on *Æsch. Pers.* 263. derives it from an old verb δῖω, whence also διερός, *humidus*; Od. Z. 201.

31. εὐσκαρθμοὶ. Schol. ἐκκίνητοι, ταχεῖς. From σκαίρω, *salio*.

41. ἄβρομοι, αὐταχοὶ. *Cum magno fremitu et clamore*: in both words the α, according to Eustathius, being *insensitive*. May not the latter word be compounded of αὔος, *aridus*, and ἰαχή? See on Il. M. 160.

43. κρυεροῖο φόβοιο. Hesiod. Theog. 657. ἀρῆς κρυεροῖο. Op. D. 152. κρυεροῦ αἶδαο. Arist. *Acharn.* 1070. κρυερά πάθεια. See on Il. Z. 344.

51. ἐξουσι. *Will restrain; keep off.* See Lex. Pent. Gr. v. ἔχω.

Σφῶϊν δ' ὤδε θεῶν τις ἐνὶ φρεσὶ ποιήσκειν, 55
 Αὐτῷ θ' ἐστάμεναι κρατερῶς, καὶ ἀνωγέμεν ἄλλους·
 Τῷ κε καὶ ἐσσύμενόν περ ἐρωήσaiτ' ἀπὸ νηῶν
 Ὡκυπόρων, εἰ καὶ μιν Ὀλύμπιος αὐτὸς ἐγείρει.

Ἦ, καὶ σκηπανίῳ γαίηοχος Ἐννοσίγαιος
 Ἀμφοτέρω κεκοπῶς πλῆσε μένεος κρατεροῖο, 60
 Γυῖα δὲ θῆκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθεν.
 Αὐτὸς δ', ὥστ' ἴρηξ ὠκύπτερος ὤρτο πέτεσθαι,
 Ὅς ρά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθεῖς
 Ὀρμήσῃ πεδίοιο διώκειν ὄρνεον ἄλλο·

Ὡς ἀπὸ τῶν ἦιξε Ποσειδάων ἐνοσίχθων. 65
 Τοῖιν δ' ἔγνω πρόσθεν Ὀϊλῆος ταχὺς Αἴας,
 Αἶψα δ' ἄρ' Αἴαντα προσέφη Τελαμώνιον υἱόν·

Αἴαν, ἐπεὶ τις νῶϊ θεῶν, οἷ' Ὀλυμπον ἔχουσι,
 Μάντεϊ εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι.— 70
 Οὐ δ' ὄγε Κάλχας ἐστὶ, θεοπρόπος οἰωνιστής·

Ἰχνια γὰρ μετόπισθε ποδῶν ἡδὲ κνημῶν
 ῥεῖ' ἔγνω ἀπιόντος, ἀρίγνωτοι δὲ θεοὶ περ·
 Καὶ δ' ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισι
 Μᾶλλον ἐφορμᾶται πολεμίζειν ἡδὲ μάχεσθαι,
 Μαιμώωσι δ' ἔνερθε πόδες καὶ χεῖρες ὑπερθε. 75

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 Οὔτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἄαπτοι
 Μαιμώωσι, καὶ μοι μένος ὥρορε· νέρθε δὲ ποσσὶν
 Ἔσσυμαι ἀμφοτέροισι· μενοινῶ δὲ καὶ οἶος
 Ἐκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι. 80

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Χάρμῃ γηθόσυνοι, τήν σφι θεὸς ἔμβαλε θυμῷ.
 Τόφρα δὲ τοὺς ὀπιθεν Γαίηοχος ὥρσεν Ἀχαιοὺς,
 Οἱ παρὰ νηυσὶ θοῇσιν ἀνέψυχον φίλον ἦτορ.
 Τῶν ῥ' ἅμα τ' ἀργαλέω καμάτῳ φίλα γυῖα λέλυντο, 85
 Καὶ σφιν ἄχος κατὰ θυμὸν ἐγίνετο, δερκομένοισι
 Τρῶας, τοὶ μέγα τείχος ὑπερκατέβησαν ὁμίλῳ.
 Τοὺς οἵ γ' εἰσορόωντες, ὑπ' ὀφρύσι δάκρυα λείβον·
 Οὐ γὰρ ἔφαν φέυξεσθαι ὑπ' ἐκ κακοῦ· ἀλλ' Ἐνοσίχθων
 ῥεῖα μετεισάμενος κρατερὰς ὥτρυνε φάλαγγας. 90
 Τεῦκρον ἐπὶ πρῶτον καὶ Λήϊτον ἦλθε κελεύων,

57. ἐρωήσaiτ'. See on Il. B. 179.

62. ὥστ' ἴρηξ κ. τ. λ. Virg. Æn. XI.
 721. *Quam facile accipiter saxo sacer ales
 ab alto Consequitur pennis sublimem in nube
 columbam.*

68. Αἴαν, ἐπεὶ τις κ. τ. λ. The apodosis,
 or second clause, is wanting, which may be

supplied readily from the sense. See on
 Il. Γ. 59.

83. τοὺς ὀπιθεν. *Those in the rear ;
 near the sea.*

90. ῥεῖα μετεισάμενος. Clarke renders
 these words, *facile se inserens*. But Ernesti
 is correct in joining ῥεῖα with ὥτρυνε.

Πηνελέων θ’ ἦρωα, Θόαντά τε, Δηϊπυρόν τε,
Μηριόνην τε, καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
Τοὺς ὃγ’ ἐποτρύνων, ἔπεα πτερόεντα προσηύδα·

Αἰδῶς, Ἀργεῖοι, κοῦροι νέοι, ὕμιν ἔγωγε 95

Μαρναμένοισι πέποιθα σωσέμεναι νέας ἀμάς·

Εἰ δ’ ὑμεῖς πολέμοιο μεθήσετε λευγαλείο,
Νῦν δὲ εἶδεται ἡμαρ, ὑπὸ Τρώεσσι δαμῆναι.

ᾧ πόποι, ἦ μέγα θαῦμα τόδ’ ὀφθαλμοῖσιν ὄρωμαι,
Δεινὸν, ὃ οὐ ποτ’ ἔγωγε τελευτήσεσθαι ἔφασκον, 100

Τρῶας ἐφ’ ἡμετέρας ἵεναι νέας· οἱ τοπάρους περ
Φυζακινῆς ἐλάφοισιν εἰκέσαν, αἶτε καθ’ ὕλην
Θώων, πορδαλίων τε, λύκων τ’ ἥϊα πέλονται,
Αὐτῶς ἡλάσκουσαι, ἀνάλκιδες, οὐδ’ ἐπὶ χάρμῃ·

ᾧς Τρῶες τὸ πρὶν γε μένος καὶ χεῖρας Ἀχαιῶν 105
Μίμνεν οὐκ ἐθέλεσκον ἐναντίον, οὐδ’ ἠβαιόν·

Νῦν δὲ, ἐκὰς πόλιος, κοίλῃς ἐπὶ νηυσὶ, μάχονται,
Ἡγεμόνος κακότητι, μεθημοσύνησὶ τε λαῶν,
Οἷ, κείνῃς ἐρίσαντες, ἀμυνέμεν οὐκ ἐθέλουσι
Νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν’ αὐτάς. 110

Ἄλλ’ εἰ δὲ καὶ πάμπαν ἐτήτυμον αἰτιός ἐστιν

Ἥρωες Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
Οὐνεκ’ ἀπητίμησε ποδώκεα Πηλεΐωνα·

Ἡμέας γ’ οὐ πῶς ἐστὶ μεθιέμεναι πολέμοιο,

Ἄλλ’ ἀκεώμεθα θᾶσσον· ἀκεσταί τοι φρένες ἐσθλῶν. 115

95. αἰδῶς. Scil. ἔστω, i. e. αἰδέσθε. *Pudorem servate*. It is improperly rendered in the versions, *proh, pudor!* See on Il. E. 521. In the following line also, as Clarke justly observes, *πέποιθα* is incorrectly translated *confidebam*, instead of *confido*. Compare Il. A. 524. Δ. 325. Ψ. 286. and elsewhere.

100. τελευτήσεσθαι. *Would be accomplished, would happen*. Future middle for passive. See Matt. Gr. Gr. §. 496. 8.

104. οὐδ’ ἐπὶ χάρμῃ. Scil. οὐσαι.

111. αἰτιός. See on Il. A. 153. From the sense which this word always bears in the Iliad, there can be no doubt as to the meaning of the noun *κακότης* in v. 108. Heyne observes, that in Homer it means either *culpa* or *calamitas*. In this passage the former signification is required, in reference to his dispute with Achilles.

115. ἀλλ’ ἀκεώμεθα θᾶσσον· κ. τ. λ. This line seems to have been misunderstood, or, at least, to have been insufficiently explained, by all the commentators. Clarke renders it, *sed medeamur huic malo; let us remedy this evil*; whereas it is evident, from the latter clause, that *φρένας* is the noun to

be supplied after *ἀκεώμεθα*. Heyne understands it to mean, *let us pacify Achilles*; which will be no difficult task, since he is *brave and generous*, and therefore *placable*. This, however, is directly at variance with the fact; and with the unbending and implacable temper of the hero of the Iliad; upon which the very argument of the poem depends. Damm explains it, *let us cure, or divest ourselves of this fear*; whereas nothing of the kind is implied or mentioned. It is evident that the verse is, as it were, parenthetical; since Neptune immediately takes up his speech again in the following line, nearly in the same words as in the preceding; the emphatic change in the pronoun being the principal difference. The sense also plainly indicates, that the evil to be remedied was the unfriendly feeling towards Agamemnon. The import, therefore, of the passage is at once discernible: *We should not, at least, forget our duty: let us then cure our minds of this contentious spirit; (v. 109.)—and the minds of the brave are easily divested of such feelings. Besides, it is not honourable, &c.* Damm, however, though he has misunderstood the sense of

Ἵμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς,
 Πάντες ἄριστοι ἔοντες ἀνὰ στρατόν· οὐδ' ἂν ἔγωγε
 Ἄνδρὶ μαχεσσαίμην, ὅστις πολέμοιο μεθίει,
 Λυγρὸς ἑὼν· ὑμῖν δὲ νεμεσσωμαι πέρι κῆρι.

ᾠ πέπονες, τάχα δὴ τι κακὸν ποιήσετε μεῖζον 120

Τῇδε μεθημοσύνη· ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος
 Αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νεῖκος ὄρωρεν.

Ἐκτωρ δὴ παρὰ νηυσὶ βοῇν ἀγαθὸς πολεμίζει
 Καρτερός· ἔρρηξε δὲ πύλας καὶ μακρὸν ὄχῃα.

ᾠς ῥα κελευτιῶν Γαίηοχος ὤρσεν Ἀχαιοὺς. 125

Ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἴσταντο φάλαγγες
 Καρτεραὶ, ἅς οὐτ' ἂν κεν Ἄρης ὀνόσαιτο μετελθὼν,
 Οὔτε κ' Ἀθηναίη λαοσσόος· οἱ γὰρ ἄριστοι

Κρινθέντες Τρῳάς τε καὶ Ἑκτορα δῖον ἔμμινον,
 Φράζαντες δόρυ δουρὶ, σάκος σάκει προθελύμῳ· 130

Ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυιν, ἀνέρα δ' ἀνὴρ·

Ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι

Νευόντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισιν·

Ἐγχεα δὲ πτύσσοντο θρασειῶν ἀπὸ χειρῶν
 Σειόμεν'· οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι. 135

Τρῳές δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἐκτωρ

Ἀντικρὺ μεμαῶς· ὀλοοίτροχος ὥς ἀπὸ πέτρης,

the passage, has rightly explained the sense of the adjective *ἄειστος*: *quod (qui) sanari potest, ne affectus aliquis obtineat et noceat*.

118. *μαχεσσαίμην*. Scil. ἔπεισι. Eustath. ἀντὶ τοῦ ὀνειδιστικῶς λαλήσω, ἢ μέμψομαι. Synonymous with *νεμεσσωμαι* in the next line.

119. *λυγρός*. Schol. *χαλεπός, ἄδοξος*. In opposition with *ἄριστος*, v. 117. Compare *infra* v. 237.

122. *αἰδῶ καὶ νέμεσιν*. Eustath. ἡ μὲν αἰδῶς ἐξ ἡμῶν αὐτῶν ἡ δὲ νέμεσις ἐξ ἄλλων.

126. *ἀμφὶ δ' ἄρ' Αἴαντας* κ. τ. λ. There is a tradition preserved by Plutarch of a poetical contest between Homer and Hesiod, in which, after each had produced several pieces, and Homer had been unanimously declared successful, it was proposed that each should recite that part of his works which he himself esteemed the best. Homer is said to have selected the present passage, and Hesiod the opening of his second book: and, contrary to the expectation of all, the prize was adjudged to the latter. The commentators, as Pope observes, are all exceedingly angry at so flagrant a piece of injustice.

128. *λαοσσόος*. Schol. ἡ τοὺς λαοὺς σεύουσα, τουτέστιν εἰς φυγὴν ἄγουσα.

Rather, perhaps, ἐπὶ πόλεμον ὁρμῶσα. Compare Il. P. 398. γ. 48.

130. *σάκος σάκει προθελύμῳ*. See on Il. I. 537. Euripides had his eye on this passage in Heraclid. 836. *ποὺς ἐπαλλαχθεὶς ποδὶ, Ἀνὴρ δ' ἐπ' ἀνδρὶ στὰς ἑκατέρει μάχῃ*. So Virgil, *Æn. X. 360. Trojanæ acies aciesque Latinæ Concurrent; hæret pede pes, densusque viro vir*. This description of the ancient phalanx, which is repeated in Il. II. 215. is supposed by Eustathius to have been the origin of the celebrated Macedonian phalanx, but perhaps without reason.

137. *ὀλοοίτροχος ὥς ἀπὸ πέτρης*, κ. τ. λ. This is one of the noblest similes in all Homer, and the most justly corresponding in its circumstances to the thing described. The furious descent of Hector from the wall, represented by a stone that flies from the top of a rock, forms but the first part of this admirable simile. The sudden stop of the stone when it comes to the plain, as of Hector at the phalanx of the Ajaxes; and the immobility of both when so stopped, the enemy being as unable to move him back, as he to get forward; this last branch of the comparison is the happiest in the world, and, though not hitherto observed, is what makes the principal beauty and force of it. The

Οντε κατὰ στεφάνης ποταμὸς χειμάρροος ὦσρ,
 ῥήξας ἀσπέτρῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης,
 Ὕψι τ' ἀναθρόσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ 140
 Ὕλῃ· ὃ δ' ἀσφαλῆως θέει ἔμπεδον, ὄφρ' ἂν ἵκηται
 Ἰσόπεδον, τότε δ' οὔτι κυλίνδεται, ἐσσύμενός περ·
 Ὡς Ἐκτωρ εἴως μὲν ἀπείλει, μέχρῃ θαλάσσης
 ῥεῖάδ' ἐλεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν,
 Κτείνων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξι, 145
 Στῇ ρά μάλ' ἐγχριμφθείς· οἱ δ' ἀντίοι νῆες Ἀχαιῶν,
 Νύσσοντες ξίφεσί τε καὶ ἔγχεσιν ἀμφιγύοισιν,
 Ὡσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμήχθη,
 Ἦῦσε δὲ διαπρύσιον Τρώεσσι γεγώνῳς·

Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχηταί, 150
 Παρμένετ'· οὔτοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοί,
 Καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες·
 Ἀλλ', οἴῳ, χασσονται ὑπ' ἔγχεος, εἰ ἐτέον με
 Ὡρσε θεῶν ὠριστος, ἐρίγδονπος πόσις Ἥρης.
 Ὡς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 155

Δηΐφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει
 Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσῃν,
 Κοῦφα ποσὶ προβιβὰς, καὶ ὑπασπίδια προποδίζων.
 Μηριόνης δ' αὐτοῖο τιτύσκετο δονρὶ φαεινῷ,
 Καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ' εἴσῃν, 160
 Ταυρεῖν' τῆς δ' οὔτι διήλασεν, ἀλλὰ πολὺ πρὶν
 Ἐν καυλῷ ἐάγῃ δολιχὸν δόρυ· Δηΐφοβος δὲ

simile is copied by Virgil: *Æn.* XII. 684. *Ac veluti montis saxum de vertice præceps Cum ruit avulsum vento, seu turbidus imber Proluit, aut annis solvit sublapsa vetustas: Fertur in abruptum magno mons improbus actu, Exultatque solo; sylvas, armenta, virosque Involvens secum. Disjecta per agmina Turnus Sic urbis ruit ad muros, &c.* It is but justice to Homer to take notice how infinitely inferior this simile is to the original; as it is only the violence of Turnus in which the whole application consists. There is yet another beauty in the numbers of this part. As the verses themselves make us see, the sound of them makes us hear, what they represent; in the noble roughness, rapidity, and sonorous cadence, that distinguishes them. POPE. There is also a similar passage in Hesiod: *Scut. H.* 374. Ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο Πέτραι ἀποθρώσκωσιν, ἐπ' ἀλλήλαις δὲ πέσωσι, Πολλὰ δὲ ὄρυς ὑψίκομοι, πολλὰ δὲ τε πεῦκαι, Αἰγυροὶ τε τανυῖόροι ῥήγνυνται ὑπ' αὐτῶν ῥίμφα κυλινδομένων, εἴως πεδίωνδ' ἀφικνύνται· Ὡς οἱ

ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες. Compare *ibid.* v. 437.—The adjective *δλοοίροχος*, with which we must understand *λίθος*, evidently implies *carrying destruction in its course*. The verb *μέμαε* also must be supplied from the former part of the line.

139. ἀναιδέος. *Ingentis*. See on II. Δ. 521. Virgil uses *improbus* in the same sense, in the passage cited in the last note.

141. ἀσφαλῆως. Schol. Vill. *ἀνεμποδίστως*.

158. κοῦφα ποσὶ προβιβὰς. The precise meaning of these words is not very evident. They most probably denote, as Heyne supposes, *a light and cautious motion*, but at the same time *rapid and determined*. The words *ὑπασπίδια προποδίζων*, for *ὑπασπιδίως*, i. e. *ὑπὸ τῆς ἀσπίδος*, evidently imply caution: *moving one foot before the other, so as to be completely protected by the shield*. Compare II. Π. 609.

162. καυλῷ. *The top of the shaft, where it is fixed into the head*. Eustath. λέγει δὲ καυλὸν, καθιέμενον ξύλον εἰς τὴν ἐπιδορατίδα, ἥγουν εἰς τὸ κοῖλον αὐτῆς. In

- Ἀσπίδα ταυρείην σχέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῷ
 Ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὄγ' ἦρως
 Ἀψ ἐτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς 165
 Ἀμφότερον, νικῆς τε, καὶ ἔγχος, ὃ ξυνέαξε.
 Βῆ δ' ἵεναι παρὰ τε κλισίας καὶ νῆας Ἀχαιῶν,
 Οἰσόμενος δόρυ μακρὸν, ὃ οἱ κλισίῃφι λέλειπτο.
 Οἱ δ' ἄλλοι μάρναντο, βοὴ δ' ἄσβεστος ὀρώρει.
 Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα 170
 Ἴμβριον αἰχμητὴν, πολυῖππον Μέντορος υἱόν·
 Ναῖε δὲ Πήδαιον, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,
 Κούρην δὲ Πριάμοιο νόθην ἔχε Μηδεσικάστην·
 Αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 Ἀψ εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι· 175
 Ναῖε δὲ παρ Πριάμῳ· ὃ δέ μιν τίεν ἴσα τέκεσσι.
 Τόν ρ' υἱὸς Τελαμῶνος ὑπ' οὐατος ἔγχρ' μακρῷ
 Νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' αὐτ' ἔπεσε, μελίη ὥς,
 Ἦτ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο,
 Χαλκῷ ταμνομένη, τέρενα χθονὶ φύλλα πελάσῃ· 180
 Ὡς πέσεν· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Τεῦκρος δ' ὠρμήθη, μεμαῶς ἀπὸ τεύχεα δῦσαι·
 Ἐκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῷ·
 Ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 Τυτθόν· ὃ δ' Ἀμφίμαχον, Κτεάτου υἱ' Ἀκτορίωνος, 185
 Νισσόμενον πόλεμόνδε, κατὰ στήθος βάλε δουρί·
 Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἐκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 Κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ 190
 Ἐκτορος· ἀλλ' οὐπη χρῶς εἶσατο, πᾶς δ' ἄρα χαλκῷ
 Σμερδαλέῳ κεκάλυφθ'· ὃ δ' ἄρ' ἀσπίδος ὀμφαλὸν οὔτα,
 Ὡσε δέ μιν σθένει μεγάλῳ· ὃ δὲ χάσσαι' ὀπίσσω
 Νεκρῶν ἀμφοτέρων· τοὺς δ' ἐξείρυσσαν Ἀχαιοί.
 Ἀμφίμαχον μὲν ἄρα Στίχιοι, διὸς τε Μενεσθεὺς, 195
 Ἀρχοὶ Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·
 Ἴμβριον αὖτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς.
 Ὡστε δὴ αἶγα λέοντε, κυνῶν ὑπὸ καρχαροδόντων
 Ἀρπάζαντε, φέρητον ἀνὰ ῥωπήϊα πυκνὰ,

II. II. 338. it signifies the part of the sword close beneath the hilt.

166. ἀμφότερον. See on II. Δ. 60. Before νίκης, ἔνεκα or περὶ is understood.

171. πολυῖππον. See on II. Β. 106. H. 467.

172. Πήδαιον. There is no mention of this town elsewhere. Eustath. τόπος οὐκ ἐπίσημος περίπου τὰ κατὰ Τροίαν.

191. εἶσατο. Apparuit; from εἶδομαι, as in II. Ω. 319. εἶσατο δὲ σφί Δεξιὸς ἀΐξας διὰ ἄστεος.

- Ἕψου ὑπὲρ γαίης μετὰ γαμφηλῆσιν ἔχοντε· 200
 Ὡς ῥα τὸν ὕψου ἔχοντε δύω Αἴαντε κορυστὰ
 Τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς
 Κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο·
 Ἦκε δέ μιν σφαιρηδὸν ἐλιζάμενος δι' ὁμίλου,
 Ἕκτορι δὲ προπάρειθε ποδῶν πέσεν ἐν κονίησι. 205
 Καὶ τότε δὴ πέρι κῆρι Ποσειδάων ἐχολώθη
 Υἱονοῖο πεσόντος ἐν αἰνῇ δηϊοτῆτι·
 Βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
 Ὀτρυνέων Δαναοὺς, Τρώεσσι δὲ κήδε' ἔτευχεν.
 Ἴδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν, 210
 Ἐρχόμενος παρ' ἐταῖρου, ὃ οἱ νέον ἐκ πολέμοιο
 ἦλθε, κατ' ἰγνύην βεβλημένος ὀξείῃ χαλκῷ·
 Τὸν μὲν ἐταῖροι ἔνεικαν, ὃ δ' ἰητροῖς ἐπιτείλας
 Ἦῖεν ἐκ κλισίης· ἔτι γὰρ πολέμοιο μενοίνα
 Ἀντιάαν· τὸν δὲ προσέφη κρείων Ἐνοσίχθων, 215
 Εἰσάμενος φθογγῆν Ἀνδραίμονος νῆϊ Θόαντι,
 Ὅς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
 Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὥς τίετο δῆμψ·
 Ἴδομενεῦ, Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ
 Οἴχονται, τὰς Τρωσὶν ἀπείλεον νῆες Ἀχαιῶν; 220
 Τὸν δ' αὖτ' Ἴδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ἤδα·
 Ὡς Θόαν, οὔτις ἀνὴρ νῦν γ' αἴτιος, ὅσσον ἔγωγε
 Γινώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν·
 Οὔτε τινὰ δέος ἴσχει ἀκήριον, οὔτε τις ὄκνη
 Εἴκων, ἀνδύεται πόλεμον κακόν· ἀλλὰ πονοῦτω 225
 Μέλλει δὴ φίλον εἶναι ὑπερμενείῃ Κρονίῳνι,
 Νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς.
 Ἀλλὰ, Θόαν,—καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,
 Ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι—
 Τῷ νῦν μήτ' ἀπόληγε, κέλευέ τε φωτὶ ἐκάστω. 230
 Τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἑνοσίχθων·
 Ἴδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
 Ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,
 Ὅς τις ἐπ' ἡματι τῷδε ἐκὼν μεθήρσι μάχεσθαι.
 Ἀλλ' ἄγε, τεύχεα δεῦρο λαβὼν ἴθι· ταῦτα δ' ἅμα χρὴ 235

219. ἀπειλὰς ἀπείλεον. See on II. B. 788.

224. δέος ἀκήριον. See on II. E. 812.

225. ἀλλὰ πον. *Sed, ut verisimile est; sed, quantum conjicere est.* CLARKE. See on II. A. 178. and of the verb μέλλει, in the next line, on II. B. 116.

233. κυνῶν μέλπηθρα. *A sport for dogs.*

The noun μέλπηθρον signifies properly, *dancing accompanied with music*; from μέλπω. Eustath. μέλπηθρα· ἀντὶ τοῦ παίγνια. Compare II. P. 255. Σ. 179.

235. ταῦτα δ' ἅμα χρὴ κ. τ. λ. The sense of this passage seems to be this: *We ought to unite our efforts, since even two of us together may be of service; For the*

Σπεύδειν· αἶκ' ὄφελός τι γενώμεθα καὶ δὴ ἰόντε·
 Συμφερτὴ δ' ἄρετὴ πέλει ἀνδρῶν, καὶ μάλα λυγρῶν·
 Νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.

Ὡς εἰπὼν, ὃ μὲν αὖτις ἔβη θεὸς ἀμπόνον ἀνδρῶν·

Ἰδομενεὺς δ' ὅτε δὴ κλισίην εὐτυκτον ἴκανε, 240

Δύσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε·

Βῆ δ' ἴμεν ἀστεροπῇ ἐναλίγκιος, ἦν τε Κρονίων

Χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,

Δεικνὺς σῆμα βροτοῖσιν, ἀρίζηλοι δέ οἱ ἀνγαί·

Ὡς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος. 245

Μηριόνης δ' ἄρα οἱ, θεράπων ἐὼς, ἀντεβόλησεν,

Ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἦει

Οἰσόμενος· τὸν δὲ προσέφη σθένης Ἰδομενῆος·

Μηριόνη, Μόλου νιῆ, πόδας ταχὺν, φίλταθ' ἐταίρων,

Τίπτ' ἦλθες πόλεμόν τε λιπῶν καὶ δηϊοτῆτα; 250

Ἡέ τι βέβληαι, βέλεος δέ σε τείρει ἀκωκή;

Ἡέ τευ ἀγγελίης μετ' ἐμ' ἦλυθες; οὐδέ τοι αὐτὸς

Ἦσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.

Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦῤδα·

Ἰδομενεῦ, Κρητῶν βουληφόρε χαλκοχιτώνων, 255

Ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λέλειπται,

Οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,

Ἀσπίδα Διηφόβοιο βαλὼν ὑπέρηνορέοντος·

Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγὼς, ἀντίον ἦῤδα·

Δούρατά γ', αἶκ' ἐθέλησθα, καὶ ἔν, καὶ εἴκουσι δήεις, 260

Ἑσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα,

Τρώϊα, τὰ κταμένων ἀποαίνυνται· οὐ γὰρ ὅτῳ

Ἀνδρῶν δυσμενέων ἐκὰς ἰστάμενος πολεμίζειν.

Τῷ μοι δούρατά τ' ἐστι, καὶ ἀσπίδες ὀμφαλόεσσαι,

Καὶ κόρυθες, καὶ θώρηκες λαμπρὸν γανόωντες. 265

united valour even of the weak is advantageous; whereas we, &c. Heyne observes, that the construction of v. 237. should be thus supplied: ἀνδρῶν, καὶ μάλα λυγρῶν, ἀρετὴ γίνεται, ἐὰν συμφερτὴ ᾖ. *Est etiam imbellium hominum virtus aliqua, si modo illa a pluribus conjunctim adhibeatur.* Perhaps ὄφελός τι should rather be repeated: ἀνδρῶν δὲ, καὶ μάλα λυγρῶν, ἀρετὴ συμφερτὴ πέλει ὄφελός τι. Juvenal, Sat. II. 46. *Defendit numerus, junctaque umbone phalanges.*

239. ἀμπόνον. For ἀνὰ πόνον, i. e. ἀνὰ τὴν μάχην.

249. Μηριόνη, κ. τ. λ. This long conversation of Meriones and Idomeneus has been considered ill-timed and improper in the heat of the action. It arises, however,

very naturally out of the circumstances which attend it; and is happily introduced to relieve the attention of the reader, which has been so entirely occupied with the tumult of the war. See on v. 273.

252. ἀγγελίης. Subaud. ἔνεκα.

257. The enallage, or change of number, in this line, from κατεάξαμεν in the plural, to ἔχεσκον in the singular, is not unfrequent in Homer; and must be attributed, as in similar false constructions, which have been noticed occasionally, to the early state of the language, and a comparative inattention to the strict rules of grammar.

261. ἐνώπια παμφανόωντα. See on II. θ. 435.

265. γανόωντες. *Residentes.* Schol. στίλβοντες. The verb γανᾶν properly sig-

Τὸν δ’ αὖ Μηριόνης πεπνυμένος ἀντίον ἦδ’ αὖ
 Καί τοι ἐμοὶ παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 Πόλλ’ ἔναρα Τρώων· ἀλλ’ οὐ σχεδόν ἐστιν ἐλέσθαι.
 Οὐδὲ γὰρ οὐδ’ ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
 Ἄλλὰ μετὰ πρότοισι μάχην ἀνὰ κυδιάνειραν 270
 ἴσταμαι, ὁππότε νείκος ὀρώρηται πολέμοιο.
 Ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
 Λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν οἴω.
 Τὸν δ’ αὖτ’ Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ἦδ’ αὖ
 Οἷδ’ ἀρετὴν οἶός ἐσσι· τί σε χρὴ ταῦτα λέγεσθαι; 275
 Εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
 Ἐς λόχον, ἔνθα μάλιστ’ ἀρετὴ διαείδεται ἀνδρῶν,
 Ἐνθ’ ὃ τε δειλὸς ἀνὴρ, ὅς τ’ ἄλκιμος, ἐξεφάνθη·
 Τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλῃ·
 Οὐδέ οἱ ἀτρέμας ἦσθαι ἐρητύετ’ ἐν φρεσὶ θυμὸς, 280
 Ἀλλὰ μετοκλάζει, καὶ ἐπ’ ἀμφοτέρους πόδας ἵζει·
 Ἐν δέ τέ οἱ κραδίη μεγάλη στέρνοισι πατάσσει,
 Κῆρας οἰομένῳ· πάταγος δὲ τε γίνετ’ ὀδόντων·
 Τοῦ δ’ ἀγαθοῦ οὐτ’ ἄρ τρέπεται χρῶς, οὔτε τί λήν
 Ταρβεῖ, ἐπειδὴν πρῶτον ἐσίζηται λόχον ἀνδρῶν, 285
 Ἀρᾶται δὲ τάχιστα μιγήμεναι ἐν δαῖ λυγρῇ·
 Οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο·
 Εἴ περ γάρ κε βλεῖο πονεύμενος, ἥε τυπείης,
 Οὐκ ἂν ἐν αὐχέν’ ὀπισθε πέσοι βέλος, οὐδ’ ἐνὶ νώτῳ,
 Ἀλλὰ κεν ἥ στέρνων, ἥ νηδύος ἀντιάσειε, 290
 Πρόσσω ἱέμενοιο, μετὰ προμάχων ὀαριστύν.
 Ἄλλ’ ἄγε, μηκέτι ταῦτα λεγώμεθα, νηπύτιοι ὦς,
 Ἔσταότες, μή πού τις ὑπερφιάλως νεμεσῆσῃ·
 Ἀλλὰ σύ γε κλισίηνδε κιὼν ἔλεν ὄβριμον ἔγχος.
 Ὡς φάτο· Μηριόνης δὲ, θοῶ ἀτάλαντος Ἄρηϊ, 295
 Καρπαλίμως κλισίῃθεν ἀνείλετο χάλκεον ἔγχος,
 Βῇ δὲ μετ’ Ἰδομενῆα, μέγα πτολέμοιο μεμηλῶς.

nifies *letitia affici*, or *lætus videri*. The sense in which it is here used, is sometimes also affixed to the verbs *μειδίαν*, *γελᾶν*, and to *ridere* in Latin.

273. σὲ δὲ ἴδμεναι αὐτὸν οἴω. Meriones inferred, from the expression of Idomeneus, in v. 263. that his friend suspected his courage. This insinuation, he answers, he, of all others, had the least occasion to throw out, since they had usually fought side by side; Meriones as the *θεράπων*, or *attendant*, of Idomeneus. It is this circumstance which led to the lengthened conversation of the two heroes.

277. ἐς λόχον. See on Il. A. 227.

281. μετοκλάζει. *Flexis genibus succumbit*: as explained by the following clause. Anglice: *he cowers*. This verb is among the ἅπαξ λεγόμενα in Homer. Cicero seems to have had this passage in view in his Oration for Cluentius: *Timor ejus, perturbatione, suspensus, incertusque vultus, crebra coloris mutatio*.

283. Κῆρας οἰομένῳ. *Mortem ominanti*. Il. A. 228. τὸ δὲ τοι κῆρ εἶδεται εἶναι.

287. ὄνοιτο. Subaud. *rig*. See on Soph. CEd. T. 314. Pent. Gr. p. 28. Also on Il. Δ. 539.

- Οἷος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισι,
 Τῷ δὲ Φόβος, φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀταρβῆς
 Ἔσπετο, ὅστ' ἐφόβησε ταλάφρονά περ πολεμιστήν· 300
 Τῷ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μέτα θωρήσσεσθον,
 Ἥε μετὰ Φλέγνας μεγαλήτορας· οὐδ' ἄρα τῷγε
 Ἐκλυον ἀμφοτέρων, ἐτέροισι δὲ κῦδος ἔδωκαν·
 Τοῖοι Μηριόνης τε καὶ Ἰδομενεὺς, ἀγοὶ ἀνδρῶν,
 Ἥισαν ἐς πόλεμον, κεκορυθμένοι αἶθοπι χαλκῷ. 305
 Τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπε·
 Δευκαλίδη, πῇ τ' ἄρ' μέμονας καταδῦναι ὕμιλον;
 Ἥ ἐπὶ δεξιόφι παντὸς στρατοῦ, ἥ ἀνὰ μέσσους,
 Ἥ ἐπ' ἀριστερόφιν; ἐπεὶ οὐποθι ἔλπομαι οὕτω
 Δεῦεσθαι πολέμοιο κάρη κομόωντας Ἀχαιοὺς. 310
 Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ἤδα·
 Νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
 Αἶαντές τε δῶω, Τεῦκρός θ', ὃς ἄριστος Ἀχαιῶν
 Τοξοσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμήνη·
 Οἷ μιν ἄδην ἐλώωσι καὶ ἐσσύμενον πολέμοιο, 315

301. τῷ μὲν ἄρ' ἐκ Θρήκης κ. τ. λ. The invention of the passage of Mars from Thrace, which was feigned to be the country of that god, to the Phleggyans and Ephyrians, is a very beautiful and poetical manner of celebrating the martial genius of that people, who lived in perpetual wars. As for the general purport of the comparison, it gives a noble and majestic idea at once of Idomeneus and Meriones, represented by Mars and his son Terror; in which each of these heroes is greatly elevated, yet the just distinction between them preserved. The beautiful simile of Virgil in *Æn.* XII. 331. is drawn with an eye to this of our author: *Qualis apud gelidi cum flumina concipat, atque furentes Bella movens immittit equos; illi æquore aperto Ante Notos Zephyrumque volant; gemit ultima pulsu Thraca pedum; circumque atræ Formidinis ora, Iræque, Insidiæque, Dei comitatus aguntur.* POPE. See Pausan. IX. 36. Lowth de Sacra Poesi Hebr. p. 234.

302. οὐδ' ἄρα τῷγε κ. τ. λ. *Etsi utrinque invocatus Mars alterutri tantum victoriam largitur.* HEYNE.

307. Δευκαλίδη. Schol. Vill. ἀπὸ τοῦ Δευκαλιωνίδη κατὰ συγκοπήν ἐγένετο. See on Il. Δ. 488.

309. ἐπεὶ οὐποθι ἔλπομαι κ. τ. λ. *Since I expect that the Greeks will no where be in want of war; i. e. engage where we will, we shall have fighting enough.* Eustathius: *δεῦεσθαι πολέμοιο· ὃ ἐστίν, οὐδαμῶς ἀπο-*

λεμήτους εἶναι. With this simple interpretation before them, the commentators, one and all, have mistaken the meaning of the passage. Heyne refers the observation to the last part only of the question of Meriones, and supposes the words to imply that the Greeks *had given way nowhere so much as in the left wing.* In order to twist the sense to this purport, he understands an ellipse of *ἀλκῆς* with *δεῦεσθαι*, and supplies the construction thus: *ἀλκῆς δεῦεσθαι κατὰ τοῦ πολέμοιο*, i. e. *ἐν τῷ πολέμῳ.* But the genitive, which the verb *δεῦεσθαι* requires, is at hand in the word *πολέμοιο*, not to mention that this explanation renders the former part of Merion's question absolute nonsense; and the answer of Idomeneus, who replies that assistance is not wanted in the centre, and proposes to turn their attention to the left wing, altogether out of place. The other interpretations are the same in effect, and liable to the same objections, as that of Heyne. The true sense of the passage, on the contrary, is supported by the reply of Idomeneus, who shows that all parts are not equally in want of assistance; but, though there would be enough to do in every direction, still the left wing was in more immediate need of support.

312. ἀμύνειν. Scil. ὥστε. See on Il. Z. 463.

315. ἄδην ἐλώωσι. The versions render *ἄδην* adverbially, as in Il. E. 203. and join *ἐσσύμενον πολέμοιο*. By a compa-

Ἔκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστιν.
 Αἰπύ οἱ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,
 Κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους,
 Νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων
 Ἑμβάλοι αἰθόμενον δαλὸν νήεσσι θοῇσιν. 320
 Ἄνδρὶ δέ κ’ οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,
 Ὅς θνητός τ’ εἴη, καὶ ἔδοι Δημήτερος ἀκτῆν,
 Χαλκῷ τε ῥηκτὸς, μεγάλοισί τε χερμαδίοισιν.
 Οὐδ’ ἂν Ἀχιλλῇ ῥήξήνορι χωρήσειεν,
 Ἐν γ’ αὐτοσταδίῃ· ποσὶ δ’ οὐπὼς ἐστὶν ἐρίζειν. 325
 Νῶϊν δ’ ὦδ’ ἐπ’ ἀριστερ’ ἔχε στρατοῦ, ὅφρα τάχιστα
 Εἶδομεν, ἥε τῷ εὖχος ὀρέζομεν, ἥε τις ἡμῖν.
 Ὄς φάτο· Μηριόνης δὲ, θοῷ ἀτάλαντος Ἄρηι,
 Ἥρχ’ ἵμεν, ὅφρ’ ἀφίκοντο κατὰ στρατὸν, ἧ μιν ἀνώγει.
 Οἳ δ’, ὥς ἴδομενῆα ἴδον, φλογὶ εἴκελον ἀλκῆν, 330
 Αὐτὸν καὶ θεράποντα σὺν ἔντεσι δαιδαλίοισι,
 Κεκλόμενοι καθ’ ὅμιλον ἐπ’ αὐτῷ πάντες ἔβησαν·
 Τῶν δ’ ὁμὸν ἴστατο νεῖκος, ἐπὶ πρὺμνησι νέεσσιν.
 Ὄς δ’ ὅθ’ ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι
 Ἥματι τῷ, ὅτε τε πλείεστη κόνις ἀμφὶ κελεύθους, 335
 Οἳ τ’ ἄμυδις κονίης μεγάλην ἰστάσιν ὁμίχλην·
 Ὄς ἄρα τῶν ὁμός’ ἦλθε μάχη, μέμασαν δ’ ἐνὶ θυμῷ
 Ἀλλήλους καθ’ ὅμιλον ἐναιρέμεν ὀξείῃ χαλκῷ·
 Ἐφριξε δὲ μάχη φθισίμβροτος ἐγχείρῃσι
 Μακρῆς, ἧς εἶχον ταμείχροας· ὅσσε δ’ ἄμερδεν 340
 Αὐγὴ χαλκείη κορύθων ἀπὸ λαμπομενάων,
 Θωρήκων τε νεοσμήκτων, σακέων τε φαεινῶν,
 Ἐρχομένων ἄμυδις· μάλα κε θρασυκάρδιος εἴη,
 Ὅς τότε γηθήσειεν ἰδὼν πόνον, οὐδ’ ἀκάχοιτο.

rison of the passage, however, with Il. T. 423. it seems that the preposition εἰς is omitted, and the construction as follows: οἳ μιν ἰλῶσι, καὶ ἐσσύμενον, εἰς αἶθρην πολέμοιο. So the Scholiast: εἰς κόρον ἔλωσιν· ὃ ἐστὶ πολέμον κορεσθῆναι ποιήσωσι. Of καὶ, for καίπερ, although, see on Il. A. 63.—Of the metrical structure of the following line, see Prelim. Obs. Sect. VI.

322. Δημήτερος ἀκτῆν. See on Il. A. 630. Euripides has adopted the expression in Hippol. 137. and in a fragment preserved by Athenæus; IV. p. 158. E.

326. νῶϊν. This may be either the genitive or dative dual. If the former, it must depend upon ἀριστερά, and the sense will be, *tende hic ad laevam nostri*, scil. κατὰ τοῦ στρατοῦ. Heyne, however, prefers

the dative; *tende mihi ad laevam castrorum*. It would, perhaps, be better to read ἔχειν, for ἔχε, by which means the sentence would run thus: *sed nostrum est ad laevam castrorum tendere*. Eustath. ἔχειν· ἐλαύνειν.

329. ἧ μιν ἀνώγει. Scil. ἔναι.

330. οἳ δ’. The Trojans.

334. σπέρχωσιν. The verb σπέρχειν, to urge forward, to impel, is used in Homer, both in an active and passive sense. See Il. T. 317. Ω. 322. Od. Γ. 283. Ν. 22. Compare also Herod. I. 32. III. 72. VI. 207. Oppian. Hal. IV. 9. In this place, however, the Scholiast supplies, τὴν κόνιν, τὰς ἀκάνθας, τοὺς θάμνους, ἧ τι τοιοῦτο ρεῖα κινούμενον.

340. ὅσσε δ’ ἄμερδεν κ. τ. λ. Claud. III. Cons. Hon. *perstringit athena Lux oculos*. See on Il. Π. 53.

- Τὼ δ', ἀμφὶς φρονέοντε, δύω Κρόνου νῆε κραταῖω 345
 Ἀνδράσιν ἡρώεσσι τετεύχματον ἄλγεα λυγρὰ.
 Ζεὺς μὲν ἄρα Τρώεσσι καὶ Ἑκτορι βούλετο νίκην,
 Κυδαίνων Ἀχιλῆα πόδας ταχύν· οὐ δ' ὄγε πάμπαν
 ἠθέλε λαὸν ὀλέσθαι Ἀχαιῶν Ἰλιόθι πρό·
 Ἀλλὰ θέτιν κύδαινε καὶ νῆα καρτερόθυμον. 350
 Ἀργείους δὲ Ποσειδάων ὀρόθυνε μετελθὼν
 Λάθρη, ὑπεξαναδὺς πολιῆς ἀλός· ἤχθετο γάρ ῥα
 Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
 Ἥ μὰν ἀμφοτέρωσιν ὁμὸν γένος, ἦδ' ἰα πάτρη,
 Ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ἦδη. 355
 Τῷ ῥα καὶ ἀμφοτέρω μὲν ἀλεξέμεναι ἀλέεινε,
 Λάθρη δ' αἰὲν ἔγειρε κατὰ στρατὸν, ἀνδρὶ εἰοικώς·
 Τὼ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο
 Πείραρ, ἐπαλλάτταντες, ἐπ' ἀμφοτέρωσιν τάνυσσαν,
 Ἀρρήκτον τ', ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. 360
 Ἐνθα, μεσαιπόλιός περ ἐὼν, Δαναοῖσι κελεύσας
 Ἰδομενεὺς, Τρώεσσι μετάλμενος ἐν φόβον ὥρσε·
 Πέφνε γὰρ Ὀθρυονῆα, Καβησώθεν ἔνδον ἐόντα,
 Ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει·
 Ἥτεε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην, 365
 Κασσάνδρην, ἀνάεδνον· ὑπέσχετο δὲ μέγα ἔργον,

355. *πλείονα ἦδη*. This declaration is simply expressive of the respect which was due to those who were more advanced in years, and consequently endued with superior judgment and experience. Compare Il. T. 219. Φ. 449. Hence an offence against an elder brother was amenable to the Furies. Compare Il. O. 204.

358. *τῷ δ' ἔριδος κ. τ. λ.* This short but comprehensive allegory is very proper to give us an idea of the present condition of the two contending armies, who, being both powerfully sustained by the assistance of two superior deities, join and mix together in a close and bloody engagement, without any remarkable advantage on either side. To image to us this state of things, the poet represents Jupiter and Neptune holding the two armies close bound by a mighty chain, which he calls the *knot of contention and war*, and of which the two gods draw the extremities, whereby the enclosed armies are compelled together, without any possibility on either side to separate or conquer. There is not, perhaps, in Homer any image at once so exact and so bold. POPE. This explanation, however, is not altogether correct. The comparison is borrowed from a common sport,

wherein two persons contested the superiority of manual strength, by pulling at the two extremities of a rope; and the balance of success between the two armies is represented by the tension of the rope, alternately yielding to the exertions of each antagonist. See on Il. A. 336. The construction is: *τῷ δὲ ἀπετάνυσσαν ἀμφοτέρωσιν πείραρ ἔριδος καὶ πολέμου, ἐπαλλάτταντες*. The verb *ἐπαλλάττειν* is properly translated by Ernesti, *in utramque partem trahere*. Hence, metaphorically, *τοὺς λόγους ἐπαλλάττειν*, Aristot. Polit. I. 6. The singular *πείραρ* is either for the plural *πείρατα*, or it must be understood of the whole rope.—Of the adjective *ὁμοῖος*, see on Il. Δ. 315.

361. *μεσαιπόλιος*. *Middle aged*; i. e. when the hair begins to turn grey. Schol. *ᾧ διασπαρμέναι εἰσὶν αἱ πόλιναι*.

363. *ἔνδον ἐόντα*. Scil. *in Priam's palace*; where he was entertained as his future son-in-law. The same form occurs in Il. O. 438. Of *Cabesus*, nothing is known, except that it was a city of Thrace.

364. *πολέμοιο μετὰ κλέος*. *Belli fama accepta*; as in Il. A. 227.

366. *ἀνάεδνον*. See on Il. I. 146.

Ἐκ Τροίης ἀέκοντας ἀπώσμεν νῆας Ἀχαιῶν·
 Τῷ δ' ὁ γέρων Πριάμος ὑπὸ τ' ἔσχετο, καὶ κατένευσε,
 Δωσέμεναι· ὁ δὲ μάρναθ', ὑποσχεσίησι πιθήσας.
 Ἴδομενεὺς δ' αὐτοῖο τιτύσκετο δονρὶ φαεινῷ, 370
 Καὶ βάλεν ὕψι βιβάντα τυχών· οὐδ' ἤρκεσε θώρηξ
 Χάλκεος, ὃν φορέεσκε· μέσῃ δ' ἐν γαστέρι πῆξε·
 Δούπησε δὲ πεσών· ὁ δ' ἐπεύξατο, φώνησέν τε·

Ὅθρουονεῦ, περὶ δὴ σε βροτῶν αἰνίζομ' ἀπάντων,
 Εἰ ἐτέον δὴ πάντα τελευτήσεις, ὅσ' ὑπέστης 375
 Δαρδανίδῃ Πριάμῳ· ὁ δ' ὑπέσχετο θυγατέρα ἦν·
 Καὶ κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν·
 Δοῖμεν δ' Ἀτρεΐδαο θυγατρῶν εἶδος ἀρίστην,
 Ἄργεος ἐξαγαγόντες, ὀπνιέμεν· εἴ κε σὺν ἄμμιν
 Ἴλιον ἐκπέρσης εὖ ναίομενον πτολίεθρον. 380

Ἄλλ' ἔπευ, ὄφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν
 Ἀμφὶ γάμψ' ἐπεὶ οὔτοι ἐεδνωταὶ κακοὶ εἰμέν.

Ὡς εἰπὼν, ποδὸς εἴλκε κατὰ κρατερὴν ὕσμίνην
 Ἦρως Ἴδομενεύς· τῷ δ' Ἄσιος ἦλθεν ἀμύντωρ,
 Πεζὸς πρόσθ' ἵππων· τῷ δὲ πνεῖοντε κατ' ὤμων 385
 Αἰὲν ἔχ' ἡνίοχος θεράπων· ὁ δὲ ἔετο θυμῷ
 Ἴδομενῆα βαλεῖν· ὁ δέ μιν φθάμενος βάλε δονρὶ
 Λαιμόν ὑπ' ἀνθερεῶνα, διὰ πρὸ δὲ χαλκὸν ἔλασεν.
 Ἦριπε δ', ὥς ὅτε τις δρυῖς ἤριπεν, ἥ ἀχερωῖς,
 Ἦὲ πίτυς βλωθρῇ, τήν τ' οὔρεσι τέκτονες ἄνδρες 390
 Ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι·

Ὡς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθεῖς,
 Βεβρυχῶς, κόνιος δεδραγμένος αἵματοέσσης.
 Ἐκ δέ οἱ ἡνίοχος πλήγη φρένας, ἃς πάρος εἶχεν· 395
 Οὐδ' ὄγε τόλμησε, δῆτιν ὑπὸ χεῖρας ἀλύξας,
 Ἄψ ἵππους στρέψαι· τὸν δ' Ἀντίλοχος μενεχάρμης
 Δονρὶ μέσον περόνησε τυχών· οὐδ' ἤρκεσε θώρηξ
 Χάλκεος, ὃν φορέεσκε· μέσῃ δ' ἐν γαστέρι πῆξεν.

371. ὕψι βιβάντα. Eustath. *πηδῶντα ἐνθουσιωδῶς*. After the participle *τυχών*, the genitive *αὐτοῦ* must be supplied: the accusative depends upon *βάλε*.

374. *αἰνίζομαι*. *I will extol*; present for future. The severe and sarcastic raillery, in which the heroes of Homer sometimes indulge towards their dying enemies, are strongly characteristic of a state of barbarism and incivilization. At the same time, they are not to be charged upon the poet himself, so much as upon the temper of the age in which he lived. Virgil was only historically correct, in making several of his heroes guilty of similar

barbarities. Compare *Æn.* II. 547. and elsewhere.

382. *ἐεδνωταί*. Schol. Vill. *κηδεσται, πενθεροί· οὔτοι γὰρ τὰ ἔδνα παρὰ τῶν μνηστευομένων ἐνεδέχοντο*.

389. *ἀχερωῖς*. *The white poplar*; so termed from the colour of its bark, wood, and leaves. The appellative is derived from its abundant growth on the banks of the Acheron. The adjective *βλωθρός*, in the next line, is *procerus, altus*; from *βλῶσκω, cresco*. Heyne derives it ultimately from *βάλλω*, and compares Virg. *Eclog.* X. 74. *Vere novo viridis se subjicit, sc. in altum*.

Αὐτὰρ ὕγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου·
 Ἴππους δ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 400
 Ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιοὺς.
 Διήφοβος δὲ μάλα σχεδὸν ἤλυθεν Ἰδομενῆος,
 Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ·
 Ἀλλ' ὃ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 Ἰδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' εἴση, 405
 Τὴν ἄρ' ὅγε ῥινοῖσι βοῶν καὶ νώροπι χαλκῷ
 Δινωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν·
 Τῇ ὑπο πᾶς ἑάλη, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος·
 Καρφαλέον δέ οἱ ἀσπὶς ἐπιθρέξαντος αὔσεν
 Ἐγχεος· οὐ δ' ἅλιόν ῥα βαρείης χειρὸς ἀφῆκεν, 410
 Ἀλλ' ἔβαλ' Ἰππασίδην Ὑψήνορα, ποιμένα λαῶν,
 Ἥπαρ ὑπὸ πραπίδων· εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν.
 Διήφοβος δ' ἔκπαγλον ἐπέύξατο, μακρὸν αὔσας·
 Οὐ μὰν οὐδ' αἴτιος κείτ' Ἀσιος· ἀλλὰ ἐφημὶ,
 Εἰς Ἀϊδὸς περ ἰόντα πυλάρταο κρατεροῖο, 415
 Γηθήσειν κατὰ θυμόν· ἐπεὶ ῥά οἱ ὥπασα πομπόν.
 Ὡς ἔφατ'· Ἀργεῖοισι δ' ἄχος γένετ' εὐξαμένοιο·
 Ἀντιλόχῳ δὲ μάλιστα δαΐφροني θυμὸν ὄρινεν·
 Ἀλλ' οὐδ', ἀχνύμενός περ, ἐοῦ ἀμέλησεν ἑταῖρον,
 Ἀλλὰ θεῶν περίβη, καὶ οἱ σάκος ἀμφεκάλυψε. 420
 Τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
 Μηκιστεὺς, Ἐχίοιο πάϊς, καὶ Δίος Ἀλάστωρ,
 Νῆας ἐπὶ γλαφυρὰς φερέτην, βαρέα στενάχοντε.
 Ἰδομενεὺς δ' οὐ λῆγε μένος μέγα· ἴετο δ' αἰεὶ
 Ἥε τινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι, 425
 Ἥ αὐτὸς δουπῆσαι, ἀμύνων λοιγὸν Ἀχαιοῖς.
 Ἐνθ' Αἰσυήταο Διοτρεφέος φίλον υἱὸν
 Ἦρω· Ἀλκάθοον,—γαμβρὸς δ' ἦν Ἀγχίσαιο·
 Πρεσβυτάτην δ' ὥπυιε θυγατρῶν Ἰπποδάμειαν,
 Τὴν πέρι κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ 430
 Ἐν μεγάρῳ· πᾶσαν γὰρ ὀμηλικίην ἐκέκαστο
 Κάλλει, καὶ ἔργοισιν, ἰδὲ φρεσί· τοῦνεκα καὶ μιν
 Γῆμεν ἀνὴρ ὤριστος ἐνὶ Τροίῃ εὐρέϊη—

407. *δινωτὴν*. *Round, circular*. Eustath. *δινωτὴ δὲ ἡ πάντοσε ἴση, τουτέστι περιφερὴς, ὡς ἔπερ ἦν τοριυτή· δῖνος γὰρ ὁ τόρνος*. See on II. B. 389. Also on II. Θ. 193.

409. *ἐπιθρέξαντος ἔγχος*. *As the spear passed close over it*. The adverb *καρφαλέον* denotes the sound upon the shield, caused by the reverberation of the air. See on II. M. 160.

414. *οὐ μὰν οὐδ' αἴτιος*. This is the emendation of Blomfield, in his Gloss. on *Æsch. Agam. 71*. and there can be little doubt of its truth. Compare II. Ψ. 441.

431. *ἐν μεγάρῳ*. Scil. *οὔσαν*. This must relate, as Ernesti remarks, to the period before her marriage. Thus Demosthenes describes a virgin, as *ἐτι ἐνδον οὔσαν*. Contra Mid. §. 17.

433. After this verse the three following

- Τὸν τόθ’ ὑπ’ Ἰδομενῆϊ Ποσειδάων ἐδάμασσε,
 Θέλξας ὅσσε φαεινὰ, πέδησε δὲ φαίδιμα γυῖα. 435
 Οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ’, οὔτ’ ἀλέασθαι
 Ἄλλ’, ὥστε στήλην, ἣ δένδρεον ὑψιπέτηλον,
 Ἀτρέμας ἐσταότα, στήθος μέσον οὔτασε δουρὶ
 Ἥρωις Ἰδομενεὺς, ῥῆξε δὲ οἱ ἀμφὶ χιτῶνα
 Χάλκεον, ὅς οἱ πρόσθεν ἀπὸ χροὸς ἤρκει ὀλεθρον· 440
 Δὴ τότε γ’ αὖτον αὔσεν, ἐρεικόμενος πέρι δουρί.
 Δούπησε δὲ πεσὼν, δόρυ δ’ ἐν κραδίῃ ἐπεπήγει,
 Ἡ ρά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν
 Ἐγχεος· ἔνθα δ’ ἐπειτ’ ἀφίει μένος ὄβριμος Ἄρης.
 Ἰδομενεὺς δ’ ἐκπαγλον ἐπεύξατο, μακρὸν αὔσας· 445
 Διήφοβ’, ἧ ἄρα δὴ τι εἴσκομεν ἄξιον εἶναι
 Τρεῖς ἐνὸς ἀντιπεφάσθαι, ἐπεὶ σύ περ εὐχαι οὕτως;
 Δαιμόνι’, ἀλλὰ καὶ αὐτὸς ἐναντίος ἵστασ’ ἐμεῖο,
 Ὅφρα ἴδῃς, οἷος Ζηνὸς γόνος ἐνθάδ’ ἰκάνω·
 Ὅς πρῶτος Μίνωα τέκε Κρήτῃ ἐπίουρον· 450

occur in some MSS. but they are, in all probability, spurious.

Πρὶν Ἀντηνορίδας τραφέμεν καὶ Πανθόου νίας,

Πριαμίδας θ’, οἱ Τρωσὶ μετέπρεπον ἵππο-
 δάμοισιν·

Ἐως ἔθ’ ἥβην εἶχεν, ὄφελλε δὲ κούριον
 ἄνθος.

435. ὅσσε φαεινὰ. All the MSS. and early editions read φαεινῶ, as in vv. 3. 7. *supra*. The metre evidently requires φαεινὰ; and that ὅσσε is neuter, as well as masculine, is clear from v. 617. where we meet with ὅσσε αἱματόεντα. The use of the adjective in the plural, with the substantive in the dual, is also supported by the same passage. See also on Il. Ψ. 477. and of the verb θέλγειν, see on Il. M. 255.

439. ῥῆξε δὲ οἱ ἀμφὶ χιτῶνα. For ἀμφιέβρηξεν οἱ χιτῶνα. In v. 441. a similar tmesis separates περιερεϊκόμενος, *transfixus*.

443. ἧ ρά οἱ κ. τ. λ. Ordo: ἧ ρά καὶ, ἀσπαίρουσα οἱ, πελέμιζεν οὐρίαχον. *Cor ejus palpitans tremefaciebat etiam ipsam inferiorem hastæ cuspidem*. HEYNE.—Of the οὐρίαχον, or *σανρωτήρ*, as it was otherwise called, see on Il. K. 153.

444. μένος. Scil. *Hastæ*. The passage, however, is perplexed, and would admit of two other interpretations; by referring μένος to Mars and Alcaethous respectively. The true meaning, however, is obtained from Il. II. 613. P. 529. Hence Heyne understands Ἄρης to signify nothing more than the *impetus* with which the spear was

thrown; by which means ἀφίεναι will retain its usual signification: i. e. *amittere*. Nearly in the same manner Ἄρης is used below, in v. 569. to signify the *wound inflicted*; and it may be observed generally, that the word admits of several senses in Homer, all of them indeed nearly allied, but evidently distinct. The Scholiast, on Il. B. 381. has affixed to it four significations, of which examples continually recur.

446. ἧ ἄρα δὴ τι εἴσκομεν κ. τ. λ. *Do I conjecture rightly, that three deaths, instead of one, are a just compensation?* Compare Il. Ξ. 471. Ernesti properly observes, that the expression εἴσκειν τι signifies *recte conjicere*, just as λέγειν τι signifies *recte dicere*. Of this elegant use of the pronoun τι, see Zeunè on Viger, p. 119. With ἄξιον the noun χρῆμα must be supplied. It frequently happens that the adjective is placed, as it is here, in the neuter singular, in reference to a subject either masculine or feminine, or in the plural. See on Il. B. 204.

450. ἐπίουρον. Schol. φύλακα. This Minos, who is here stated by Homer to have lived only three generations before the Trojan war, could not have been the same with the celebrated monarch, who settled the laws and constitution of Crete: at least, if the early date usually assigned to the civilization of Crete is to be admitted as correct: viz. B. C. 1406. Hence chronologists and historians have generally supposed two Cretan princes of the name of Minos; though it is impossible to distinguish between their respective histories. Compare Od. A. 567. T. 175. and see Diod. Sic. IV. 60.

Μίνως δ' αὖ τέκεθ' υἱὸν ἀμύμονα Δευκαλίωνα·
 Δευκαλίων δ' ἐμὲ τίκτε, πολέσσ' ἀνδρεσσιν ἄνακτα
 Κρήτη ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἔνεικαν,
 Σοί τε κακὸν, καὶ πατρὶ, καὶ ἄλλοισι Τρώεσσιν.

ᾠς φάτο· Δηΐφοβος δὲ διάνδιχα μερμήριξεν, 455

ἥ τινά που Τρώων ἐταρίσσαιτο μεγαθύμων,

Ἄψ ἀναχωρήσας· ἥ πειρήσαιο καὶ οἶος.

ᾠδε δὲ οἱ φρονέοντι δοάσματο κέρδιον εἶναι

Βῆναι ἐπ' Αἰνείαν· τὸν δ' ὕστατον εὔρεν ὁμίλου

Ἔσταότ'· αἰεὶ γὰρ Πριάμῳ ἐπεμήνιε δίψ, 460

Οὔνεκ' ἄρ', ἐσθλὸν ἐόντα μετ' ἀνδράσιν, οὗ τι τίσκεν·

Ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

Αἰνεΐα, Τρώων βουληφόρε, νῦν σε μάλα χρῆ

Γαμβρῶ ἀμννέμεναι, εἵπερ τί σε κῆδος ἰκάνει.

Ἄλλ' ἔπευ, Ἀλκαθῶ ἐπαμύνομεν, ὅς σε πάρος γε 465

Γαμβρὸς ἐὼν ἔθρεψε, δόμοις ἐνι, τυτθὸν ἐόντα·

Τὸν δέ τοι Ἰδομενεὺς δουρικλυτὸς ἐξενάριξεν.

ᾠς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε.

Βῆ δὲ μετ' Ἰδομενῆα, μέγα πτολέμοιο μεμηλώς.

Ἄλλ' οὐκ Ἰδομενῆα φόβος λάββε, τηλύγετον ὥς, 470

Ἄλλ' ἔμεν', ὥς ὅτε τις σῶς οὔρεσιν ἀλκὶ πεποιθὼς,

Ὅστε μένει κολοσυρτὸν ἐπερχόμενον πολλὸν ἀνδρῶν

Χώρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὑπερθεν·

Ὅφθαλμῷ δ' ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ ὀδόντας

Θήγει, ἀλέξασθαι μεμαῶς κύνας ἡδὲ καὶ ἀνδρας· 475

ᾠς μένεν Ἰδομενεὺς δουρικλυτὸς, οὐδ' ὑπεχώρει

Αἰνείαν ἐπιόντα βοῇ θοόν· αὖε δ' ἐταίρους,

Ἀσκάλαφόν τ' ἐσορῶν, Ἀφαρῆά τε, Δηΐπυρόν τε,

Μηριόνην τε, καὶ Ἀντίλοχον, μήστωρας αὐτῆς·

Τοὺς ὃγ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα· 480

Δεῦτε, φίλοι, καὶ μ' οἶψ ἀμύνετε· δεΐδια δ' αἰνῶς

Αἰνείαν ἐπιόντα πόδας ταχύν, ὅς μοι ἔπεισιν·

ᾠς μάλα καρτερός ἐστι μάχῃ ἐνι φῶτας ἐναίρειν·

457. *πειρήσαιο*. Scil. Ἰδομενέως.

460. *Πριάμῳ ἐπεμήνιε δίψ*. Homer here gives the reason why Æneas did not fight in the foremost ranks. It was against his inclination that he served Priam, and he was rather engaged by honour and reputation to assist his country, than by any disposition to serve that prince. This passage is purely historical, and the ancients have preserved to us a tradition which serves to explain it. They say, that Æneas became suspected by Priam, on account of an oracle, which prophesied, that in process of time he should

rule over the Trojans. The king therefore showed him no great degree of esteem or consideration, with design to discredit, and render him despicable to the people. POPE: from Eustathius. See Heyn. Excurs. I. Virg. Æn. IX.

464. *γαμβρῶ*. Alcahous was the son-in-law of Anchises. See above v. 428. where *γαμβρὸς* occurs in its proper signification. Here it means a *brother-in-law*; as in Il. E. 474.

470. *τηλύγετον ὥς*. Like a tender child. See on Il. Γ. 175.

Καὶ δ' ἔχει ἥβης ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον.
 Εἰ γὰρ ὀμηλική γε γενοίμεθα τῷδ' ἐπὶ θυμῷ, 485
 Αἰψά κεν ἡὲ φέροιτο μέγα κράτος, ἡὲ φεροίμην.
 ὦς ἔφαθ'· οἱ δ' ἄρα πάντες, ἕνα φρεσὶ θυμὸν ἔχοντες,
 Πλησίοι ἐστησαν, σάκε' ὤμοισι κλίναντες.
 Αἰνείας δ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάριοι,
 Διήφοβόν τε, Πάριν τ' ἐσορῶν, καὶ Ἀγήνορα δῖον, 490
 Οἳ οἱ ἅμ' ἡγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα
 Λαοὶ ἔπονθ', ὥσεί τε μετὰ κτίλον ἔσπετο μῆλα
 Πιόμεν' ἐκ βοτάνης· γάννυται δ' ἄρα τε φρένα ποιμήν·
 ὦς Αἰνεία θυμὸς ἐνὶ στήθεσσι γεγῆθει,
 ὦς ἴδε λαῶν ἔθνος ἐπισπόμενον ἐοῖ αὐτῷ. 495
 Οἳ δ' ἅμφ' Ἀλκαθόῳ αὐτοσχεδὸν ὠρμήθησαν
 Μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκὸς
 Σμερδαλέον κονάβιζε τιτυσκομένων καθ' ὄμιλον
 Ἀλλήλων· δύο δ' ἄνδρες Ἀρήϊοι ἔξοχον ἄλλων,
 Αἰνείας τε, καὶ Ἰδομενεὺς, ἀτάλαντοι Ἀρηϊ, 500
 Ἴεντ' ἀλλήλων ταμέειν χροῖα νηλεῖ χαλκῷ.
 Αἰνείας δὲ πρῶτος ἀκόντισεν Ἰδομενῆος·
 Ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος.
 Αἰχμὴ δ' Αἰνείαςο κραδαινομένη κατὰ γαίης
 ὦιχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 505
 Ἰδομενεὺς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην·
 Ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
 Ἦφυσ'· ὃ δ' ἐν κονίρσι πεσὼν ἔλε γαῖαν ἀγοσπῶ.
 Ἰδομενεὺς δ' ἐκ μὲν νέκυος δολιχόσκιον ἔγχος
 Ἑσπάσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ 510
 ὦμοῖν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 Οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι,
 Οὐτ' ἄρ' ἐπαΐξαι μεθ' ἐὼν βέλος, οὐτ' ἀλέασθαι.
 Τῷ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἦμαρ,
 Τρέσσαι δ' οὐκέτι ρίμφα πόδες φέρον ἐκ πολέμοιο. 515
 Τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δονρὶ φαεινῷ
 Διήφοβος· δὴ γάρ οἱ ἔχε κότον ἐμμενὲς αἰεΐ·

492. κτίλον ἔσπετο μῆλα. See on II. Γ. 197.

499. ἔξοχον. The neuter adjective used adverbially. The vulgar reading is ἔξοχοι, which is far less elegant; and the text is supported by the best MSS. Of the construction of ἔξοχος with a genitive, see Matt. Gr. Gr. §. 370.

515. τρέσσαι δ' οὐκέτι κ. τ. λ. The construction is: πόδες δ' οὐκέτι ρίμφα φέρον αὐτόν, ὥστε τρέσσαι, i. e. φεύγειν ἐκ πολέμου.

516. βάδην. *Slowly*. Schol. ἡρέμα. Hesych. σχολῶ, κατὰ βῆμα. Sosipater ap. Athen. p. 378. F. πότε δὲ πικνότερον ἐπαγαγεῖν, καὶ πότε βάδην. Aristænet. II. 10. εἰσιοῦσα θάττον ἢ βάδην. Eun. ap. Jamblich. p. 25. βάδην καὶ σχολαίως προΐόντες. See Rhunken. Lex. Tim. in voce.

517. ἔχε κότον. Homer does not tell us the occasion of this hatred; but, since his days, Simonides and Ibycus write, that Idomeneus and Deiphobus were rivals,

'Αλλ' ὅγε καὶ τόθ' ἄμαρτεν, ὃ δ' Ἀσκάλαφον βάλε δουρὶ,
 Υἱὸν Ἐνυαλίοιο, δι' ὧμον δ' ὄβριμον ἔγχος
 Ἔσχεν· ὃ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ. 520
 Οὐδ' ἄρα πῶ τι πέπυστο βριήπυος ὄβριμος Ἀρης
 Υἱὸς ἐοῖο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ·
 'Αλλ' ὃγ' ἄρ' ἄκρω Ὀλύμπῳ ὑπὸ χρυσεόισι νέφεσσιν
 Ἦστο, Διὸς βουλῇσιν ἐελμένος, ἔνθα περ ἄλλοι
 Ἀθάνατοι θεοὶ ἦσαν ἐεργόμενοι πολέμοιο. 525
 Οἳ δ' ἄμφ' Ἀσκαλάφου αὐτοσχεδὸν ὠρμήθησαν·
 Δηΐφοβος μὲν ἀπ' Ἀσκαλάφου πήληκα φαεινὴν
 Ἦρπασε· Μηριόνης δὲ θεῶν ἀτάλαντος Ἀρηϊ
 Δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρὸς
 Αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα. 530
 Μηριόνης δ' ἐξαῦτις ἐπάλμενος, αἰγυπὶδὸς ὥς,
 Ἐξέρυσσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος·
 Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο· τὸν δὲ Πολίτης,
 Αὐτοκασίγνητος, περὶ μέσσω χεῖρε τιτήνας,
 Ἐξῆγε πτολέμοιο δυσηχέος, ὄφρ' ἴκεθ' ἵππους 535
 Ὡκέας, οἳ οἳ ὀπισθε μάχης ἠδὲ πτολέμοιο
 Ἔστασαν, ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 Οἳ τὸν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα,
 Τειρόμενον· κατὰ δ' αἶμα νεουτάτου ἔρρεε χειρὸς.
 Οἳ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει. 540
 Αἰνείας δ' Ἀφαρῆα Καλητορίδην ἐπορούσας,
 Λαιμὸν τύψ', ἐπὶ οἳ τετραμμένον, ὀξείῳ δουρί·
 Ἐκλίνθη δ' ἐτέρωσε κάρη, ἐπὶ δ' ὤσπιν ἐάφθη,
 Καὶ κόρυς· ἄμφι δὲ οἳ θάνατος χύτο θυμοραϊστής.
 Ἀντίλοχος δὲ Θόωνα, μεταστρεφθέντα δοκεύσας, 545
 Οὔτας ἐπαΐζας· ἀπὸ δὲ φλέβα πάσαν ἔκερσεν,
 Ἦτ' ἀνὰ νῶτα θέουσα διαμπερές, αὐχέν' ἰκάνει·
 Τὴν ἀπὸ πᾶσαν ἔκερσεν· ὃ δ' ὕπτιος ἐν κονίησι
 Κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας.
 Ἀντίλοχος δ' ἐπόρουσε, καὶ αἶνυτο τεύχε' ἀπ' ὧμων, 550
 Παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 Οὔταζον σάκος εὐρὸν, παναίολον· οὐ δὲ δύναντο

and both in love with Helen. POPE; from Eustathius. Heyne thinks that the anger merely arose from his having missed Idomeneus, when he hurled his spear at him; *supra* v. 404.

521. βριήπυος. *Clamosus*. This epithet is equivalent to βοῇν ἀγαθός, being derived from the intensitive particle βρι and ἡπύω, *sono*.

530. βόμβησε. See on II. Δ. 125.

544. θυμοραϊστής. *Life-destroying*; from ραίζω, *corrumpro*. Schol. ὃ τὴν ψυχὴν φθείρων. II. Π. 591. δητῶν ὑπὸ θυμοραϊστῶν. Of the same origin is the adjective κυνοραϊστής, in Od. P. 300.

547. ἦτ' ἀνὰ νῶτα κ. τ. λ. That is, the jugular vein.

Εἴσω ἐπιγράψαι τέρενα χροά νηλεῖ χαλκῷ
 Ἀντιλόχου· πέρι γάρ ῥα Ποσειδάων ἐνόςιχθων
 Νέστορος υἷον ἔρντο, καὶ ἐν πολλοῖσι βέλεσσιν. 555
 Οὐ μὲν γάρ ποτ’ ἄνευ δῆϊων ἦν, ἀλλὰ κατ’ αὐτοῦς
 Στρωφᾶτ’· οὐδὲ οἱ ἔγχος ἔχ’ ἀτρέμας, ἀλλὰ μάλ’ αἰεὶ
 Σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ἦσιν,
 Ἥ τευ ἀκοντίσσαι, ἥε σχεδὸν ὀρμηθῆναι.
 Ἀλλ’ οὐ λῆθ’ Ἀδάμαντα τιτυσκόμενος καθ’ ὅμιλον 560
 Ἀσιάδην, ὅς οἱ οὔτα σάκος μέσον ὀξεί χαλκῷ,
 Ἐγγύθεν ὀρμηθεὶς· ἀμενήνωσε δὲ οἱ αἰχμὴν
 Κυανοχαῖτα Ποσειδάων, βιότοιο μεγῆρας.
 Καὶ τὸ μὲν αὐτοῦ μείν’, ὥστε σκῶλος πυρίκανστος,
 Ἐν σάκει Ἀντιλόχοιο, τὸ δ’ ἥμισυ κεῖτ’ ἐπὶ γαίης. 565
 Ἀψ δ’ ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ’ ἀλεείνων.
 Μηριόνης δ’ ἀπιόντα μετασπόμενος βάλε δουρὶ
 Αἰδοίων τε μεσηγὺ καὶ ὀμφαλοῦ· ἔνθα μάλιστα
 Γίγνεται Ἄρης ἀλεγεινὸς διζυροῖσι βροτοῖσιν·
 Ἐνθα οἱ ἔγχος ἐπηξεν· ὃ δ’ ἐσπόμενος, περὶ δουρὶ 570
 Ἥσπαιρ’, ὥς ὅτε βοῦς, τὸν τ’ οὔρεσι βουκόλοι ἄνδρες
 Ἰλλάσιν οὐκ ἐθέλοντα βίῃ δῆσαντες ἄγουσιν·
 Ὡς δ’ τυπεὶς ἥσπαιρε, μίνυνθά περ, οὔτι μάλα δὴν,
 Ὅφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσας ἔγγύθεν ἐλθὼν
 Ἥρως Μηριόνης· τὸν δὲ σκότος ὅσσε κάλυψε. 575
 Δηῖπυρον δ’ Ἐλενος ξίφει σχεδὸν ἤλασε κόρσῃν
 Θρηϊκίῳ, μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν·
 Ἥ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσσε· καὶ τις Ἀχαιῶν
 Μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσε·
 Τὸν δὲ κατ’ ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν. 580
 Ἀτρεΐδην δ’ ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον·
 Βῆ δ’ ἐπαπειλήσας Ἑλένῳ ἥρωϊ ἄνακτι,
 Ὅξυ δόρυ κραδᾶων· ὃ δὲ τόξον πῆχυν ἀνεΐλκε.

558. τιτύσκετο. *He wished, he intended.* This is the only passage in Homer where this verb is referred to the mind. Heyne, after Koeppen, cites a similar example from Hesiod. Theogon. 209. *τιταίνοντας μέγα ἔργον ῥέζει.* In general, it signifies, *to aim at a mark or object.* Thus v. 150. *supra*, *τιτύσκετο δουρί.*

563. βιότοιο μεγῆρας. *Anxious for his life*: subaud. *ἔνεκα.* The verb *μεγαίρω* signifies properly, *to envy, to grudge*; as in Il. Δ. 54. H. 408. whence its meaning in this passage is readily deducible.

564. τὸ μὲν αὐτοῦ μείν’, ὥστε κ. τ. λ. *A part of it, as long as a peasant's stake, &c.* ἥμισυ must be supplied from the next line.

The σκῶλος was a sharp stake, hardened by means of exposure to heat, which the peasants carried instead of a weapon. Eustath. σκῶλος πυρίκανστος· εἶδος σκόλοπος, ὃν ἀποξύναντες ἀγρόται πυρακτοῦσι, ὡς ἂν ἀντὶ βέλους εἴη.

569. Ἄρης. See above on v. 444.

570. ἐσπόμενος. *Falling forward.* Virgil has used the verb *sequor* precisely in the same sense.

582. Ἑλένῳ ἄνακτι. The appellation of *king* was not anciently confined to those only who bore the sovereign dignity; but applied also to others. POPE; from Eustathius. See Pent. Gr. p. 64. on Soph. Œd. T. 911.

- Τὼ δ' ἄρ' ὁμαρτήτην, ὃ μὲν ἔγχεϊ ὀξυόεντι
 Ἴετ' ἀκοντίσσαι, ὃ δ' ἀπὸ νευρῶν οἴστω. 585
 Πριαμίδης μὲν ἔπειτα κατὰ στῆθος βάλεν ἰῶ
 Θώρηκος γύαλον, ἀπὸ δ' ἔπτατο πικρὸς οἰστός·
 Ὡς δ' ὅτ' ἀπὸ πλατέος πτυόφι μεγάλην κατ' ἀλωὴν
 Θρώσκωσι κύαμοι μελανόχροες, ἧ ἐρέβινθοι,
 Πνοιῇ ὑπὸ λιγυρῇ καὶ λικμητῆρος ἐρωῇ 590
 Ὡς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο,
 Πολλὸν ἀποπλαγχθεὶς, ἐκὰς ἔπτατο πικρὸς οἰστός.
 Ἀτρεΐδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
 Τὴν βάλεν, ἧ ῥ' ἔχε τόξον εὐξοον· ἐν δ' ἄρα τόξῳ
 Ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος. 595
 Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων,
 Χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλινον ἔγχος·
 Καὶ τὸ μὲν ἐκ χειρὸς ἔρουσε μεγάλθυμος Ἀγῆνωρ,
 Αὐτὴν δὲ ξυνέδησεν εὐστρόφῳ οἶδς ἄωτῳ,
 Σφενδόνη, ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν. 600
 Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο
 Ἦϊε· τὸν δ' ἄγε Μοῖρα κακὴ θανάτοιο τέλοσδε,
 Σοὶ, Μενέλαε, δαμῆναι ἐν αἰνῇ δηϊοτήτι.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν, ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἅμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχος· 605
 Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
 Οὔτασεν, οὐδὲ διὰ πρὸς δυνήσατο χαλκὸν ἐλάσσαι·
 Ἔσχεθε γὰρ σάκος εὐρὺ, κατεκλάσθη δ' ἐνὶ καυλῷ
 Ἔγχος· ὃ δὲ φρεσὶν ἦσι χάρη, καὶ ἐέλπετο νίκην.
 Ἀτρεΐδης δὲ, ἐρυσσάμενος ξίφος ἀργυρόηλον, 610
 Ἄλτ' ἐπὶ Πείσανδρῳ· ὃ δ' ὑπ' ἀσπίδος εἴλετο καλὴν
 Ἀξίνην εὐχάλκον, ἐλαίνῳ ἀμφὶ πελέκκῳ,
 Μακρῷ, ἐνξέστῳ· ἅμα δ' ἀλλήλων ἐφίκοντο.
 Ἦτοι ὃ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης
 Ἀκρον ὑπὸ λόφον αὐτόν· ὃ δὲ προσιόντα, μέτωπον, 615
 Ῥινὸς ὑπὲρ πυμάτης· λάκε δ' ὅστέα, τῷ δέ οἱ ὄσσε
 Παρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κόνιρσιν·

588. πτυόφι. *A winnowings shovel.* Hesych. πτύον· ξύλον ἐν ᾧ διαχωρίζουσι τὸν σίτον ἀπὸ τοῦ ἀχύρου. Compare Theoc. Idyl. VII. 156. D. Matt. III. 12.

589. The κύαμοι and ἐρέβινθοι were plants of the leguminous species; probably the *bean* and *pea* respectively.

594. ἐν δ' ἄρα τόξῳ κ. τ. λ. *The spear, passing through his hand, was fixed into the bow.*

599. οἶδς ἄωτῳ. See on Il. I. 657. Eustathius quotes an old Scholiast, who in-

forms us that the ancient slings were made of woollen strings. In v. 716. *infra*, the noun σφενδόνη, which is here used in explanatory apposition, is omitted; but there the sense is sufficiently manifest of itself.

612. πελέκκῳ. This is distinct from πελεκὺς, signifying *the handle of the axe*. Eustath. πελέκκον δὲ οὐδ' αὐτῶς, ὃ στειλεῖς, τουτέστιν ἡ λαβὴ τοῦ πελέκεως, ἦτοι τῆς ἀξίνης.

616. ὄσσε αἱματόεντα. See above on v. 435.

Ἰδνῶθη δὲ πεσών· ὃ δὲ λὰξ ἐν στήθεσι βαίνων,
Τεύχεά τ' ἐξενάριξε, καὶ εὐχόμενος ἔπος ἤνδα·

Λεῖψέτε θην οὕτω γε νέας Δαναῶν ταχυπώλων, 620
Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι αὐτῆς.

Ἄλλης μὲν λώβης τε καὶ αἵσχεος οὐκ ἐπιδευεῖς,
Ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες· οὐδὲ τι θυμῷ
Ζηνὸς ἐριβρεμέτεω χαλεπὴν ἐδδείσατε μῆνιν
Ξεινίου· ὅστε πότ' ὕμμι διαφθέρσει πόλιν αἰπὴν. 625

Οἳ μιν κουριδίην ἄλοχον καὶ κτήματα πολλὰ
Μὰψ οἷχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ·
Νῦν αὖτ' ἐν νηυσὶ μενεαίνετε ποντοπόροισι
Πῦρ ὅλοον βαλέειν, κτείνειν δ' ἥρωας Ἀχαιοὺς·

Ἄλλὰ ποθὶ σχήσεσθε, καὶ ἐσσύμενοί περ, Ἄρηος. 630
Ζεῦ πάτερ, ἥ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων
Ἀνδρῶν ἠδὲ θεῶν· σέο δ' ἐκ τάδε πάντα πέλονται.

Οἷον δὴ ἄνδρεςσι χαρίζεται ὕβριστῇσι,
Τρῳσὶν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
Φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο. 635

Πάντων μὲν κύρος ἐστὶ, καὶ ὕπνου, καὶ φιλότητος,
Μολπῆς τε γλυκερῆς, καὶ ἀμύμονος ὀρχηθμοῖο,
Τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι,
Ἡ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.

Ὡς εἰπὼν, τὰ μὲν ἔντε' ἀπὸ χρὸς αἱματόεντα 640
Συλῆσας, ἐτάροισι δίδου Μενέλαος ἀμύμων,
Αὐτὸς δ' αὐτ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη.

Ἐνθα οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος,
Ἀρπαλίων, ὃ ρά πατρὶ φίλῳ ἔπετο πτολεμίζων
Ἐς Τροίην· οὐδ' αὖτις ἀφίκετο πατρίδα γαῖαν. 645

Ὅς ρά τότε Ἀτρεΐδαο μέσον σάκος οὐτάσε δονρὶ
Ἐγγύθεν, οὐδὲ διὰ πρὸ δυνήσατο χαλκὸν ἐλάσσαι·

Ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων,
Πάντοσε παπταίνων, μή τις χρὸα χαλκῷ ἐπαύρη.
Μηριόνης δ' ἀπιόντος ἴει χαλκῆρ' οἷστόν· 650

Καί ρ' ἐβαλε γλουτὸν κατὰ δεξιόν· αὐτὰρ οἷστός
Ἀντικρὺν διὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν·
Ἐζόμενος δὲ κατ' αὐθι, φίλων ἐν χερσὶν ἐταίρων

618. ἰδνῶθη. See on Il. B. 266.

620. λεῖψέτε θην. You will at last, I suppose. Heyne justly observes, that the future is not used here, and in v. 630. for the imperative, as is sometimes the case. See on Il. F. 103.

622. ἐπιδευεῖς. Scil. ἐστέ. See on Il. I. 225.

627. φιλέεσθε. Schol. ξενίας ἐτύχετε.

633. οἷον δῆ. Inasmuch as.

638. ἐξ ἔρον εἶναι. Famem eximere. See on Il. A. 469.

639. μάχης ἀκόρητοι. Virg. Æn. XI. 308. quos nulla fatigant Prælia, nec victi possunt absistere ferro. Compare Hesiod. Scut. H. 113.

- Θυμὸν ἀποπνείων, ὥστε σκώληξ, ἐπὶ γαίῃ
 Κεῖτο ταθείς· ἐκ δ' αἷμα μέλαν ῥέε, δεῦε δὲ γαῖαν. 655
 Τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο·
 Ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρὴν
 Ἀχινύμενοι· μετὰ δέ σφι πατὴρ κίε, δάκρυα λείβων·
 Ποινὴ δ' οὐ τις παίδος ἐγίγνετο τεθνεϊῶτος.
 Τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη· 660
 Ξεῖνος γάρ οἱ ἔην, πολέσι μετὰ Παφλαγόνεσσι.
 Τοῦ ὅγε χωόμενος προΐει χαλκήρε' οἰστόν·
 Ἦν δέ τις Εὐχύνωρ, Πολυείδου μάντιος υἱός,
 Ἀφνειός τ', ἀγαθός τε, Κορινθόθι οἰκία ναίων,
 Ὅς δ' εὖ εἰδὼς Κῆρ' ὀλοήν, ἐπὶ νηὸς ἔβαινε· 665
 Πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύειδος,
 Νούσῳ ὑπ' ἀργαλὴρ φθίσθαι οἷς ἐν μεγάροισιν,
 Ἦ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι·
 Τῷ ῥ' αἶμα τ' ἀργαλέην θωὴν ἀλέεινεν Ἀχαιῶν,
 Νοῦσόν τε στυγερὴν, ἵνα μὴ πάθῃ ἄλγεα θυμῷ· 670
 Τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
 ὦχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 Ὡς οἱ μὲν μάρναντο, δέμας πυρὸς αἰθομένοιο·
 Ἐκτωρ δ' οὐκ ἐπέπυστο Διὶ φίλος, οὐδέ τι ἤδη,
 Ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ διηϊδόντο 675
 Λαοὶ ὑπ' Ἀργείων, τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν
 Ἐπλετο· τοῖος γὰρ γαίηοχος Ἐννοσίγαιος
 ὦτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
 Ἀλλ' ἔχεν, ἧ τὰ πρῶτα πύλας καὶ τεῖχος ἐσᾶλτο,
 Ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστᾶων. 680
 Ἐνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου,
 Θῖν' ἔφ' ἀλὸς πολιῆς εἰρυμένα· αὐτὰρ ὕπερθε
 Τεῖχος ἐδέδμητο χθαμαλώτατον· ἔνθα μάλιστα

654. ὥστε σκώληξ. This comparison of the dying Harpalion with a worm is intended to indicate nothing more than his extended position on the ground. The opinion of Eustathius, that it was intended to represent him as mean and cowardly, which he supports by the remark in v. 648. is sufficiently refuted by the application of the same words to Deiphobus and others; *supra* vv. 533. 566. 596. and to Ajax in Il. O. 728.

658. μετὰ δέ σφι πατὴρ κίε. The death of Pylæmenes, the leader of the Paphlagonians, is recorded in Il. E. 576. so that it is, at all events, impossible to identify that general with the father of Harpalion: unless we admit the ridiculous idea advanced by some critics, who think that the

ghost of his father is intended, who lay yet unburied. Others read μετὰ δ' οὐ σφι πατὴρ κίε; and Didymus supposes, with greater probability, that there were two heroes, who were named Pylæmenes. Heyne, however, considers the line, together with the following, as spurious; since the assertion, that no one revenged the death of Harpalion, is at variance with the death of Euchenor, by the hand of Paris, which immediately ensues.

669. θωήν. *A fine or mulct*, imposed upon those who refused to serve in the army. Hence it appears, says Eustathius, that it was usual to press men into the service, and a severe penalty attended non-compliance. Compare Il. Ψ. 297. Ω. 400.

673. δέμας πυρός. See on Il. Α. 595.

- Ζαχρηεῖς γίγνοντο μάχῃ αὐτοί τε καὶ ἵπποι·
 Ἔνθα δὲ Βοιωτοὶ, καὶ Ἰάονες ἐλκεχίτωνες, 685
 Λοκροὶ, καὶ Φθῖοι, καὶ φαιδιμόεντες Ἐπειοὶ,
 Σπουδῇ ἐπαΐσσοντα νεῶν ἔχον· οὐδὲ δύναντο
 ὦσαι ἀπὸ σφείων φλογὶ εἴκελον Ἑκτορα δῖον·
 Οἷ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ’ ἄρα τοῖσιν 690
 Ἦρχ’ υἱὸς Πετεῶο, Μενεσθεύς· οἱ δ’ ἅμ’ ἔποντο
 Φεΐδας τε, Στιχίος τε, Βίας τ’ εὖς· αὐτὰρ Ἐπειῶν
 Φυλίδης τε Μέγης, Ἀμφίων τε, Δρακίος τε.
 Πρὸ Φθίων δὲ, Μέδων τε, μενεπτόλεμός τε Ποδάρκης.
 Ἦτοι ὁ μὲν, νόθος υἱὸς Ὀϊλῆος θείοιο
 Ἔσκε Μέδων, Αἴαντος ἀδελφέος· αὐτὰρ ἔναιεν 695
 Ἐν Φυλάκῃ γαίης ἀπὸ πατρίδος, ἄνδρα κατακτὰς,
 Γνωτὸν μητρυιῆς Ἐριώπιδος, ἣν ἔχ’ Ὀϊλεύς·
 Αὐτὰρ ὁ, Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο·
 Οἷ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες,
 Ναῦφιν ἀμννόμενοι, μετὰ Βοιωτῶν ἐμάχοντο. 700
 Αἴας δ’ οὐκέτι πάμπαν, Ὀϊλῆος ταχὺς υἱὸς,
 Ἴστατ’ ἀπ’ Αἴαντος Τελαμωνίου οὐδ’ ἡβαιόν.
 Ἄλλ’ ὥστ’ ἐν νειῷ βόε οἴνοπε πηκτὸν ἄροτρον,
 Ἴσον θυμὸν ἔχοντε, τιταίνετον· ἀμφὶ δ’ ἄρα σφι 705
 Πρυννοῖσι κεράεσσι πολὺς ἀνακηκίει ἰδρῶς·
 Τῶ μὲν τε ζυγὸν οἶον ἐὔξοον ἀμφὶς ἔργει
 Ἰεμένω κατὰ ὦλκα· τέμει δέ τε τέλσον ἀρούρης·
 Ὄς τῶ παρβεβαῶτε μάλ’ ἔστασαν ἀλλήλοισιν.
 Ἄλλ’ ἦτοι Τελαμωνιάδῃ πολλοὶ τε καὶ ἐσθλοὶ 710
 Λαοὶ ἔπονθ’ ἔταροι, οἱ οἱ σάκος ἐξεδέχοντο,
 Ὅππότε μιν κάματός τε καὶ ἰδρῶς γούναθ’ ἴκοιτο.
 Οὐ δ’ ἄρ’ Ὀϊλιάδῃ μεγαλήτορι Λοκροὶ ἔποντο·
 Οὐ γάρ σφι σταδὴν ὑσμήνῃ μίμνε φίλον κῆρ·
 Οὐ γάρ ἔχον κόρυθας χαλκῆρεας ἵπποδασείας,
 Οὐδ’ ἔχον ἀσπίδας εὐκύκλους καὶ μέλινα δοῦρα· 715

684. αὐτοί τε καὶ ἵπποι. These must have been the Grecian chariots, as those of the Trojans were left behind, according to the advice of Polydamas in II. M. 80. Hector, however, in v. 749. is said to leap from his chariot; so that either *bonus dormitat Homerus*, or the horses must be supposed to have been subsequently introduced beyond the trench.

685. Ἰάονες. The Athenians; who were so called from Ion, the son of Xuthus. See Prelim. Obs. Sect. IV. Larcher on Herod. T. VII. p. 426. Mitford's *Hist. of Greece*, Vol. I. p. 76. and compare v. 689.

686. Φθῖοι. The Phthians were not the troops of Achilles, for these were Phthiotes: but they were the troops of Protesilaus and Philoctetes. POPE: from Eustathius.

689. προλελεγμένοι. Scil. ἦσαν. Were stationed in front.

691. Ἐπειῶν. Scil. duces erant. In v. 693. ἐμάχοντο must be supplied from v. 700.

707. τέμει. Scil. τὸ ἄροτρον, v. 703. The words τέλσον ἀρούρης are a periphrasis for ἀρουραν simply. Schol. Vill. ὦλκα λέγει τὴν αὐλάκα· τέλσον δὲ τὸ βάθος, ἢ τὸ πῆρας τῆς γῆς.

'Αλλ' ἄρα τόξοισι καὶ ἔυστρόφῳ οἶδς ἄωτῳ
 "Ιλιον εἰς ἅμ' ἔποντο πεποιθότες· οἷσιν ἔπειτα
 Ταρφέα βάλλοντες Τρώων ῥήγνυντο φάλαγγας.
 Δή ρα τόθ' οἱ μὲν πρόσθε, σὺν ἔντεσι δαιδαλέοισι,
 Μάρναντο Τρωσί τε καὶ Ἕκτορι χαλκοκορυστῇ·
 Οἱ δ' ὀπιθεν βάλλοντες ἐλάνθανον· οὐδ' ἔτι χαρμης
 Τρῶες μμνήσκοντο· συνεκλόνεον γὰρ οἷστοι.

720

"Ενθα κε λευγαλέως νηῶν ἅπο καὶ κλισιάων
 Τρῶες ἐχώρησαν προτὶ "Ιλιον ἠνεμόεσσαν,
 Εἰ μὴ Πουλυδάμας θρασὺν Ἕκτορα εἶπε παραστάς·

725

"Εκτορ, ἀμήχανός ἐσσι παραρρήτοισι πιθέσθαι.
 Οὐνεκά τοι πέρι δῶκε θεὸς πολεμῆϊα ἔργα,
 Τοῦνεκα καὶ βουλῇ ἐθέλεις πέρι ἰδμεναι ἄλλων;
 'Αλλ' οὐπῶς ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι·
 "Αλλῳ μὲν γὰρ ἔδωκε θεὸς πολεμῆϊα ἔργα·

730

"Αλλῳ δ' ὀρχηστὺν, ἐτέρῳ κίθαριν καὶ αἰοιδήν·
 "Αλλῳ δ' ἐν στήθεσσι τίθει νόον εὐρυόπα Ζεὺς
 Ἑσθλὸν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι·
 Καί τε πόλεις ἐσάωσε, μάλιστα δέ κ' αὐτὸς ἀνέγνω.
 Αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.

735

Πάντη γάρ σε πέρι στέφανος πολέμοιο δέδηε·
 Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,
 Οἱ μὲν ἀφ'esτάσι σὺν τεύχεσιν, οἱ δὲ μάχονται
 Πανρύτεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.
 'Αλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους.

740

"Ενθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν·
 "Η κεν ἐνὶ νήεσσι πολυκλήϊσι πέσωμεν,
 Αἶ κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα
 Παρ νηῶν ἔλθοιμεν ἀπήμονες· ἥ γὰρ ἔγωγε
 Δεῖδω, μὴ τὸ χθιζὼν ἀποστήσωνται Ἀχαιοὶ
 Χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
 Μίμνει, δὴν οὐκέτι πάγχυ μάχης σχήσεσθαι οἴω.

745

716. ἔυστρόφῳ οἶδς ἄωτῳ. See above on v. 599.

719. οἱ μὲν πρόσθε. The soldiers of Ajax Telamonius; as opposed to οἱ δ' ὀπιθεν, v. 721. i. e. the Locrians.

729. ἄλλ' οὐπῶς ἅμα κ. τ. λ. Eurip. Rhes. 106. 'Αλλ' οὐ γὰρ αὐτὸς ἀνὴρ πάντ' ἐπίστασθαι βροτῶν Πέφυκεν· ἄλλῳ δ' ἄλλο προσκίεται γέρας, Σοὶ μὲν μάχεσθαι, τοῖς δὲ βουλευέειν καλῶς. Pind. Ol. IX. 160. Μία δ' οὐχ ἅπαντας ἅμμε θρέψει μελέτα. Nem. I. 36. τέχνην δ' ἐτέρων ἔτε-
 ραι. Virg. Eclog. VIII. 63. Non omnia possumus omnes. T. Liv. XXII. 51. Non omnia

nimirum eidem Diī dedere. Vincere scis, Hannibal; victoria uti nescis.

734. αὐτὸς ἀνέγνω. Scil. τὸ ἐπαυρίσκεισθαι τοῦ νοῦ ἐσθλοῦ.

745. μὴ τὸ χθιζὼν κ. τ. λ. Lest the Greeks-repay the debt contracted yesterday; viz. by repulsing them with a slaughter similar to that which themselves had already experienced. Schol. μήπως τὴν χθειςινὴν ἤτταν ἀποδώσουσιν ἡμῖν οἱ Ἕλληνες, ὥσπερ σταθμῷ δεδανεικότες. The verb ιστάναι sometimes signifies appendere: as in Il. T. 247. and elsewhere.

746. ἀνὴρ. Achilles.

“Ὡς φάτο Πουλυδάμας· ἄδε δ' ἔκτορι μῦθος ἀπήμων·
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 Καί μιν φωνήσας, ἔπεα πτερόεντα προσηύδα·

750

Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους·
 Αὐτὰρ ἐγὼ κεῖσ' εἶμι, καὶ ἀντιῶ πολέμοιο·
 Αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπιτείλω.

Ἦ ῥα, καὶ ὠρμήθη, ὄρεϊ νιφόεντι ἑοικώς,
 Κεκληγώς, διὰ δὲ Τρώων πέτετ' ἡδ' ἐπικούρων.

755

Οἱ δ' ἐς Πανθοίδην ἀγαπήνορα Πουλυδάμαντα
 Πάντες ἐπεσσεύοντ', ἐπεὶ ἔκτορος ἔκλυνον αὐδὴν.
 Αὐτὰρ ὁ Δηΐφοβόν τε, βίην θ' Ἑλένοιο ἄνακτος,
 Ἀσιάδην τ' Ἀδάμαντα, καὶ Ἄσιον Ὑρτάκου υἱόν,
 Φοῖτα ἀνὰ προμάχους διζήμενος, εἶ που ἐφεύροι.

760

Τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας, οὐδ' ἀνολέθρους·

Ἄλλ' οἱ μὲν δὴ, νηυσὶν ἐπὶ πρύμνησιν Ἀχαιῶν,
 Χερσὶν ὕπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες·

Οἱ δ' ἐν τείχει ἔσαν βεβλημένοι, οὐτάμενοί τε.

Τὸν δὲ τάχ' εὔρε μάχης ἐπ' ἀριστερὰ δακρυοέσσης

765

Δῖον Ἀλέξανδρον, Ἑλένης πόσιν ἡῦκόμοιο,

Θαρσύνονθ' ἐτάρους, καὶ ἐποτρύνοντα μάχεσθαι·

Ἀγχοῦ δ' ἰστάμενος προσέφη αἰσχροῖς ἐπέεσσι·

Δύσπαρι, εἶδος ἀριστε, γυναιμανές, ἡπεροπευτὰ,

Ποῦ τοι Δηΐφοβός τε, βίη θ' Ἑλένοιο ἄνακτος,

770

Ἀσιάδης τ' Ἀδάμας, ἡδ' Ἄσιος Ὑρτάκου υἱός;

Ποῦ δέ τοι Ὀθρυονεύς; νῦν ὤλετο πᾶσα κατ' ἄκρης

Ἴλιος αἰπεινὴ· νῦν τοι σῶς αἰπὺς ὄλεθρος.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

Ἐκτορ, ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι·

775

Ἄλλοτε δὴποτε μᾶλλον ἐρωῆσαι πολέμοιο

Μέλλω· ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γέινατο μήτηρ·

Ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἡγείρας ἐταίρων,

754. ὄρεϊ νιφόεντι ἑοικώς. Hector rushing forward in his might, and nodding his white plume, appeared like a moving mountain, capped with snow. This seems to be the import of the simile. Virg. *Æn.* XII. 701. *Quantus Athos, aut quantus Eryx, aut ipse coruscis Cum fremit ilicibus, quantus, gaudetque nivali Vertice se attollens pater Appenninus ad auras.*

769. Δύσπαρι, κ. τ. λ. See on Il. Γ. 39.

772. νῦν ὤλετο κ. τ. λ. Virg. *Æn.* II. 290. *Ruit alto a culmine Troja.* See on Il. O. 557.

773. σῶς. Certain, inevitable.—αἰπὺς ὄλεθρος. Etym. M. αἰπύς· σκληρὸς, χαλεπός. So also Eustath. on Od. A. 11.

where Barnes, referring to this passage, adds *ἄφυκτος* as another synonym. But it is clear that σῶς is here explicable by *ἄφυκτος*, not *αἰπύς*. The expression frequently recurs in Homer.

775. ἐπεὶ τοι θυμὸς κ. τ. λ. The particle ἐπεὶ is here, as elsewhere, elliptic. The sense was probably implied in the gesture of the speaker; and is readily filled up: *since you upbraid me unjustly; I will endeavour to vindicate myself.* See on Il. Γ. 59.—After μέλλω also, in v. 777, there is a similar apologetical: *At other times, perhaps,* says Paris, *I have acted weakly; but not now—since,* &c.

776. ἐρωῆσαι. See on Il. B. 179.

- Ἐκ τοῦδ' ἐνθάδ' ἐόντες ὁμιλέομεν Δαναοῖσι
 Νωλεμέως· ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλάῃς. 780
 Οἷω Δηΐφοβός τε, βίη θ' Ἐλένοιο ἄνακτος,
 Οἷχεσθον, μακρῇσι τετυμμένω ἐγχείησιν,
 Ἀμφοτέρω κατὰ χεῖρα· φόνον δ' ἤμυνε Κρονίων.
 Νῦν δ' ἄρ' ἔχ', ὅππῃ σε κραδίη θυμός τε κελεύει·
 Ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἐψόμεθ', οὐδέ τί φημι 785
 Ἀλκῆς δευήσεσθαι, ὅση δύνამίς γε πάρεστι·
 Πὰρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολεμίζειν.
 Ὄως εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως.
 Βὰν δ' ἴμεν, ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν
 Ἀμφὶ τε Κεβριόνην, καὶ ἀμύμονα Πουλυδάμαντα, 790
 Φάλην, Ὀρθαῖόν τε, καὶ ἀντίθεον Πολυφῆτην,
 Πάλλυν τ', Ἀσκάνιον τε, Μόρυν θ' υἱ' Ἴπποτιώνος·
 Οἳ ῥ' ἐξ Ἀσκανίης ἐριβώλακος ἤλθον ἀμοιβοὶ
 Ἡοὶ τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι.
 Οἳ δ' ἴσαν, ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλῃ, 795
 Ἦ ρά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἴσι πέδονδε,
 Θεσπεσίῳ δ' ὁμάδῳ ἀλὶ μίσγεται, ἐν δέ τε πολλὰ
 Κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
 Κυρτὰ, φαληριόωντα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα·
 Ὄως Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, 800
 Χαλκῷ μαρμαίροντες, ἅμ' ἡγεμόνεσσιν ἔποντο·
 Ἐκτωρ δ' ἡγείτο, βροτολοιγῷ ἴσος Ἀρηϊ,
 Πριαμίδης· πρὸ ἔθεν δ' ἔχεν ἀσπίδα πάντοσ' ἐΐσην,
 Ῥινοῖσι πυκινήν· πολλὸς δ' ἐπελήλατο χαλκός·
 Ἀμφὶ δὲ οἱ κροτάφοισι φαινὴ σείετο πῆληξ. 805
 Πάντῃ δ' ἀμφὶ φάλαγγας ἐπειρᾶτο προποδίζων,
 Εἴ πως οἱ εἵξιαν ὑπασπίδια προβιβῶντι.
 Ἀλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
 Αἴας δὲ πρῶτος προκαλέσσαιτο, μακρὰ βιβιάσθων·
 Δαιμόνιε, σχεδὸν ἔλθέ· τίη δειδίσσαι αὐτῶς 810
 Ἀργείους; οὗτοι τι μάχης ἀδάημονες εἰμὲν,
 Ἀλλὰ Διὸς μᾶστιγι κακῇ ἐδάμημεν Ἀχαιοί.
 Ἦ θὴν πού τοι θυμὸς ἐέλπεται ἐξαλαπάξειν
 Νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.

793. ἀμοιβοί. *In succession ; in exchange.*
 It seems that these auxiliaries were sent in order to supply the place of others, who were called off, as being worn out or disabled, in the preceding years of the war. Eustath. Διαδοχῇ τινι βοηθείας. See on Il. A. 84.

797. ἐν δέ. Scil. ἀλί. The verb γίγνεται also must be supplied ; since μίσγεται will not here apply. See on Il. A. 532.

798. παφλάζοντα. Schol. Vill. ἐν τῷ ἀναζεῖν ἡχοῦντα.

799. φαληριόωντα. Schol. λευκαίνόμενα ὑπὸ ἀφροῦ. The verb φαληριᾶω is derived from φαληρός, *albus*, which occurs in Theocrit. Id. VIII. 27.

807. ὑπασπίδια προβιβῶντι. See above v. 158.

812. Διὸς μᾶστιγι. See on Il. M. 37.

- Ἦ κε πολὺ φθαίῃ εὖ ναιομένη πόλις ὑμῇ
 Χερσὶν ὕφ' ἡμετέρῃσιν ἀλοῦσά τε, περθομένη τε.
 Σοὶ δ' αὐτῷ φημι σχεδὸν ἔμμεναι, ὁππότε φεύγων
 Ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι,
 Θάσσοντας ἰρήκων ἔμμεναι καλλίτριχας ἵππους,
 Οἷ σε πόλινδ' οἴσουσι, κονίοντες πεδίοιο. 815
- ὦς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
 Αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν,
 Θάρσυνος οἰωνῷ· ὃ δ' ἀμείβετο φαίδιμος Ἴκτωρ·
 Αἴαν ἀμαρτοεπὲς, βουγαίῃε, ποῖον ἔειπες ;
 Αἶ γὰρ ἐγὼν οὕτω γε Διὸς πάϊς αἰγιόχοιο 825
 Εἶην ἡματα πάντα, τέκοι δέ με πότνια Ἥρη,
 Τιοίμην δ', ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων·
 ὦς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι
 Πᾶσι μάλ'· ἐν δὲ σὺ τοῖσι πεφῆσσαι, αἶκε ταλάσσης
 Μεῖναι ἐμὸν δόρυ μακρὸν, ὃ τοι χρόα λειριόεντα 830
 Δάψει· ἀτὰρ Τρώων κορέεις κύνας ἠδ' οἰωνοὺς
 Δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.
 ὦς ἄρα φωνήσας ἠγήσατο· τοὶ δ' ἅμ' ἔποντο
 Ἥχῃ θεσπεσίῃ, ἐπὶ δ' ἴαχε λαὸς ὀπισθεν.
 Ἀργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδὲ λάθοντο 835
 Ἀλκῆς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.
 Ἥχῃ δ' ἀμφοτέρων ἵκετ' αἰθέρα καὶ Διὸς ἀνγάς.

824. βουγαίῃε. *Vain-boaster*. Schol. με-
 γάλως ἐπὶ σεαυτῷ ἀγλαϊζόμενε καὶ γαν-
 ριῶν. Of the force of βούς in composition,
 see on Il. A. 551. and of the word ἀμαρ-
 τοεπής, on Il. Γ. 215.

825. αἶ γὰρ ἐγὼν κ. τ. λ. Compare Il.
 Θ. 538.

830. λειριόεντα. See on Il. Γ. 152.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Ξ’.

Ἐπιγραφαί.

ΔΙΟΣ ἈΠΑΘΗ.

Ἄλλως.

Ξῖ, Κρονίδην λεχέεσσι παρήπαφεν ὕπνῳ ἰδ’ Ἥρη.

THE ARGUMENT.

JUNO DECEIVES JUPITER BY THE GIRDLE OF VENUS.

Nestor, sitting at the table with Machaon, is alarmed with the increasing clamour of the war, and hastens to Agamemnon. On his way he meets that prince with Diomed and Ulysses, whom he informs of the extremity of the danger. Agamemnon proposes to make their escape by night, which Ulysses withstands; to which Diomed adds his advice, that, wounded as they were, they should go forth and encourage the army with their presence; which advice is pursued. Juno, seeing the partiality of Jupiter to the Trojans, forms a design to over-reach him; she sets off her charms with the utmost care, and, the more surely to enchant him, obtains the girdle of Venus. She then applies herself to the God of Sleep, and, with some difficulty, persuades him to seal the eyes of Jupiter. This done, she goes to Mount Ida, where the god, at first sight, is ravished with her beauty, sinks in her embraces, and is laid asleep. Neptune takes advantage of his slumber, and succours the Greeks. Hector is struck to the ground with a prodigious stone by Ajax, and carried off from the battle. Several actions succeed, till the Trojans, much distressed, are obliged to give way. The lesser Ajax signalizes himself in a particular manner.

ΝΕΣΤΟΡΑ δ’ οὐκ ἔλαθεν ἰαχῇ, πίνοντά περ, ἔμψης,
Ἄλλ’ Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα·
Φράζεο, δῖε Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
Μεῖζων δὴ παρὰ νηυσὶ βοῇ θαλερῶν αἰζηῶν.
Ἄλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἶθοπα οἶνον,

5

1. Νέστορα δ’ οὐκ κ. τ. λ. The narrative returns to the concluding events of the eleventh book.

Εἰσόκε θερμὰ λοετρὰ ἐϋπλόκαμος Ἑκαμήδη
Θερμήνῃ, καὶ λούσῃ ἄπο βρότον αἱματόεντα·
Αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπὴν.

ᾠς εἰπὼν, σάκος εἴλε τετυγμένον υἱὸς ἐοῖο,
Κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο, 10

Χαλκῷ παμφαῖνον· ὃ δ’ ἔχ’ ἀσπίδα πατρὸς ἐοῖο.
Εἴλετο δ’ ἄλκιμον ἔγχος ἀκαχμένον ὀξεῖ χαλκῷ·
Στῇ δ’ ἐκτὸς κλισίης, τάχα δ’ εἴσιδεν ἔργον ἀεικὲς,
Τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθε,
Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τεῖχος Ἀχαιῶν. 15

ᾠς δ’ ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ,
Ὅσσομένον λιγέων ἀνέμων λαίψηρὰ κέλευθα
Αὐτῶς, οὐδ’ ἄρα τε προκυλίνδεται οὐδ’ ἐτέρωσε,
Πρίν τινα κεκρυμένον καταβήμεναι ἐκ Διὸς οὔρου· 20

ᾠς ὁ γέρων ὤρμαινε, δαϊζόμενος κατὰ θυμὸν
Διχθαδί, ἧ μέθ’ ὅμιλον ἴοι Δαναῶν ταχυπώλων,
Ἥε μετ’ Ἀτρείδην Ἀγαμέμνονα, ποιμένα λαῶν.

ᾠδε δὲ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
Βῆναι ἐπ’ Ἀτρείδην· οἳ δ’ ἀλλήλους ἐνάριζον,
Μαρνάμενοι· λάκε δέ σφι περὶ χορὶ χαλκὸς ἀτειρὴς 25
Νυσσομένων ξίφεσί τε καὶ ἔγχεσιν ἀμφιγύοισι.

Νέστορι δὲ ξύμβληντο Διοτρεφέες βασιλῆες
Πὰρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῷ,
Τυδείδης, Ὀδυσσεύς τε, καὶ Ἀτρείδης Ἀγαμέμνων.

8. περιωπὴν. *A place of view.* Schol. τόπον ὑψηλὸν, ἐξ οὗ περιωπίσασθαι καὶ περιβλέψαι ἐστὶ πάντα.

16. ὥς δ’ ὅτε πορφύρῃ κ. τ. λ. There are no where more finished pictures of nature than those which Homer draws in several of his comparisons. The life of this description will be most sensible to those who have been at sea in a calm. In this condition the water is not entirely motionless, but swells gently in smooth waves, which fluctuate backwards and forwards in a kind of balancing motion; and this state continues till a rising wind gives a determination to the waves, and rolls them one certain way. There is scarcely any thing in the whole compass of nature that can more exactly represent the state of an irresolute mind, wavering between two different designs, sometimes inclining to the one, sometimes to the other, and then moving to that point to which its resolution is at last determined. Every circumstance of this comparison is both beautiful and just; and it is the more to be admired, because it is very difficult to find sensible images proper to represent the motion of the mind; where-

fore we but rarely meet with such comparisons even in the best poets. There is one of great beauty in Virg. *Æn.* VIII. 19. where he compares his hero's mind, agitated with a great variety and quick succession of thoughts, to a dancing light, reflected from a vessel of water in motion: *Cuncta videns, magno curarum fluctuat æstu, Atque animum nunc huc celerem, nunc dividit illuc, In partemque rapit varias, perque omnia versat: Sicut aquæ tremulum, &c.* POPE. The adjective κωφός has a passive signification; *qui non auditur.* See on Il. A. 390. Val. Flacc. Argon. V. *Ceu tumet atque imo sub gurgite concipit Austros Unda silens.* Compare Virg. *Æn.* X. 99. Of the verb πορφύρῃ, see on Il. A. 482.

17. ἀνέμων κέλευθα. That is, *ventos venientes.* Plin. N. H. XVIII. 35. *Mare si tranquillum in portu a cursu stabit, et murmurabit inter se, ventum prædicat. Sæpe et silentio intumescit, flatuque altius solito jam intra se esse ventos fatetur.* Senec. Thyest. 956. *Instat nautis fera tempestas, Cum sine vento tranquilla tument.* Of the verb ὄσσομαι, see on Il. A. 105.

- Πολλὸν γὰρ ἀπάνευθε μάχης εἰρύατο νῆες 30
 Θὶν' ἔφ' ἄλδς πολιῆς· τὰς γὰρ πρῶτας πεδίονδε
 Εἴρυσαν, αὐτὰρ τείχος ἐπὶ πρύμνησιν ἔδειμαν.
 Οὐδὲ γὰρ οὐδ', εὐρύς περ ἔων, ἐδυνήσατο πάσας
 Αἰγιαλὸς νῆας χαδέειν· στείνοντο δὲ λαοί.
 Τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλῆσαν ὑπάσης 35
 'Ηϊόνος στόμα μακρὸν, ὅσον συνέεργαθον ἄκραι.
 Τῷ ῥ' οἷγ' ὀψείοντες αὐτῆς καὶ πολέμοιο,
 'Εγχει ἐρειδόμενοι κίον ἄθροοι· ἄχυντο δὲ σφι
 Θυμὸς ἐνὶ στήθεσσιν· ὃ δὲ ξύμβλητο γεραῖος
 Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσιν 'Αχαιῶν. 40
 Τὸν καὶ φωνήσας προσέφη κρείων 'Αγαμέμνων·
 'Ω Νέστορ Νηληιάδη, μέγα κῦδος 'Αχαιῶν,
 Τίπτε, λιπὼν πόλεμον φθισήνορα, δεῦρ' ἀφικάνεις;
 Δεῖδω, μὴ δὴ μοι τελέσῃ ἔπος ὕβριμος 'Εκτωρ,
 'Ως ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσ' ἀγορεύων, 45
 Μὴ πρὶν παρ νηῶν προτὶ 'Ιλιον ἀπονέεσθαι,
 Πρὶν πυρὶ νῆας ἐνιπρῆσαι, κτεῖναι δὲ καὶ αὐτούς.
 Κεῖνός θ' ὥς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
 'Ω πόποι, ἦ ῥα καὶ ἄλλοι ἐυκνήμιδες 'Αχαιοὶ
 'Εν θυμῷ βάλλονται ἐμοὶ χόλον, ὥσπερ 'Αχιλλεὺς, 50
 Οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρύμνησι νέεσσι.
 Τὸν δ' ἡμίβει· ἔπειτα Γερόηνιος ἱππότη Νέστωρ·
 'Η δὴ ταυτὰ γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως
 Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτῆναιτο.
 Τείχος μὲν γὰρ δὴ κατερήριπεν, ᾧ ἐπέπιθμεν, 55
 'Αρρήκτον νῆων τε καὶ αὐτῶν εἶλαρ ἔσεσθαι·

30. νῆες. Scil. αὐτῶν, i. e. of Diomed, Ulysses, and Agamemnon.

31. πρῶτας. It appears from hence that the distance between the two promontories was not sufficient to contain all the ships in one line; so that they were arranged in parallel ranks along the shore. Doubts have been entertained as to the number of rows thus formed, some supposing only two, others more. See the next note. In v. 75. πρῶται must refer to the ships nearest the beach; here, on the other hand, to those which were first drawn up, and whose sterns were, therefore, nearest the wall.

35. προκρόσσας. The true import of this word is involved in great uncertainty. Schweigh. on Herod. VII. 188. *Mihi probabilissima illa ratio visa est, qua προκρόσσας νῆας apud Homerum veteres critici κλισμακηδὸν locatas interpretantur: quod Latine equidem in quincuncem locatas reddidi, sed id ita intelligens ut quilibet ordo*

anterior una navi minor sive brevior esset quam consequens ordo, utque adeo veluti trianguli æquilateri formam referret univversa classis. And so Reiske: nor does Heyne altogether reject the explanation of the ancients, provided the ladder is not understood to be erect. He prefers, however, to render it simply, *in rows, one behind another*; and derives it from κρόσσαι, *the pinnacles of a tower*. If the common interpretation be admitted, there must have been more than two ranks of vessels between the wall and the beach.

37. ὀψείοντες. *Desiring to see.* Of these desiderative verbs, ending in εἰω, see Lex. Pent. Gr. v. δρασεῖω.

45. ὥς. For ὅ. The poets frequently use ὥς, instead of the relative. Compare Il. Ψ. 50. Soph. CEd. C. 1124.

48. κεῖνός θ' ὥς ἀγ. See on Il. B. 330.

53. ἐτοῖμα τετεύχεται. That is, τελεῖται, as in v. 48. See on Il. I. 425.

Οἱ δ' ἐπὶ νηυσὶ θοῇσι μάχην ἀλίσστον ἔχουσι
 Νωλεμές· οὐδ' ἂν ἔτι γνοίης, μάλα περ σκοπιάζων,
 Ὅπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται·
 Ὡς ἐπιμῖξ κτείνονται, αὐτὴ δ' οὐρανὸν ἵκει. 60
 Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
 Εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω
 Δύμεναι· οὐ γάρ πως βεβλημένον ἐστὶ μάχεσθαι.
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Νέστορ, ἐπειδὴ νηυσὶν ἐπὶ πρύμνησι μάχονται, 65
 Τείχος δ' οὐκ ἔχραισμε τετυγμένον, οὐδέ τι τάφρος,
 Ἥ ἐπι πολλὰ ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ
 Ἀρρήκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι·
 Οὔτω πον Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
 Νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς. 70
 Ἥδεα μὲν γάρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν·
 Οἶδα δὲ νῦν, ὅτι τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσι
 Κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.
 Ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 Νῆας, ὅσαι πρῶται εἰρύαται ἄγχι θαλάσσης, 75
 Ἐλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἅλα δῖαν·
 Ὑψι δ' ἐπ' εὐνῶν ὀρμίσσομεν, εἰσόκεν ἔλθῃ
 Νῆξ ἀβρότη, ἣν καὶ τῇ ἀπόσχωνται πολέμοιο
 Τρῶες, ἔπειτα δὲ κεν ἐρυσσάμεθα νῆας ἀπάσας.
 Οὐ γάρ τις νεμέσις φυγέειν κακὸν, οὐδ' ἀνὰ νύκτα. 80
 Βέλτερον, ὅς φεύγων προφύγῃ κακὸν, ἢ ἐ ἀλήῃ.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 Ἀτρείδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων ;
 Οὐλόμεν', αἶθ' ὠφελлес ἀεικελίου στρατοῦ ἄλλου
 Σημαίνειν, μῆδ' ἄμμιν ἀνασσέμεν· οἷσιν ἄρα Ζεὺς 85
 Ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
 Ἀργαλέους πολέμους, ὄφρα φθιόμεσθα ἕκαστος.

69. μέλλει. For εἵκει, as in Il. N. 225. and elsewhere.

75. πρῶται. See above on v. 31.

77. ἐπ' εὐνῶν ὀρμίσσομεν. *Let us hold them at anchor.* See on Il. A. 433. 435. The verbs ὀρμίζω and ὀρμέω differ in this; that the latter refers to the vessel itself, and signifies *to ride at anchor*. Eustath. ὀρμεῖ μὲν ναῦς, ὀρμίζει δὲ ἄλλος νῆα.

78. νῆξ ἀβρότη. See on Il. A. 529. B. 57. E. 287.

81. ὅς φεύγων προφύγῃ. For εἴ τις, as in Il. F. 109.—The relative is frequently so used, after a proposition which contains the predicate of the action. Eur. Phœn. 519.

Ἀναδρία γάρ, τὸ πλεον ὅστις ἀπομέσας τοῦλασσον ἔλαβε. Thucyd. II. 44. τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπρεπεστάτης λάχῃσι τελευτῆς. Compare also Hesiod. Theog. 783. and see Matt. Gr. Gr. §. 481. Obs. 2. With the mode of expression here employed compare Aristoph. Acharn. 163. and the examples cited by Porson *in loc.* In these cases he observes, that the compound verb denotes the accomplishment of an attempt represented by the simple verb.

84. στρατοῦ σημαίνειν. This verb is also constructed with a dative, as in Il. A. 289. and elsewhere. See on Il. A. 180. Both constructions are united in this passage.

Οὕτω δὴ μέμονας Τρώων πόλιν εὐρυάγνιαν
 Καλλείψειν, ἧς εἶνεκ' οἷζύομεν κακὰ πολλά;
 Σίγα, μή τίς τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ 90
 Μῦθον, ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάνπαν ἄγοιτο,
 "Ὅστις ἐπίσταιτο ἧσι φρεσὶν ἄρτια βάζειν,
 Σκηπτοῦχος τ' εἴη, καὶ οἱ πειθοίατο λαοὶ
 Τοσσοῖδ', ὅσσοισι σὺ μετ' Ἀργείοισιν ἀνάσσεις·
 Νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες· 95
 "Ὅς κέλειαι, πολέμοιο συνεσταότος καὶ αὐτῆς,
 Νῆας ἐϋσέλμους ἅλαδ' ἐλκέμεν, ὅφρ' ἔτι μᾶλλον
 Τρωσὶ μὲν εὐκτὰ γένηται, ἐπικρατέουσί περ ἔμπης,
 'Ημῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπῃ· οὐ γὰρ Ἀχαιοὶ
 Σχήσουσι πόλεμον, νηῶν ἅλαδ' ἐλκομενάων, 100
 'Αλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χόρμης.
 "Ενθα κε σὴ βουλὴ δηλήσεται, ὄρχαμε λαῶν.
 Τὸν δ' ἡμίβρετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "Ω Ὀδυσσεῦ, μάλα πῶς με καθίκεο θυμὸν ἐνιπῇ
 'Αργαλὲρ· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα 105
 Νῆας ἐϋσέλμους ἅλαδ' ἐλκέμεν νῆας Ἀχαιῶν·
 Νῦν δ' εἴη, ὅς τῃσδὲ γ' ἀμείνονα μῆτιν ἐνίσποι,
 "Η νέος, ἧς παλαιός· ἐμοὶ δέ κεν ἀσμένῳ εἴη.
 Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 'Εγγὺς ἀνὴρ, οὐ δητὰ ματεύσομεν, αἶ κ' ἐθέλητε 110
 Πείθεσθαι· καὶ μή τι κότῳ ἀγάσῃσθε ἕκαστος,
 Οὐνεκα δὴ γενεῇφι νεώτατός εἰμι μεθ' ὑμῖν·
 Πατρὸς δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὐχομαι εἶναι
 Τυδέος, ὃν Θήβησι χυτὴ κατὰ γαῖα κάλυψε.
 Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, 115
 "Ωκεον δ' ἐν Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι,
 "Αγριοι, ἧδὲ Μέλας, τρίτατος δ' ἦν ἱππότα Οἰνεὺς,
 Πατρὸς ἐμοῖο πατὴρ· ἀρετῇ δ' ἦν ἕξοχος αὐτῶν.
 'Αλλ' ὃ μὲν αὐτόθι μέινει, πατὴρ δ' ἐμὸς Ἀργεῖ νάσθη, 120
 Πλαγχθεῖς· ὥς γάρ που Ζεὺς ἠθέλε καὶ θεοὶ ἅλλοι.
 'Αδρήστοιο δ' ἔγῃμε θυγατρῶν, ναιε δὲ δῶμα
 'Αφνειὸν βιότοιο, ἅλις δέ οἱ ἦσαν ἄρουραι
 Πυροφύροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς·

92. ἄρτια βάζειν. See on Il. E. 326.

102. ὄρχαμε λαῶν. Hesych. βασιλεὺς ἄγων λαόν. See on v. 123.

108. ἐμοὶ δέ κεν ἀσμένῳ εἴη. Of this construction, see note on Eur. Phœn. 1061. Pent. Gr. p. 364.

110. ἐγγὺς ἀνὴρ. Scil. ἔστι.

121. ἔγῃμε θυγατρῶν. That is, one of

the daughters. See on Il. E. 268. Here, however, a part is not expressed generally, but a definite person is intended. Compare Od. M. 64.

123. ὄρχατοι. Ranks, rows. Schol. αἱ ἐπίστιχοι φυτεῖαι. Hence the Homeric word ὄρχαμος, *dux*; supra v. 102.

Πολλὰ δέ οἱ πρόβατ' ἔσκε, κέκαστο δὲ πάντας Ἀχαιοὺς
 Ἐγχείρ' τὰ δὲ μέλλετ' ἀκούμεν, ὥς ἔτεόν περ. 125
 Τῷ οὐκ ἄν, με γένος γε κακὸν καὶ ἀνάλκιδα φάντες,
 Μῦθον ἀτιμήσαιτε πεφασμένον, ὃν κ' εὖ εἶπω.
 Δεῦτ' ἴομεν πόλεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκη
 Ἔνθαδ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηϊοτῆτος,
 Ἐκ βελέων, μὴ πού τις ἐφ' ἔλκει ἔλκος ἄρηται· 130
 Ἄλλους δ' ὀτρυνέοντες ἐνήσομεν, οἳ τὸ πάρος περ
 Θυμῷ ἦρα φέροντες ἀφесτᾶσ', οὐδὲ μάχονται.
 Ὡς ἔφαθ'· οἳ δ' ἄρα τοῦ μάλα μὲν κλύον, ἡδ' ἐπίθοντο·
 Βὰν δ' ἴμεν, ἦρχε δ' ἄρα σφιν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 Οὐδ' ἀλαοσκοπιὴν εἶχε κλυτὸς Ἐννοσίγαιος, 135
 Ἀλλὰ μετ' αὐτοὺς ἦλθε, παλαιῷ φωτὶ ἐοικώς.
 Δεξιτερὴν δ' ἔλε χεῖρ' Ἀγαμέμνονος Ἀτρεΐδαο,
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ἀτρεΐδη, νῦν δὴ που Ἀχιλλῆος ὀλοὸν κῆρ
 Γηθεῖ ἐνὶ στήθεσσι, φόνον καὶ φῦζαν Ἀχαιῶν 140
 Δερκομένῳ· ἐπεὶ οὐ οἳ ἐνὶ φρένες οὐδ' ἡβαιαί.
 Ἀλλ' ὁ μὲν ὥς ἀπόλοιτο, θεὸς δὲ ἐσιφλώσει·
 Σοὶ δ' οὐπω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν·
 Ἀλλ' ἔτι που Ἰρῶν ἡγήτορες ἡδὲ μέδοντες
 Εὐρὺν κονίσουσι πεδίον· σὺ δ' ἐπόψαι αὐτὸς 145
 Φεύγοντας προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων.
 Ὡς εἰπὼν, μέγ' αὔσεν, ἐπεσσύμενος πεδίοιο.
 Ὅσσον τ' ἐννεάχιλοι ἐπίαχον, ἢ δεκάχιλοι
 Ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος·
 Τόσσην ἐκ στήθεσφιν ὅπα κρείων Ἐνοσίχθων 150
 Ἦκεν· Ἀχαιοῖσι δὲ μέγα σθένος ἔμβαλ' ἐκάστω
 Καρδίῃ, ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι.
 Ἥρῃ δ' εἰσεΐδε χρυσόθρονος ὀφθαλμοῖσι,
 Στᾶσ', ἐξ Οὐλύμποιο ἀπὸ ρίου, ἀντίκα δ' ἔγνω
 Τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν 155
 Αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῷ·
 Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἰδης
 Ἦμενον εἰσεΐδε· στυγερός δὲ οἳ ἐπλετο θυμῷ.
 Μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἥρῃ,

125. μέλλετε. For εἰόκατε, i. e. εἰκόος ἐστι. Schol. ταῦτα εἰκὸς ὑμᾶς ἀκηκοέναι. You yourselves ought to have heard, i. e. to know, these things, that they are true.

129. ἐχώμεθα. Let us restrain ourselves: as in Il. N. 51.

130. ἐκ βελέων. For ἐκτός. Without the reach of the javelins.

132. θυμῷ ἦρα φέροντες. Indulging their minds; i. e. relaxing their efforts. Eustath. χαριζόμενοι ἑαυτοῖς. See on Il. A. 572.

142. σιφλώσει. Perdat. The verb σιφλοῦν properly signifies, to deform, to mutilate, from σιφλός, deformis. See Brunck on Apollon. Rhod. I. 204.

- "Οπως ἐξαπάφοιτο Διὸς νύον αἰγιόχοιο. 160
 "Ἢδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλὴ.
 'Ελθεῖν εἰς Ἴδην, εὖ ἐντύνουσαν ἔαυτήν,
 Εἴ πως ἰμείραιτο παραδραθέειν φιλότῃ
 "Ἢ χροῖῃ, τῷ δ' ὕπνον ἀπήμονά τε λιαρὸν τε
 Χεύῃ ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμῃσι. 165
 Βῆ δ' ἴμεν ἐς θάλαμον, τὸν οἱ φίλος υἱὸς ἔτευξεν
 "Ἢφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσε
 Κληῖδι κρυπτῇ, τὰς δ' οὐ θεὸς ἄλλος ἀνῶγεν.
 "Ἐνθ' ἤγ' εἰσελθοῦσα, θύρας ἐπέθηκε φαεινὰς·
 'Αμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἰμερόεντος 170
 Λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ,
 'Αμβροσίῳ, ἔδανῳ, τό ρά οἱ τεθυωμένον ἦεν·
 Τοῦ καὶ κινυμένοιο Διὸς προτὶ χαλκοβατὲς δῶ,
 "Ἐμπης ἐς γαῖάν τε καὶ οὐρανὸν ἵκετ' αὐτμή.
 Τῷ ρ' ἤγε χροά καλὸν ἀλειψαμένη, ἰδὲ χαίτας 175
 Πεξαμένη, χερσὶ πλοκάμους ἐπλεξε φαεινοὺς,
 Καλοὺς, ἀμβροσίους, ἐκ κράατος ἀθανάτοιο.
 'Αμφὶ δ' ἄρ' ἀμβρόσιον ἑανὸν ἔσαθ', ὃν οἱ 'Αθήνη
 "Ἐξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλά·
 Χρυσεῖρης δ' ἐνετῇσι κατὰ στῆθος περονᾶτο. 180
 Ζώσατο δὲ ζώην ἑκατὸν θυσάνοις ἀραρυῖαν·
 'Ἐν δ' ἄρα ἔρματα ἤκεν εὐτρήτοισι λοβοῖσι,
 Τρίγληνα, μορούεντα· χάρις δ' ἀπελάμπετο πολλή.
 Κρηδέμνῳ δ' ἐφύπερθε καλύψατο δία θεῶν,
 Καλῷ, νηγατέῳ· λευκὸν δ' ἦν, ἥελιος ὥς. 185
 Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
 Αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ θήκατο κόσμον,
 Βῆ ρ' ἴμεν ἐκ θαλάμοιο· καλεσσαμένη δ' 'Αφροδίτην
 Τῶν ἄλλων ἀπάνευθε θεῶν, πρὸς μῦθον ἔειπεν·
 "Ἢ ρά νύ μοί τι πίθοιο, φίλον τέκος, ὃ ττι κεν εἴπω ; 190
 "Ἢέ κεν ἀρνήσαιο, κοτεσσαμένη τόγε θυμῷ,
 Οὐνεκ' ἐγὼ Δαναοῖσι, σὺ δὲ Τρώεσσιν ἀρήγεις ;
 Τὴν δ' ἡμεῖβετ' ἔπειτα Διὸς θυγάτηρ 'Αφροδίτη

164. ἡ χροῖῃ. *On account of her beauty.* In the foregoing line, the preposition ἐν must be supplied with φιλότῃ.

168. τὰς δ'. Scil. θύρας. This is the reading which Heyne proposes, and it is sanctioned by one MS. The editions and MSS. with this exception vary between τόνδ', τήνδ', and τὰδ'.

171. λίπ' ἐλαίῳ. See on Il. K. 571.

172. ἔδανῳ. *Fit to be eaten ; i. e. sweet oil.* Hesych. ἔδανᾶ· ἐδώδιμα, βρώσιμα. This seems to be the true import of the

word ; and it should accordingly be marked with the soft breathing. See Blomfield's Gloss. on Æsch. Agam. 1379. The verb θνῶ signifies, *to emit fragrance ; whence θνώματα, perfumes ;* Herod. II. 86.

178. ἀμβρόσιον ἑανόν. See on Il. Γ. 385. In the following lines Homer has given us a description of female dress in the heroic age.

179. ἔξυσ' ἀσκήσασα. The verb ξύειν signifies properly, *to plane, or polish.* Od. X. 456. Hence, generally, *to adorn.*

"Ἡρη, πρέσβα θεὰ, θύγατερ μέγαλοιο Κρόνιοι,
 Αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
 Εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστί. 195

Τὴν δὲ δολοφρονέουσα προσηύδα πότνια "Ἡρῃ·
 Δὸς νῦν μοι φιλότητα καὶ ἥμερον, ᾗ τε σὺ πάντας
 Δαμνᾷ ἀθανάτους ἡδὲ θνητοὺς ἀνθρώπους·

Εἶμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης, 200

Ὡκεανὸν τε θεῶν γένεσιν, καὶ μητέρα Τηθύν,

Οἳ με σφοῖσι δόμοισιν ἐν τρέφον ἡδ' ἀτίταλλον,

Δεξάμενοι Ῥείης, ὅτε τε Κρόνον εὐρυόπα Ζεὺς

Γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης.

Τοὺς εἶμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω· 205

"Ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται

Εὐνῆς καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῷ.

Εἰ κείνῳ γ', ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ,

Εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότῃ·

Αἰεὶ κέ σφι φίλη τε καὶ αἰδοίη καλεοίμην. 210

Τὴν δ' αὖτε προσέειπε φιλομμειδῆς Ἀφροδίτῃ·

Οὐκ ἔστ', οὐδὲ ἔοικε, τὸν ἔπος ἀρνήσασθαι·

Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις.

"Ἢ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα,

Ποικίλον· ἔνθα δὲ οἱ θελεκτήρια πάντα τέτυκτο· 215

"Ἐνθ' ἔνι μὲν φιλότης, ἐν δ' ἥμερος, ἐν δ' ὀαριστὺς,

196. τετελεσμένον. Heusinger on Cic. Offic. I. 17. 9. *Sæpe et apud Græcos, et apud Latinos, participia verborum passivorum facultatis significationem habent, et vim sustinent adjectivorum Latinorum in bilis exeuntium.* Hesych. τετελεσμένον· οὐ τὸ ἤδη τελεσθὲν φησιν "Ὅμηρος, ἀλλὰ τὸ τελεσθῆναι πεφυκὸς καὶ δυνάμενον. II. Σ. 427. Od. E. 90. Cic. Epist. Divers. II. 9. *Primum tibi, ut debeo, gratulor lætorque cum præsentī, tum sperata, i. e. speranda, seu sperabili, tua dignitate.* Sall. B. J. 91. *Genus hominum mobile, infidum, neque beneficio, neque metu coercitum.*

201. Ὡκεανὸν τε θεῶν γένεσιν, κ. τ. λ. In this passage Homer has mentioned several mythological points, which are not found elsewhere. It seems that Juno, the daughter of Saturn and Rhea, after the dethronement of her father, was received into the palace of Oceanus and Tethys, and there educated. She here alludes also to some dispute which had arisen between her guardian deities, which she pretends a wish to reconcile, in order to obtain the Cestus of Venus. It appears further, that these divinities are represented as the parents of the gods, and residing at the ex-

tremities of the earth; a notion which probably arose from the circumstance, that the ocean encompasses the earth with its waves. Hence, too, the opinion of Thales, that moisture is a radical principle, without which nothing can be produced or exist. See Plutarch. *de Philos.* I. 3. In regard to the construction, the noun γένεσιν is put for γεννήτορα. So again in v. 246. This interchange of substantives frequently takes place in cases where a general idea is employed to represent a definite person or thing, to which the idea refers. Examples of a similar nature will be found in the note on Soph. *Ced. T.* 85. Pent. Gr. p. 13. See also on Il. Z. 2.

214. κεστὸν ἱμάντα. This embroidered girdle or cestus of Venus was different from the fringed zone, mentioned in v. 181. which was worn externally. The virtues and magic properties which it possessed were concealed; and it was hid within the dress, beneath the bosom of the goddess. It should be observed also, that κεστὸς is not an appellative, but an epithet, signifying *acu punctus*; i. e. *embroidered*. See on Il. Z. 94.

Πάρφασις, ἥ τ' ἔκλεψε νόον πύκα περ φρονεόντων·
Τόν ρά οἱ ἔμβαλε χερσὶν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·

Τῇ, νῦν τοῦτον ἱμάντα τεῶ' ἐγκάτθεο κόλπῳ,
Ποικίλον, ᾧ ἔνι πάντα τετεύχεται· οὐδέ σέ φημι 220

Ἀπρηκτόν γε νέεσθαι, ὃ τι φρεσὶ σῇσι μενοινᾷς.

Ὡς φάτο· μείδησε δὲ βοῶπις πότνια Ἥρη,
Μειδήσασα δ' ἔπειτα ἑῷ ἐγκάτθετο κόλπῳ.

Ἡ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη·
Ἥρη δ' αἶξασα λίπε ρίον Οὐλύμποιο, 225

Πιερίην δ' ἐπιβᾶσα, καὶ Ἡμαθίην ἐρατεινὴν,
Σεύατ' ἐφ' ἵπποπόλων Θρηκῶν ὄρεα νιφόμενα,
Ἀκροτάτας κορυφάς· οὐδὲ χθόνα μάρπτε ποδοῖν.

Ἐξ Ἀθώω δ' ἐπὶ πόντον ἐβήσατο κυμαίνοντα·
Λῆμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος, 230

Ἐνθ' Ὑπνῷ ξύμβλητο, κασιγνήτῳ Θανάτοιο,
Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Ὑπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,
Εἰ μὲν δὴ ποτ' ἐμεῦ ἔπος ἔκλυες, ἧδ' ἔτι καὶ νῦν
Πείθεις· ἐγὼ δέ κέ τοι ἰδέω χάριν ἡματα πάντα· 235

Κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινὸν
Αὐτίκ', ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότῳ.

Δῶρα δέ τοι δώσω, καλὸν θρόνον, ἄφθιτον αἰεὶ,
Χρῦσεον· Ἡφαιστος δέ κ' ἐμὸς πάϊς ἀμφιγυήεις

Τεύξει ἀσκήσας, ὑπὸ δὲ θρῆνυν ποσὶν ἦσει, 240
Τῷ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων.

Τὴν δ' ἀπαμειβόμενος προσεφώνεε νήδυμος Ὑπνος·

Ἥρη, πρέσβη θεὰ, θυγάτερ μεγάλιο Κρόνοιο,
Ἄλλον μὲν κεν ἔγωγε θεῶν αἰειγενετῶν
Ῥεῖα κατευνήσαιμι, καὶ ἂν ποταμοῖο ῥέεθρα 245

Ὤκεανοῦ, ὅσπερ γένεσις πάντεσσι τέτυκται·
Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίουος ἄσπον ἰκοίμην,
Οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεύει.

Ἦδη γάρ με καὶ ἄλλοτε ἢ ἐπίνυσσεν ἐφετμῇ,
Ἥματι τῷ, ὅτε κείνος ὑπέρθυμος Διὸς υἱὸς 250

Ἐπλεεν Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξας.

Ἦτοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο
Νήδυμος ἀμφιχυθείς· σὺ δέ οἱ κακὰ μῆσας θυμῷ,

219. τῇ. See on Il. A. 591.

231. Ὑπνῷ, κασιγνήτῳ Θανάτοιο. Virg. *Æn.* VI. 278. *Consanguineus Leti Sopor.*
See on Il. A. 241.

245. ῥέεθρα Ὤκεανοῦ. That is, *Oceanus* himself.

250. ἡματι τῷ, κ. τ. λ. Of this fable,

see Apollod. *Bibl.* II. 7. 1. and Heyne, *in loc.* Compare also Il. O. 15. sqq.

252. ἔλεξα. Eustath. *ἐκοίμησα*. Heyne has restored this reading from Eustathius, upon good MS. authority. See on Il. B. 515. The vulgar reading is *ἔθελα*.

253. ἀμφιχυθείς. See on Il. B. 19.

- "Ορσας' ἀργαλέων ἀνέμων ἐπὶ πόντον ἀήτας'
 Καί μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπένεικας, 255
 Νόσφι φίλων πάντων· ὃ δ' ἐπεγρόμενος χαλέπαινε,
 ῥιπτάζων κατὰ δῶμα θεοῦς, ἐμὲ δ' ἔξοχα πάντων
 Ζήτει, καὶ κέ μ' αἶστον ἀπ' αἰθέρος ἔμβαλε πόντῳ,
 Εἰ μὴ Νυξ δμήτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν,
 Τὴν ἰκόμην φεύγων· ὃ δ' ἐπαύσατο χωόμενός περ· 260
 "Αζετο γάρ, μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.
 Νῦν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι.
 Τὸν δ' αὖτε προσέειπε βοῶπις πότνια "Ηρῃ·
 "Υπνε, τίη δὲ σὺ ταῦτα μετὰ φρεσὶ σῇσι μενοινᾷς ;
 "Ἢ φῆς, ὥς Τρώεσσιν ἀρηγέμεν εὐρυόπα Ζῆν', 265
 ὧς Ἡρακλῆος πέρι χῶσατο, παιδὸς ἐοῖο ;
 Ἄλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτεράων
 Δώσω ὀπυιέμεναι, καὶ σὴν κεκλῆσθαι ἄκοιτιν,
 Πασιθέην, ἧς αἰὲν ἐέλδεαι ἥματα πάντα.
 "Ὡς φάτο· χήρατο δ' Ὑπνος, ἀμειβόμενος δὲ προσηύδα·
 "Αγρὲι νῦν μοι ὅμοσσον ἀάατον Στυγὸς ὕδωρ, 271
 Χειρὶ δὲ τῇ ἐτέρῃ μὲν ἔλε χθόνα πουλυβότειραν,
 Τῇ δ' ἐτέρῃ ἄλα μαρμαρέην· ἵνα νῶϊν ἅπαντες
 Μάρτυροι ὦσ' οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς εὔντες·
 "Ἢ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὀπλοτεράων, 275
 Πασιθέην, ἧς τ' αὐτὸς ἐέλδομαι ἥματα πάντα.
 "Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος "Ἡρῃ,
 "Ωμνυε δ', ὥς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας,
 Τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται.
 Αὐτὰρ, ἐπεὶ ῥ' ὅμοσέν τε, τελεύτησέν τε τὸν ὄρκον, 280
 Τῷ βήτην, Λήμνου τε καὶ Ἰμβρου ἄστν λιπόντε,

258. αἶστον. *Unknown, invisible*; from *a priv.* and εἶδω. Hence, *destroyed*. Hence the verb αἰστοῦν, Od. K. 259.

261. μὴ Νυκτὶ θοῇ κ. τ. λ. Night and Chaos are represented in the Grecian theology as existing before all things, and, therefore, honourable from their antiquity and power. Hence Milton: *Eldest Night and Chaos, ancestors of nature*.

267. ἐγὼ δέ κέ τοι Χαρίτων κ. τ. λ. Virg. *Æn.* I. 75. *Sunt mihi bis septem præstanti corpore Nymphæ: Quarum, quæ forma pulcherrima, Deiopeiam Connubio jungam stabili, propriamque dicabo: Omnes ut tecum meritis pro talibus annos Exigat, et pulchra faciat te prole parentem.*

268. κεκλῆσθαι. See on II. B. 260.

271. ἀάατον. *Inviolable*; i. e. as Heyne observes, *quam nemo perjurio violare impune ausit*. Knight, in his *Prolegomena*, thinks that the word is properly ἀάαστος, from *a*

priv. and ἀάζω, *lædo*; and there seems to be good reason for the supposition. The word ἀάατος occurs in an active sense, and with the penultima short, in Od. Φ. 91, X. 5. See Maltby on Morell's *Lex. Pros. in voce*. Buttman understands in all the three passages, *that which ought not to be violated or despised*. The great oath of the gods, by the river Styx, was most sacred and inviolable: and the consequence of perjury was the privation of their divinity for a term proportionate to the offence. Virg. *Æn.* XII. 816. *Adjuro Stygii caput implacabile fontis; Una superstitio superis quæ reddita Divis*. Compare II. O. 37. Virg. *Æn.* IX. 104. The act of touching the earth and the sea was a solemn form, which accompanied the taking of the oath, and intimated that the gods beneath them were witnesses against them, in case of its violation.

- Ἡέρα ἴσσαμένω, ρίμφα πρήσσοντε κέλευθον·
 Ἴδην δ' ἰκέσθην πολυπίδακα, μητέρα θηρῶν,
 Λεκτόν· ὅθι πρῶτον λιπέτην ἄλα· τὼ δ' ἐπὶ χέρσου
 Βήτην· ἀκροτάτη δὲ ποδῶν ὕπο σείετο ὕλη· 285
 Ἐνθ' ὕπνος μὲν ἔμεινε, πάρος Διὸς ὅσσε ἰδέσθαι,
 Εἰς ἐλάτην ἀναβὰς περιμήκετον, ἥ τότ' ἐν Ἴδῃ
 Μακροτάτη πεφυυῖα δι' ἡέρος αἰθέρ' ἵκανε·
 Ἐνθ' ἦστ' ὄζιοισι πεπυκασμένος εἰλατίνοισιν,
 Ὀρνιθι λιγυρῇ ἐναλίγκιος, ἦν τ' ἐν ὄρεσσι 290
 Χαλκίδα κικλήσκουσι θεοὶ, ἄνδρες δὲ κύμινδιν.
 Ἥρῃ δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
 Ἴδης ὑψηλῆς· ἶδε δὲ νεφεληγερέτα Ζεὺς.
 Ὡς δ' ἶδεν, ὥς μιν ἔρος πυκινὰς φρένας ἀμφεκάλυψεν,
 Οἶον ὅτε πρῶτιστον ἐμισγέσθην φιλότῃτι, 295
 Εἰς εὐνὴν φοιτῶντε, φίλους λήθοντε τοκῆας.
 Στῇ δ' αὐτῆς προπάροιθεν, ἔπος τ' ἔφατ', ἕκ τ' ὀνόμαζεν·
 Ἥρῃ, πῇ μεμαυῖα κατ' Οὐλύμπου τόδ' ἰκάνεις ;
 Ἴπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.
 Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ· 300
 Ἐρχομαι ὀψομένη πολυφόρβου πείρατα γαίης,
 Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 Οἷ με σφοῖσι δόμοισιν ἐὺ τρέφον ἡδ' ἀτίταλλον·
 Τοὺς εἴμ' ὀψομένην, καί σφ' ἄκριτα νείκεα λύσω.
 Ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται 305
 Εὐνῆς καὶ φιλότῃτος· ἐπεὶ χόλος ἔμπεσε θυμῷ.
 Ἴπποι δ' ἐν πρυμνωρεῖῃ πολυπίδακος Ἴδης
 Ἑστάσ', οἳ μ' οἴσουσιν ἐπὶ τραφερὴν τε καὶ ὕγρην.
 Νῦν δέ σευ εἵνεκα δεῦρο κατ' Οὐλύμπου τόδ' ἰκάνω,

284. Λεκτόν. *To Lectum.* See on Il. θ. 48. So above v. 228.—Of the noun *χέρσος*, see *Lex. Pent. Gr. in voce.*

286. πάρος Διὸς ὅσσε ἰδέσθαι. *Antequam in conspectum Jovis veniret.* HEYNE.

290. ὄρνιθι λιγυρῇ ἐναλίγκιος. *Virg. Æn. XII. 862. Alitis in parva subito collecta figuram.* Compare Il. H. 58. Heyne observes, after the Scholiast, that Somnus did not transform himself into an owl: but that the simile consists in the mode of his perching upon the tree, *κατὰ τὴν καθέδραν*, with his head concealed behind the leaves. This seems to be doubtful.

291. κύμινδιν. *An owl.* See Schol. on Arist. Av. 262. According to Pliny, however, N. H. X. 8. *Nocturnus accipiter Cymindis vocatur, rarus in sylvis, interdum minus cernens; bellum internecinum gerit cum aquila, coherentesque sæpeprehenduntur.* Of the difference between the language of

gods and men, see on Il. A. 403. It should seem that *κύμινδιν* was the common name of the bird among the Ionians, and *χαλκίς*, a more ancient appellation, and more poetical. Aristot. Hist. Anim. IX. 12. *ἡ Χαλκίς ὀλιγάκις μὲν φαίνεται· οἰκεῖ γὰρ ὄρη· κύμινδιν δὲ καλοῦσιν Ἴωνες αὐτήν.*

294. ἔρος. This reading is properly restored from the Scholiast; as in v. 315. See on Il. A. 469. *Vulgo ἔρως.* The particle *ὥς*, when doubled, as in this passage, signifies *as soon as*. Thus again, in Il. T. 16. γ. 424. Theocr. Idyl. II. 82. III. 42. In the same manner the Latins use *ut*. *Virg. Eclog. VIII. 41. Ut vidi, ut perii.* See Hoogeveen *de Particulis*, p. 516.

295. οἶον ὅτε πρῶτιστον κ. τ. λ. See Heyne on Apollod. I. 3. 1. and Excurs. I. on *Virg. Æn. II.*

308. τραφερὴν τε καὶ ὕγρην. *Scil. θάλασσαν.* See on Il. K. 27.

Μή πῶς μοι μετέπειτα χολώσεται, αἶκε σιωπῇ 310
Οἷχωμαι πρὸς δῶμα βαθυρρόου Ὠκεανοῖο.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
Ἥρη, κεῖσε μὲν ἔστι καὶ ὕστερον ὄρμηθῆναι·
Νῶϊ δ', ἄγ', ἐν φιλότῃ τραπέομεν εὐνηθέντε.
Οὐ γάρ πώποτέ μ' ὦδε θεᾶς ἔρος, οὐδὲ γυναικὸς, 315
Θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσαν,
Οὐδ' ὀπὸτ' ἡρασάμην Ἰξιονίης ἀλόχοιο,
Ἥ τέκε Πειρίθοον, θεόφι μήστωρ' ἀτάλαντον·
Οὐδ' ὅτε περ Δανάης καλλισφύρου Ἀκρισιώνης,
Ἥ τέκε Περσῆα, πάντων ἀριδείκετον ἀνδρῶν· 320
Οὐδ' ὅτε Φοῖνικος κούρης τηλεκλειτοῖο,
Ἥ τέκε μοι Μίνω τε καὶ ἀντίθεον Ῥαδάμανθυν·
Οὐδ' ὅτε περ Σεμέλης, οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,
Ἥ ῥ' Ἡρακλῆα κρατερόφρονα γείνατο παῖδα·
Ἥ δὲ Διώνυσον Σεμέλη τέκε, χάρμα βροτοῖσιν. 325
Οὐδ' ὅτε Δήμητρος, καλλιπλοκάμοιο ἀνάσσης·
Οὐδ' ὀπότε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς·
Ὡς σέο νῦν ἔραμαι, καί με γλυκὺς ἡμερος αἰρεῖ.

Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες; 330
Εἰ νῦν ἐν φιλότῃ λιλαίεαι εὐνηθῆναι
Ἰδῆς ἐν κορυφῇσι· τὰ δὲ προπέφανται ἅπαντα·
Πῶς κ' ἔοι, εἴ τις νῶϊ θεῶν αἰεγενετῶν
Εὐδοντ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθὼν
Πεφράδοι; οὐκ ἂν ἔγωγε τεδὸν πρὸς δῶμα νεοίμην, 335
Ἐξ εὐνῆς ἀνστᾶσα· νεμεσσητὸν δέ κεν εἴη.
Ἄλλ' εἰ δὴ ῥ' ἐθέλεις, καί τοι φίλον ἔπλετο θυμῷ,
Ἔστιν τοι θάλαμος, τόν τοι φίλος υἱὸς ἔτευξεν
Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν·
Ἐνθ' ἵομεν κείμεντες, ἐπεὶ νύ τοι εὐαδεν εὐνή. 340

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
Ἥρη, μήτε θεῶν τόγῃ δέιδιθι, μήτε τίν' ἀνδρῶν,
Ὅψεσθαι τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω
Χρῦσεον· οὐδ' ἂν νῶϊ διαδράκοι Ἡελίός περ,

314. ἐν φιλότῃ τραπέομεν εὐνηθέντε. See on II. Γ. 441. The following mythological catalogue of the loves of Jupiter is founded upon fables, which are sufficiently notorious, and therefore need no illustration. It is observable, however, that Europa is mentioned as the daughter of Phœnix, not of Agenor. See Heyne on Apollod. III. 1. 1.

325. χάρμα βροτοῖσιν. Hesiod. Theog.

941. Διονύσον πολυγηθῆος. Virg. Æn. I. 738. *lætitiæ Bacchus dator*. Judic. IX. 13. LXX. καὶ εἶπεν αὐτοῖς ἡ ἄμπελος, Μὴ ἀπολείψασα τὸν οἶνόν μου, τὸν εὐφραίνοντα θεὸν καὶ ἀνθρώπους. Eccles. x. 19. εἰς γελῶτα ποιοῦσιν ἄρτον καὶ οἶνον καὶ ἔλαιον τοῦ εὐφρανθῆναι ζώντας. Compare also Prov. xxxi. 6. 1 Tim. v. 23. and see on II. Ζ. 261.

- Οὐ τε καὶ ὀξύτατον πέλεται φάος εἰσοράσθαι. 345
 Ἡ ῥα, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παράκοιτιν·
 Τοῖσι δ' ὑπὸ Χθῶν δια φύεν νεοθηλέα ποιήν,
 Λωτόν θ' ἐρσήεντα, ἰδὲ κρόκον, ἡδ' ὑάκινθον
 Πυκνὸν καὶ μαλακόν· ὃς ἀπὸ χθονὸς ὑψός· ἔεργε.
 Τῷ ἔνι λεξάσθην, ἐπὶ δὲ νεφέλην ἔσαντο 350
 Καλὴν, χρυσεῖην· στιλπνὰ δ' ἀπέπιπτον ἔερσαι.
 Ὡς δ' μὲν ἀτρέμας εὐδε πατὴρ ἀνὰ Γαργάρω ἄκρω,
 Ὑπνῳ καὶ φιλότῃ δαμείς· ἔχε δ' ἀγκὰς ἄκοιτιν.
 Βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος Ὑπνος,
 Ἀγγελίην ἐρέων γαιήοχῳ Ἐννοσιγαίῳ· 355
 Ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 Πρόφρων νῦν Δαναοῖσι, Ποσειδάων, ἐπάμννε,
 Καὶ σφιν κῦδος ὅπαζε, μίνυνθά περ, ὄφρ' ἔτι εὐδὲι
 Ζεὺς· ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμα κάλυψα·
 Ἦρῃ δ' ἐν φιλότῃ παρήπαφεν ἐννηθῆναι. 360
 Ὡς εἰπὼν, ὃ μὲν ὥχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων·
 Τὸν δ' ἔτι μᾶλλον ἀνῆκεν ἀμννέμεναι Δαναοῖσιν.
 Αὐτίκα δ' ἐν πρώτοισι μέγα προθορῶν ἐκέλευσεν·
 Ἀργεῖοι, καὶ δ' αὖτε μεθίμεν Ἐκτορι νίκην
 Πριαμίδῃ, ἵνα νῆας ἔλῃ, καὶ κῦδος ἄρῃται; 365
 Ἄλλ' ὃ μὲν οὕτω φησὶ, καὶ εὔχεται, οὐνεκ' Ἀχιλλεὺς
 Νηυσὶν ἐπὶ γλαφυρῇσι μένει κεχολωμένος ἦτορ·
 Κείνου δ' οὔτι λίην ποθὴ ἔσσεται, εἴ κεν οἱ ἄλλοι
 Ἡμεῖς ὀτρυνώμεθ' ἀμννέμεν ἀλλήλοισιν.
 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. 370
 Ἀσπίδας, ὅσαι ἄρισται ἐνὶ στρατῷ ἡδὲ μέγισται,

346. ἀγκὰς. See on Il. E. 371.

347. τοῖσι δ' ὑπὸ Χθῶν κ. τ. λ. Milton has imitated the several beautiful parts of this episode with particular care, introducing them upon different occasions, as the subject of his poem would admit. The creation is made to give the same tokens of joy at the performance of the nuptial rites of our first parents, as she does here at the congress of Jupiter and Juno. P. L. VIII. 513. *To the nuptial bower I led her blushing like the morn; all heaven And happy constellations on that hour Shed their selectest influence; the earth Gave sign of gratulation, and each hill; Joyous the birds; fresh gales and gentle airs Whisper'd it to the woods, and from their wings Flung rose, flung odours from the spicy shrub.* These lines also, in Book IV. 670. are manifestly from the same original: *Roses and jessamine Rear'd high their flourished heads between, and wrought Mosaic; underfoot the violet, Crocus, and*

hyacinth, with rich inlay Broider'd the ground. Here the very turn of Homer's verses is observed, and the cadence; and almost the words finely translated. But it is with wonderful judgment and decency he has used that exceptionable passage of the dalliance, ardour, and enjoyment. That which seems in Homer an impious fiction, becomes a moral lesson in Milton: since he makes the lascivious rage of the passion, the immediate effect of the sin of our first parents after the Fall. Adam expresses it in the words of Jupiter: Book IX. 1038. *For never did thy beauty, since the day I saw thee first, and wedded thee, adorn'd With all perfections, so inflame my sense With ardour to enjoy thee; fairer now Than ever. Bounty of this virtuous tree! So said he, &c.* POPE. The whole of the episode of Juno's deceit is by many explained to be an allegory; of which, however, Homer himself never dreamt.

Ἐσάμενοι, κεφαλὰς δὲ παναίθησι κορύθεσσι
 Κρύψαντες, χερσὶ τε τὰ μακρότατ’ ἔγχε’ ἐλόντες,
 Ἴομεν’ αὐτὰρ ἐγὼ ἡγήσομαι, οὐδέ τί φημι
 Ἐκτορα Πριαμίδην μενέειν, μάλα περ μεμαῶτα. 375
 Ὃς δέ κ’ ἀνὴρ μενέχαρμος, ἔχρ’ ὀλίγον σάκος ὦμι,
 Χείροني φωτὶ δότω, ὃ δ’ ἐν ἀσπίδι μέizonι δύτω.
 Ὡς ἔφαθ’· οἳ δ’ ἄρα τοῦ μάλα μὲν κλύον, ἦδ’ ἐπίθοντο.
 Τοὺς δ’ αὐτοὶ βασιλῆες ἐκόσμεον, οὐτάμενοί περ,
 Τυδείδης, Ὀδυσσεύς τε, καὶ Ἀτρεΐδης Ἀγαμέμνων· 380
 Οἰχόμενοι δ’ ἐπὶ πάντας, ἀρήϊα τεύχε’ ἄμβιβον.
 Ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χεῖρια δὲ χείροني δόσκεν.
 Αὐτὰρ ἐπεὶ ῥ’ ἔσαντο περὶ χροῖ νώροπα χαλκὸν,
 Βάν ῥ’ ἴμεν’ ἦρχε δ’ ἄρα σφι Ποσειδάων ἐνοσίχθων,
 Δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ, 385
 Εἵκελον ἀστεροπῇ· τῷ δ’ οὐ θέμις ἐστὶ μιγῆναι
 Ἐν δαὶ λευγαλῇ, ἀλλὰ δέος ἰσχάνει ἄνδρας.
 Τρῶας δ’ αὖθ’ ἐτέρωθεν ἐκόσμεε φαίδιμος Ἐκτωρ.
 Δή ρα τότ’ αἰνοτάτην ἔριδα πτολέμοιο τανύσσαν
 Κυανοχαῖτα Ποσειδάων, καὶ φαίδιμος Ἐκτωρ· 390
 Ἦτοι ὃ μὲν Τρώεσσιν, ὃ δ’ Ἀργείοισιν ἀρήγων.
 Ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἳ δὲ ξύνισαν μεγάλῃ ἀλαλητῇ.
 Οὔτε θαλάσσης κύμα τόσον βοάα προτὶ χέρσον,
 Ποντόθεν ὀρνύμενον πνοιῇ Βορέῳ ἀλεγεινῇ· 395
 Οὔτε πυρὸς τόσσοις γε ποτὶ βρόμος αἰθομένοιο,
 Οὔρεος ἐν βήσσης, ὅτε τ’ ὤρετο καίμεν ὕλην·
 Οὔτ’ ἄνεμος τόσσον γε ποτὶ δρυσὶν ὑψικόμοισιν
 Ἠπύει, ὅστε μάλιστα μέγα βρέμεται χαλεπαίνων·
 Ὅσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνῇ, 400
 Δεινὸν αὖσάντων, ὅτ’ ἐπ’ ἀλλήλοισιν ὄρουσαν.
 Αἶαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἐκτωρ
 Ἐγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἳ, οὐδ’ ἀφάμαρτε,

376. ὃς δέ κ’ ἀνὴρ κ. τ. λ. Eustathius has observed, that the poet here makes the best warriors take the largest shields and longest spears, that they might be ready prepared with proper arms, both offensive and defensive, for a new kind of fight, in which they are soon to be engaged, when the fleet is attacked. This, indeed, seems the most rational account that can be given for Neptune’s advice in this exigence. POPE.

386. τῷ. Scil. Neptune; or, perhaps, the sword.

392. ἐκλύσθη δὲ θάλασσα κ. τ. λ. This

swelling and inundation of the sea towards the Grecian camp, as if it had been agitated by a storm, is meant for a prodigy, intimating that the waters had the same resentment with their commander, Neptune, and seconded him in his quarrel. POPE; from Eustathius.

394. οὔτε θαλάσσης κ. τ. λ. Virg. Georg. IV. 261. *Frigidus ut quondam silvis immurmurat Auster; Ut mare sollicitum stridet refluentibus undis: Æstuat ut clausis rapidus fornacibus ignis.*

396. τόσσοις γε βρόμος. Scil. γίγνε-ται.

Τῇ ῥά δ' ὡς τελαμῶνε περι στήθεσσι τετάσθην,
 ἦτοι δ' μὲν σάκεος, ὃ δὲ φασγάνου ἀργυροήλου· 405
 Τῷ οἱ ῥυσάσθην τέρενα χροά· χώσατο δ' Ἔκτωρ,
 ὅτι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός·
 Ἄσφ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων.
 Τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας
 Χερμαδίῳ, τὰ ῥά πολλά, θοάων ἔχματα νηῶν, 410
 Πὰρ ποσὶ μαρναμένων ἐκυλίνδετο· τῶν ἐν αἰέρας,
 Στῆθος βεβλήκει ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς·
 Στρώμβον δ' ὥς, ἔσσευε βαλὼν, περὶ δ' ἔδραμε πάντη.
 Ὡς δ' ὅθ' ὑπὸ ῥιπῆς πατρὸς Διὸς ἐξερίπη δρῦς
 Πρόρριζος, δεινὴ δὲ θεῖον γίγνεται ὁδμή 415
 Ἐξ αὐτῆς· τὸν δ' οὐπερ ἔχει θράσος, ὅς κεν ἴδηται
 Ἐγγὺς ἑὼν· χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός·
 Ὡς ἔπεσ' Ἐκτορος ὦκα χαμαὶ μένος ἐν κόνιρσι·
 Χειρὸς δ' ἔκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη,
 Καὶ κόρυς, ἀμφὶ δὲ οἱ βράχε τεύχεα ποικίλα χαλκῷ. 420
 Οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν,
 Ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειᾶς
 Αἰχμᾶς· ἀλλ' οὔτις ἐδυνήσατο ποιμένα λαῶν
 Οὐτάσαι, οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,
 Πουλυδάμας τε, καὶ Αἰνείας, καὶ Δίος Ἀγένηωρ, 425
 Σαρπηδὼν τ' ἀρχὸς Λυκίων καὶ Γλαῦκος ἀμύμων·
 Τῶν δ' ἄλλων οὔτις εὖ ἀκήδεσεν, ἀλλὰ πάροιθεν
 Ἀσπίδας ἐν κύκλους σχέθον αὐτοῦ· τὸν δ' ἄρ' ἐταῖροι
 Χερσὶν αἰείραντες φέρον ἐκ πόνου, ὅφρ' ἴκεθ' ἵππους·
 Ὠκέας, οἳ οἱ ὅπισθε μάχης ἠδὲ πτολέμοιο 430
 Ἔστασαν, ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 Οἱ τὸν γε προτὶ ἄστρ' φέρον βαρέα στενάχοντα.
 Ἄλλ' ὅτε δὴ πόρον ἴζον ἐϋρρέϊος ποταμοῖο
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 Ἐνθα μιν ἐξ ἵππων πέλασαν χθονὶ, καὶ δὲ οἱ ὕδωρ 435
 Χεῦαν· ὃ δ' ἀμπνύνθη, καὶ ἀνέδρακεν ὀφθαλμοῖσιν.
 Ἐζόμενος δ' ἐπὶ γοῦνα, κελαινεφὲς αἶμ' ἀπέμεσσεν.

410. ἔχματα νηῶν. See on Il. A. 433.

412. ἄντυγος. Scil. ἀσπίδος. See on Il. Z. 118.

413. στρώμβον δ' ὥς. The old commentators understand στρώμβος to signify a boy's top; but Heyne suggests that it should rather be rendered a quoit; which is certainly more suited with the sense. Clarke and Barnes have transcribed the following epigram on this stone, with which Ajax

wounds Hector, from the Anthologia: I. 5. Μῆ με τὸν Αἰάντειον ἀνοχμάσσειας, ὀδίτα, Πέτρον ἀκοντιστὴν στήθεος Ἐκτορίου. Εἰμὶ μέλας τρηχὺς τε· σὺ δ' εἶρεο θεῖον Ὀμηρον, Πῶς τὸν Πριαμίδην ἐξεκύλισσα πέδῳ. Νῦν δὲ μόλις βαιὼν με παροχλίζουσιν ἀρούρης Ἀνθρωποὶ, γενεῆς αἰσχέα ληνγαλῆς. Ἀλλὰ μέ τις κρύψειεν ὑπὸ χθονός· αἰδέομαι γὰρ Παίγιον οὐτιδανοῖς ἀνδράσι γιγνόμενος.

433. ἐϋρρέϊος. See on Il. Z. 508.

Αὖτις δ' ἐξοπίσω πλῆτο χθονὶ, τὼ δέ οἱ ὅσσε
 Νῦξ ἐκάλυψε μέλαινα· βέλος δ' ἔτι θυμὸν ἐδάμνα.
 Ἀργεῖοι δ', ὥς οὖν ἴδον Ἑκτορα νόσφι κιόντα, 440
 Μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 Ἐνθα πολὺ πρῶτιστος Ὀϊλῆος ταχὺς Αἴας
 Σάτνιον οὔτασε, δουρὶ μετάλμενος ὀξυόεντι,
 Ἥνοπίδην, ὃν ἄρα νύμφη τέκε Νῆϊς ἀμύμων
 Ἥνοπι βουκολέοντι παρ' ὄχθας Σατνιόεντος. 445
 Τὸν μὲν Ὀϊλιάδης δουρικλυτὸς, ἐγγύθεν ἐλθὼν
 Οὔτασε καλλαπάρην· ὃ δ' ἀνετράπετ' ἀμφὶ δ' ἄρ' αὐτῷ
 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
 Τῷ δ' ἐπὶ Πουλυδάμας ἐγχέσπαλος ἦλθεν ἀμύντωρ
 Πανθοίδης· βάλε δὲ Προθοήνορα δεξιὸν ὦμον, 450
 Υἱὸν Ἀρηϊλύκοιο· δι' ὦμου δ' ὄβριμόν ἔγχος
 Ἔσχεν· ὃ δ' ἐν κονίρῃσι πεσὼν ἔλε γαῖαν ἀγόστῳ.
 Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο, μακρὸν αὔσας·
 Οὐ μὰν οὐδ' οἴω μεγαθύμου Πανθοίδαο
 Χειρὸς ἀπὸ στιβαρῆς ἄλιον πηδῆσαι ἄκοντα, 455
 Ἀλλὰ τις Ἀργείων κόμισε χροῖ· καί μιν οἴω
 Αὐτῷ σκηπτόμενον κατίμεν δόμον Ἀἴδος εἶσω.
 Ὡς ἔφατ'· Ἀργείοισι δ' ἄχος γένετ' εὐξάμενοιο·
 Αἶαντι δὲ μάλιστα daίφρονι θυμὸν ὄρινε
 Τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσεν ἄγχι μάλιστα. 460
 Καρπαλίμως δ' ἀπιόντος ἀκόντισε δουρὶ φαεινῷ.
 Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο Κῆρα μέλαιναν,
 Λικριφὶς αἰτίας· κόμισε δ' Ἀντήνορος υἱὸς
 Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὀλεθρον·
 Τόν ῥ' ἔβαλε, κεφαλῆς τε καὶ αὐχένος ἐν συνεοχμῷ, 465
 Νείατον ἀστράγαλον· ἀπὸ δ' ἄμφω κέρσε τένοντε.
 Τοῦ δὲ πολὺ προτέρη κεφαλῇ, στόμα τε, ῥῖνές τε
 Οὐδέϊ πλῆντ', ἥπερ κνῆμαι καὶ γοῦνα πεσόντος.
 Αἴας δ' αὖτε γέγωνεν ἀμύμονι Πουλυδάμαντι·
 Φράζεο, Πουλυδάμα, καί μοι νημερτὲς ἔνισπε, 470
 Ἥ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντιπεφάσθαι

438. πλῆτο. Imperf. pass. Ion. from πλάω, contr. from πελάω. Compare v. 435.

454. The reading of all the copies is οὐ μὰν αὐτ' οἴω. But as there is nothing to which the particle αὐτε can possibly refer, the text has been altered as in Il. N. 414.

456. κόμισε. Scil. τὸν ἄκοντα. Has received the javelin in his body. So again v.

464. The preposition ἐν is wanting with χροῖ.

457. αὐτῷ σκηπτόμενον. Resting upon it; as upon a staff.

463. λικριφὶς αἰτίας. Springing aside in an oblique direction. Eustath. λικριφὶς· δηλοῖ τὸ πλαγίως, καὶ, ὥς ἂν τις εἴποι, λέχριος· ἢ λίαν χρίμψας καὶ πλησιάσας τῇ γῇ. The word occurs only once again in Od. T. 451.

"Αξιός· οὐ μὲν μοι κακὸς εἶδεται, οὐδὲ κακῶν ἔξ.
 'Αλλὰ κασίγνητος 'Αντήνορος ἵπποδάμοιο,
 "Η πάϊς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐφείκει.
 "Η ῥ', εὖ γινώσκων· Τρῶας δ' ἄχος ἔλλαβε θυμόν. 475
 "Ενθ' 'Ακάμας Πρόμαχον Βοιώτιον οὔτασε δουρὶ,
 'Αμφὶ κασιγνήτῳ βεβαῶς· ὃ δ' ὕφελκε ποδοῖν.
 Τῷ δ' 'Ακάμας ἔκπαγλον ἐπεύξατο, μακρὸν αὔσας·
 'Αργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι,
 Οὗ θιν οἴοισί γε πόνος τ' ἔσεται καὶ οἷζυς 480
 'Ημῖν, ἀλλὰ ποθ' ὧδε κατακτανέεσθε καὶ ὕμμες.
 Φράζεσθ' ὥς ὑμῖν Πρόμαχος δεδμημένος εὐδαι
 "Εγχει ἐμῷ, ἵνα μή τι κασιγνήτοίό γε ποινῇ
 Δηρὸν ἐν ἄτιτος· τῷ καὶ κέ τις εὐχεται ἀνὴρ
 Γνωτὸν ἐνὶ μεγάροισιν 'Αρεως ἀλκτῆρα λιπέσθαι. 485
 'Ως ἔφατ'· 'Αργεῖοισι δ' ἄχος γένετ'· εὐξαμένοιο·
 Πηνέλεω δὲ μάλιστα δαΐφρονι θυμόν ὄρινεν·
 'Ωρμήθη δ' 'Ακάμαντος· ὃ δ' οὐχ ὑπέμεινεν ἐρωήν
 Πηνελέοιο ἀνακτος· ὃ δ' οὔτασεν 'Ιλιονῆα,
 Υἱὸν Φόρβαντος πολυμήλου, τόν ῥα μάλιστα 490
 'Ερμείας Τρώων ἐφίλει, καὶ κτῆσιν ὅπασσε·
 Τῷ δ' ἄρ' ὑπὸ μήτηρ μοῦνον τέκεν 'Ιλιονῆα.
 Τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα,
 'Εκ δ' ὥσε γλήνην· δόρυ δ' ὀφθαλμοῖο διὰ πρὸς,
 Καὶ διὰ ἰνίου ἦλθεν· ὃ δ' ἔξετο χεῖρε πετάσας 495
 "Αμφω· Πηνέλεως δὲ, ἐρυσσάμενος ξίφος ὀξὺν,
 Αὐχένα μέσσον ἔλασσεν· ἀπήραξε δὲ χαμᾶζε,
 Αὐτῇ σὺν πῆληκι, κάρη· ἔτι δ' ὄβριμον ἐγχος
 "Ηεν ἐν ὀφθαλμῷ· ὃ δὲ φῆ, κώδειαν ἀνασχῶν,
 Πέφραδέ τε Τρώεσσι, καὶ εὐχόμενος ἔπος ἠΐδα· 500
 Εἰπέμεναί μοι, Τρῶες, ἀγανοῦ 'Ιλιονῆος
 Πατρὶ φίλῳ καὶ μητρὶ, γοήμεναι ἐν μεγάροισιν.
 Οὐδὲ γὰρ ἡ Προμάχοιο δάμαρ 'Αλεγνηνορίδαο,

472. κακῶν ἔξ. Scil. γενόμενος, i. e. of ignoble birth. Heyne, after Koeppen, cites Theocr. Idyl. XXV. 37. οὐ σε κακῶν ἔξ ἔμμεναι, οὐδὲ κακοῖσιν ἰοικότα φύμεναι αὐτῶν.

479. ἰόμωροι. See on Il. Δ. 242.

485. "Αρεως ἀλκτῆρα. This is the vulgar reading, and it is sanctioned by the best authorities. Compare Il. Σ. 213. Heyne reads ἀρής, as in Il. Σ. 100; and this noun with the penultima short signifies in Homer any injury, or calamity, generally. See Maltby on Morell, in voce. Here, how-

ever, the sense is certainly improved by retaining the usual reading; and it seems more than probable that the passage first cited is corrupt.

497. ἀπήραξε δὲ χαμᾶζε, κ. τ. λ. Virg. Æn. IX. 770. huic uno dejectum cominus ictu Cum galea longe jacuit caput.

499. κώδειαν. Supply ὥς. Like the head of a porphy.

503. οὐδὲ γὰρ ἡ Π. A comparison is evidently intended between the fate of Ilioneus and Promachus. Heyne supplies the omission thus: Nuntiate parentibus Ilionei,

Ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται, ὅππότε κεν δὴ
 Ἐκ Τροίης σὺν νηυσὶ νεώμεθα κοῦροι Ἀχαιῶν. 505
 Ὡς φάτο· τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος εἶλε·
 Πάπτηνε δὲ ἕκαστος, ὅπῃ φύγοι αἰπὺν ὄλεθρον.
 Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,
 Ὅστις δὴ πρῶτος βροτόεντ' ἀνδράγρι' Ἀχαιῶν
 ἦρατ', ἐπεὶ ῥ' ἐκλινε μάχην κλυτὸς Ἐννοσίγαιος. 510
 Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὔτα
 Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων·
 Φάλην δ' Ἀντίλοχος, καὶ Μέρμερον ἐξενάριξε·
 Μηριόνης δὲ Μόρυν τε, καὶ Ἴπποτίωνα κατέκτα·
 Τεύκρος δὲ Προθόωνά τ' ἐνήρατο, καὶ Περιφήτην· 515
 Ἀτρεΐδης δ' ἄρ' ἔπειθ' Ὑπερήνορα, ποιμένα λαῶν,
 Οὔτα κατὰ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἄφυσσε
 Δηρώσας· ψυχὴ δὲ κατ' οὐταμένην ὠτειλὴν
 Ἔσσυτ' ἐπειγομένη, τὸν δὲ σκότος ὅσσε κάλυψε.
 Πλείστους δ' Αἴας εἶλεν, Ὀϊλῆος ταχὺς υἱός· 520
 Οὐ γάρ οἱ τις ὁμοῖος ἐπισπέσθαι ποσὶν ἦεν
 Ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὥρσεν.

esse ipsis legendum de filii morte : neque id injuria ; nam nec Promachi ab eo caesi uxor reducem accipiet maritum.

508. ἔσπετε κ. τ. λ. See on Il. A. 1.

509. ἀνδράγρια. Spoils stript from the enemy. Eustath. σκῦλα τὰ παρὰ ἀνδρῶν ἀγρευνόμενα. The derivation is analogous

with that of βοάγρια, ζωάγρια, and the like. In the construction ὅστις Ἀχαιῶν must be joined.

518. ψυχὴ δὲ κ. τ. λ. Virg. Æn. X. 486. Una eademque via sanguisque animusque sequuntur.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Ο’.

Ἐπιγραφαί.

Π Α Λ Ι Ω Ξ Ι Σ.

Ἄλλως.

Οὐ, Κρονίδης κεχόλωτο Ποσειδάωνι, καὶ Ἥρῃ.

THE ARGUMENT.

THE FIFTH BATTLE AT THE SHIPS, AND THE ACTS OF AJAX.

Jupiter awaking sees the Trojans repulsed from the trenches ; Hector in a swoon ; and Neptune at the head of the Greeks. He is highly incensed at the artifice of Juno, who appeases him by her submissions. She is then sent to Iris and Apollo. Juno, repairing to the assembly of the gods, attempts, with extraordinary address, to incense them against Jupiter ; in particular, she touches Mars with a violent resentment. He is ready to take arms, but is prevented by Minerva. Iris and Apollo obey the orders of Jupiter. Iris commands Neptune to leave the battle, to which, after much reluctance and passion, he consents. Apollo re-inspires Hector with vigour, brings him back to the battle, marches before him with his Ægis, and turns the fortune of the fight. He breaks down a great part of the Grecian wall ; the Trojans rush in and attempt to fire the first line of the fleet, but are as yet repelled by the greater Ajax with a prodigious slaughter.

ΑΥΤΑΡ, ἐπεὶ διὰ τε σκόλοπας, καὶ τάφρον ἔβησαν
Φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
Οἳ μὲν δὴ παρ’ ὄχεσφιν ἐρητύοντο μένοντες,
Χλωροὶ ὑπὸ δείους, πεφοβημένοι· ἔγρετο δὲ Ζεὺς
Ἰδὼς ἐν κορυφῇσι παρὰ χρυσοθρόνου Ἥρης.
Στῇ δ’ ἄρ’ ἀναΐξας, ἶδε δὲ Τρῶας καὶ Ἀχαιοὺς,
Τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν
Ἀργείους· μετὰ δέ σφι Ποσειδάωνά ἄνακτα.
Ἐκτορα δ’ ἐν πεδίῳ ἶδε κείμενον· ἀμφὶ δ’ ἑταῖροι
Εἶαθ’· ὃ δ’ ἀργαλέῳ ἔχετ’ ἄσθματι, κῆρ ἀπινύσσων,

5

10

10. κῆρ ἀπινύσσων. *Mente deficiens* : used absolutely in Od. E. 342. Z. 258. Eustath. i. e. *in a swoon* : subaud. κατά. The verb ἀπινύσσων· ἦτοι ἀλλοφρονέων, καὶ ἀπινύττειν, *to be insensible, or stupid, is* μὴ ὦν πινυτός. See Il. H. 289.

Αἶμ’ ἐμέων· ἐπεὶ οὗ μιν ἀφανρότατος βάλ’ Ἀχαιῶν.
 Τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε·
 Δεινὰ δ’ ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·
 Ἥ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, Ἥρη,
 Ἐκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαούς. 15
 Οὐ μὰν οἶδ’, εἰ αὖτε κακοῖράφης ἀλεγεινῆς
 Πρώτῃ ἐπαύρηαι, καὶ σε πληγῇσιν ἱμάσσω.
 Ἥ οὐ μέμνη, ὅτε τ’ ἐκρέμω ὑψόθεν, ἐκ δὲ ποδοῦν
 Ἀκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἔηλα
 Χρύσειον, ἄρρηκτον; σὺ δ’ ἐν αἰθέρι καὶ νεφέλῃσιν 20
 Ἐκρέμω· ἡλάστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον·
 Λῦσαι δ’ οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,
 Ῥίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὄφρ’ ἂν ἴκηται
 Γῆν ὀλιγηπελέων· ἐμὲ δ’ οὐδ’ ὥς θυμὸν ἀνίει
 Ἀζηχῆς ὀδύνῃ Ἡρακλῆος θείοιο, 25
 Τὸν σὺ ξὺν Βορέῃ ἀνέμῳ πεπιθοῦσα Θυέλλας,
 Πέμψας ἐπ’ ἀτρύγετον πόντον, κακὰ μητιώσας,
 Καὶ μιν ἔπειτα Κόωνδ’ εὖ ναιομένην ἀπένεικας.
 Τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην, καὶ ἀνήγαγον αὖτις
 Ἄργος ἐς ἱππόβοτον, καὶ πολλὰ περ ἀθλήσαντα. 30
 Τῶν σ’ αὖτις μνήσω, ἵν’ ἀπολλήξῃς ἀπατάων·
 Ὅφρα ἴδῃς, ἦν τοι χραίσμῃ φιλότης τε καὶ εὐνῇ,
 Ἦν ἐμίγῃς ἐλθοῦσα θεῶν ἄπο, καὶ μ’ ἀπάτησας.
 Ὡς φάτο· ῥίγησε δὲ βοῶπις πότνια Ἥρη,
 Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 35
 Ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρὺς ὕπερθε,

11. οὗ μιν ἀφανρότατος. That is, ἰσχυρότατος. The superlative of negative adjectives is often put with οὐ, to denote a positive affirmation. Of the same usage, with an antithesis, see on Il. A. 416. Compare also Il. A. 330. Il. 570.

16. κακοῖράφης. Evil machinations; from ῥάπτω, to sew, and metaphorically, to plan, or contrive. Compare Od. Γ. 118. Il. 421. Plaut. Amphitr. I. 1. 211. Of the use of the subjunctive without ἂν, for the future indicative, see on Il. A. 184. The expression οὐ μὰν οἶδα seems to imply, I am not determined; or, rather, in familiar English, I have a great mind, that you shall reap the fruits of your conduct. See also on Il. A. 410. The corporal punishment, with which Juno is threatened, must be attributed to the uncivilized barbarities of the times.

18. ἢ οὐ μέμνη κ. τ. λ. This narrative seems to relate to the artifices employed by Juno in the affair of Hercules, already alluded to in Il. Ξ. 249. It is probable

that Homer derived his information on this, and similar mythological traditions, from some poems which were in existence in his time, on the subject of this hero and his adventures. The allegorical explanations, which have been given of this passage by Heraclides and Eustathius, are inventions which had their existence only in their own imaginations.

19. ἄκμονας. Anvils. The word is probably intended to denote any mass of iron generally.

21. ἡλάστεον. See on Il. M. 163.

22. παρασταδόν. That is, παραστάντες. Hesych. ἐκ τοῦ σύνεγγυς.

23. ὄφρ’ ἂν ἴκηται. See on v. 70.

25. ὀδύνῃ Ἡρακλῆος. Grief on account of Hercules; ἕνεκα being understood. See Matt. Gr. Gr. §. 349. c.

36. ἴστω νῦν κ. τ. λ. It appears from hence, that Somnus informed Neptune of the sleep of Jupiter, without any suggestion from Juno. The verb ἴστω is used as a formula of adjuration equivalent to μάρ-

Καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος
 "Ορκος, δεινότατός τε πέλει μακάρεσσι θεοῖσι·
 Σὴ θ' ἱερὴ κεφαλὴ, καὶ νωίτερον λέχος αὐτῶν
 Κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μάψ ὁμόσαιμι· 40
 Μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
 Πημαίνει Τρῳάς τε καὶ Ἕκτορα, τοῖσι δ' ἀρήγει.
 Ἀλλὰ που αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει·
 Τειρομένους δ' ἐπὶ νηυσὶν ἰδὼν ἐλέησεν Ἀχαιοὺς.
 Αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην, 45
 Τῇ ἴμεν, ἧ κεν δὴ σὺν, Κελαινεφές, ἡγεμονεύεις.
 Ὡς φάτο· μείδησε δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 Καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 Εἰ μὲν δὴ σύ γ' ἔπειτα, βοῶπις πότνια Ἥρη,
 Ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις, 50
 Τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλληρ,
 Αἴψα μεταστρέψει νόον, μετὰ σὺν καὶ ἐμὸν κῆρ.
 Ἀλλ' εἰ δὴ ῥ' ἐτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
 Ἔρχεο νῦν μετὰ φῦλα θεῶν, καὶ δεῦρο κάλεσσον
 Ἴριν τ' ἐλθέμεναι, καὶ Ἀπόλλωνα κλυτότοξον, 55
 Ὅφρ' ἡ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 Ἐλθῃ, καὶ εἴησι Ποσειδάωνι ἄνακτι,
 Πανσάμενον πολέμοιο, τὰ ἂ πρὸς δώμαθ' ἰκέσθαι·
 Ἕκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων,
 Αὐτίς δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνάων, 60
 Αἰ νῦν μιν τείρουσι κατὰ φρένας· αὐτὰρ Ἀχαιοὺς

τυρος ἔστω, in Il. Γ. 276. So also in Il. K. 329. T. 258. We may observe also, that the earliest form of an oath seems to have been by the elements of Nature, or rather, the deities who were supposed to preside over them. In order still farther to gain the confidence of Jupiter, Juno strengthens her declaration, by appealing to the ties of affection and endearment.

37. *Στυγὸς ὕδωρ, ὅστε μέγιστος "Ορκος*. See on Il. Ξ. 272.

39. *νωίτερον λέχος αὐτῶν*. This addition of the genitive *αὐτῶν*, to the possessive pronoun, is analogous to the construction noticed on Il. Γ. 180. So Herod. VI. 97. *ἐπὶ τὰ ὑμέτερα αὐτέων*.

61. *αὐτὰρ Ἀχαιοὺς κ. τ. λ.* It is here that Jupiter, in fulfilment of his promise in Il. A. 547. discloses to Juno the final determination of his plans, which he had already partially revealed to her in the eighth book. He had there declared that Achilles would resume his arms in consequence of the death of Patroclus; in addition to which he now informs her, that the war would

proceed, without further interruption, to its destined end in the death of Hector, which would eventually lead to the destruction of Troy. The death of Hector, however, and the concomitant circumstances, are the proper limit of the subject, which was proposed in the proœmium; and with them the poem naturally concludes. From not attending to the necessity for the fulfilment of the promise made to Juno, Heyne has acquiesced, partially at least, in the judgment of the Alexandrian critics, who rejected as spurious, the whole of this passage, from v. 56. to v. 77. inclusive. Admitting that the reasons which they have alleged for this decision are, for the most part, trifling and unsatisfactory, he contents himself with the condemnation of the latter speech, from v. 63. inclusive, retaining the former part as undoubtedly genuine. But if the argument of the poem be properly determined, it will at once appear that the passage is absolutely necessary for its systematic and regular development, and carries the reader forward in discerning the action and the

Αὔτις ἀποστρέψουσιν, ἀνάλκιδα φῦζαν ἐνόρσας·
 Φεύγοντες δ' ἐν νηυσὶ πολυκλήϊσι πέσωσι
 Πηλεΐδew Ἀχιλῆος· ὃ δ' ἀνστήσει ὃν ἐταῖρον
 Πάτροκλον, τὸν δὲ κτενεῖ ἔγχρῃ φαίδιμος Ἔκτωρ 65
 Ἰλίοφι προπάροιθε, πολεῖς ὀλέσαντ' αἰζηοῦς
 Τοὺς ἄλλους, μετὰ δ', υἷὸν ἐμὸν Σαρπηδόνα διον.
 Τοῦ δὲ χολωσάμενος κτενεῖ Ἐκτορα δίος Ἀχιλλεύς.
 Ἐκ τοῦδ' ἄν τοι ἔπειτα παλῖωξιν παρὰ νηῶν
 Αἰὲν ἐγὼ τεύχοιμι διαμπερές, εἰσόκ' Ἀχαιοὶ 70
 Ἴλιον αἰπὺ ἔλοιεν, Ἀθηναίης διὰ βουλὰς.
 Τὸ πρὶν δ' οὔτ' ἄρ' ἐγὼ παύω χόλον, οὔτε τιν' ἄλλων
 Ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' εἶσω,
 Πρίν γε τὸ Πηλεΐδαο τελευτηθῆναι ἐέλδωρ·
 Ὡς οἱ ὑπέστην πρῶτον, ἐμῷ δ' ἐπένευσα κάρητι 75
 Ἥματι τῷ, ὅτ' ἐμεῖο θεὰ Θέτις ἤψατο γούνων,
 Λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρῃ·
 Βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.
 Ὡς δ' ὅταν ἀτίξῃ νόος ἀνέρος, ὅστ' ἐπὶ πολλῶν 80

end of the poem. It is only by the promise contained in this speech, that Juno would have been induced to perform her errand to Iris and Apollo; and here alone are to be found the causes of that terror which Themis subsequently observes to be depicted in the countenance of the goddess; v. 90. Mr. Penn has selected this as an instance of the mischief which would inevitably arise from the system, which Heyne has adopted, of denouncing whole passages as interpolations, which did not happen to accord with his theory, respecting the primary argument of the poem. See the Treatise on this subject, p. 336. Many similar examples of this amputating system might be adduced; but the present is amply sufficient to prove it unjustifiable.

66. Ἰλίοφι. The reading of all the copies is Ἰλίου, by which the metre is destroyed: that of the text is the ready emendation of Dr. Maltby. Compare Il. Θ. 557. K. 12. N. 349.

69. παλῖωξιν. *A repulse*; scil. of the Trojans. Compare v. 601. Il. M. 71. Schol. Vill. παλῖωξίς ἐστιν ἡ ἐξ ὑποτροφῆς τῶν φευγόντων διώξις, ὅταν οἱ πρότερον φεύγοντες ὕστερον πάλιν αὐτοὶ διώκωσι θαρρῆσαντες. Of the construction, see on Il. B. 160.

70. εἰσόκ' Ἀχαιοὶ ἔλοιεν. See on Il. B. 332. It should be remembered, however, that the rules of grammar appear to have been less strictly fixed in the age of Homer, than in the more recent age of Attic nicety.

Thus in v. 23. *supra*, the correct construction would have been ὅρ' ἂν ἵκοιτο. See on Il. E. 128. The Leipzig MS., however, reads ἔλωσι for ἔλοιεν.

71. Ἴλιον αἰπύ. This is the only passage in which Homer has used Ἴλιον in the neuter gender; and Heyne has insisted upon the circumstance as a proof of the spuriousness of the passage. *Infra* v. 558. we have Ἴλιον αἰπυνῇ. Heyne himself, however, has collected several emendations of the text, among which the most probable is that of Bentley, who reads Ἴλιον αἰπύν. Mr. Penn is incorrect in his observation that Homer never applies to the feminine gender the masculine termination of adjectives in *us*. See on Il. E. 269. The device of Minerva, alluded to in the end of the line, is the well-known stratagem of the wooden horse. See Od. Θ. 492.

76. ἥματι τῷ, κ. τ. λ. See Il. A. 523.

80. ὥς δ' ὅταν ἀτίξῃ κ. τ. λ. On other occasions Homer has illustrated the action of the mind by sensible images from the motion of bodies: here he inverts the case, and shows the great velocity of Juno's flight, by comparing it to the quickness of thought. No other comparison could have equalled the speed of an heavenly being. To make this more beautiful and exact, the poet, describes a traveller, who revolves in his mind the several places which he has seen, and in an instant passes in imagination from one distant part of the earth to another. Milton seems to have had it in his eye, in that ele-

- Γαῖαν ἐλλουθῶς, φρεσὶ πευκαλίμησι νοήσῃ,
 "Ενθ' εἶην, ἥ ἔνθα, μενοινήσειέ τε πολλά.
 "Ως κραιπνῶς μεμανῖα διέπτατο πότνια "Ηρη.
 "Ἰκετο δ' αἰπὺν "Ολυμπον· ὁμηγερέεσσι δ' ἐπῆλθεν
 'Αθανάτοισι θεοῖσι Διὸς δόμῳ· οἳ δὲ ἰδόντες, 85
 Πάντες ἀνήϊξαν, καὶ δεικανόωντο δέπασσιν.
 "Η δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρῆν
 Δέκτο δέπας, πρώτη γὰρ ἐναντίη ἦλθε θεούσα,
 Καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·
 "Ηρη, τίπτε βέβηκας, ἀτυζομένη δὲ ἔοικας ; 90
 "Η μάλα δὴ σε φόβησε Κρόνου πάϊς, ὅς τοι ἀκοίτης ;
 Τὴν δ' ἡμείβετ' ἔπειτα θεὰ λευκώλενος "Ηρη·
 Μή με, θεὰ Θέμι, ταῦτα διείρεο· οἶσθα καὶ αὐτὴ
 Οἶος ἐκείνου θυμὸς ὑπερφίαλος καὶ ἀπηνής.
 'Αλλὰ σύ γ' ἄρχε θεοῖσι δόμοις ἐνι δαιτὸς εἵσης. 95
 Ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσεται ἀθανάτοισιν,
 Οἷα Ζεὺς κακὰ ἔργα πιφάσκειται· οὐδὲ τι φημί
 Πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν,
 Οὔτε θεοῖς, εἴπερ τις ἔτι νῦν δαίνυται εὐφρων.
 "Η μὲν ἄρ' ὥς εἰποῦσα καθέζετο πότνια "Ηρη· 100
 "Ωχθησαν δ' ἀνὰ δῶμα Διὸς θεοί· ἥ δὲ γέλασσε
 Χεῖλεσιν, οὐδὲ μέτωπον ἐπ' ὀφρύσι κυανέρησιν
 'Ιάνθη· πᾶσι δὲ νεμεσσηθεῖσα μετηύδα·
 Νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες,
 "Η ἔτι μιν μέμαμεν καταπαυσέμεν, ἄσπον ἰόντες, 105
 "Η ἔπει, ἡὲ βίη· ὃ δ' ἀφήμενος οὐκ ἀλεγίζει,
 Οὐδ' ὄθεται· φησὶ γὰρ ἐν ἀθανάτοισι θεοῖσι
 Κάρτεϊ τέ σθένει τε διακρίδον εἶναι ἄριστος.
 Τῷ ἔχεθ', ὅ ττι κεν ὕμμι κακὸν πέμπησιν ἐκάστω.
 "Ηδη γὰρ νῦν ἔλπομ' "Αρῇ γε πῆμα τετύχθαι· 110

vated passage: the speed of gods Time counts not, though with swiftest minutes winged. POPE. So Od. H. 36. νέες ὠκεῖαι ὥσει πτερόν ηὲ νόημα. Hesiod. Scut. H. 222. ὃ δ' ὥστε νόημα ποτᾶτο. Claud. R. Pros. II. 200. *Quantum non jaculum Parthi, non impetus Austri, Non leve sollicitæ mentis discurret acumen.* Compare Hom. H. Apol. 448. Merc. 43. Apoll. Rhod. II. 541.

101. ἥ δὲ γέλασσε κ. τ. λ. Virg. Æn. I. 212. *curisque ingentibus æger Spem vultu simulat, premit alto corde dolorem.* Compare Prov. xiv. 13.

102. οὐδὲ μέτωπον 'Ιάνθη. *Non explicita fuit frons, sed corrugata.* HEYNE. Eustath. ἰστέον, ὅτι ἰαίνεισθαι κατὰ τοὺς παλαιούς εἰπεῖν τὸ τήκεσθαι, ἡδεσθαι, διαχεῖσθαι, μαλάσσεσθαι. The construction

is πᾶσι μετηύδα, not πᾶσι νεμεσσηθεῖσα.

110. ἔλπομαι. *I fear.* The noun ἐλπίς, and the verbs ἔλπομαι and ἐλπίζω, imply not only hope, but the expectation of any event, whether good, bad, or indifferent. In the former sense, its use is more proper and frequent, and needs no illustration: and of the latter we have an example in Il. N. 8. where the verb signifies simply, *existimo*. Instances of the signification which this passage affords will be found in Soph. Trach. 111. Aj. 799. Eurip. Orest. 846. Supp. 790. Iph. A. 786. and frequently in Homer. There is a passage precisely in point in Plato, *de Legg.* I. p. 644. Πρὸς δὲ τούτοις ἀμφοῖν αὐτὸ ὁδὸς μελλόντων, οἷν κοινὸν μὲν ὄνομα 'Ελπίς· ἴδιον δὲ φόβος μὲν, ἡ

Υἱὸς γάρ οἱ ὄλωλε μάχῃ ἔνι, φίλτατος ἀνδρῶν,
Ἀσκάλαφος, τὸν φησὶν ὃν ἔμμεναι ὄβριμος Ἄρης.

ᾠς ἔφατ'· αὐτὰρ Ἄρης θαλερῶ πεπλήγητο μηρῷ
Χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δὲ προσηύδα·

Μὴ νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ' ἔχοντες, 115

Τίσασθαι φόνον υἱός, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
Εἴπερ μοι καὶ μοῖρα, Διὸς πληγέντι κεραυνῷ
Κεῖσθαι, ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κονίησιν.

ᾠς φάτο· καὶ ῥ' ἵππους κέλετο Δεῖμόν τε Φόβον τε
Ζευγνύμεν· αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα. 120

Ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος
Πὰρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη·
Εἰ μὴ Ἀθήνη, πᾶσι περιδδείσασα θεοῖσιν,
ᾠρτο δι' ἐκ προθύρου, λίπε δὲ θρόνον, ἔνθα θάασσε·
Τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο, καὶ σάκος ὤμων, 125

Ἐγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλοῦσα
Χάλκεον· ἥ δ' ἐπέεσσι καθάπτετο θυῶρον Ἄρηα·

Μαινόμενε, φρένας ἤλῃ, διέφθορας· ἥ νύ τοι αὐτως
Οὔατ' ἀκουέμεν ἐστὶ, νόος δ' ἀπόλωλε καὶ αἰδώς ;

Οὐκ αἶτις, ἅτε φησὶ θεὰ λευκώλενος Ἥρη ; 130

Ἡ δὴ νῦν παρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν.

Ἡ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ

Ἀψ ἵμεν Οὐλυμπόνδε καὶ ἀχνύμενός περ ἀνάγκη,

Αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι ;

Αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς 135

Λεῖψει, ὃ δ' ἡμέας εἴσι κυδοιμήσων ἐς Ὀλυμπον·

Μάρψει δ' ἐξείης, ὅστ' αἴτιος, ὅστε καὶ οὐκί.

Τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἱὸς ἔηος.

Ἦδη γάρ τις, τοῦδε βίην καὶ χεῖρας ἀμείνων,

Ἡ πέφατ', ἥ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ 140

Πάντων ἀνθρώπων ρῦσθαι γενεήν τε τόκον τε.

πρὸ λύπης ἐλπίς· θάρρος δὲ, ἡ πρὸ τοῦ ἐναντίου. In the same sense also the Latins use *sperare*. Florus: I. 1. *Quis speraret, post Carthaginem, aliquando in Africa bellum?* Virg. *Æn.* IV. 419. *Hunc ego si potui tantum sperare dolorem.* See also Markland on Iph. A. 786. Hoogveen on Viger, p. 192. It is scarcely necessary to point out the exquisite art in this speech of Juno. While she urges upon the gods the folly of disobedience, she is secretly inciting them to disobey; and by condoling with Mars on the death of his son, she works his fiery temper into open rebellion.

119. Δεῖμόν τε, Φόβον τε. These were not the horses of Mars, as some of the old commentators supposed; but his sons, whom

he commands to yoke them. See II. Δ. 440. N. 299.

124. ᾠρτο δι' ἐκ προθύρου. That is, διῶρτο, scil. διὰ τοῦ δώματος.

128. φρένας ἤλῃ. *Mente errans*; subaud. κατά. The adjective ἤλῃς (or ἤλεός, Od. B. 243. *Æ.* 464.) is derived from ἀλή, *mentis error*. Etym. M. ἤλεός· μάταιος, μαινόμενος, μωρός. See Bentley on Callim. *Fragm.* 173. This passage may be compared with Jerem. v. 21. LXX. Ἀκούσατε δὴ ταῦτα λαὸς μωρὸς καὶ ἀκάρδιος, ὅφθαλμοι αὐτοῖς καὶ οὐ βλέπουσιν, ὥτα αὐτοῖς καὶ οὐκ ἀκούουσι. Similar expressions also occur in Psalm cxv. 6. Isaiah xliii. 8. Ezek. xii. 2. Matt. xi. 15. Mark viii. 18.

138. ἔηος. See on II. A. 393.

- ὦς εἰποῦς, ἵδρυσε θρόνον ἐνι θούρον Ἄρηα.
 Ἥρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτὸς,
 Ἴριν θ', ἥ τε θεοῖσι μέτ' ἄγγελος ἀθανάτοισι·
 Καί σφέας φωνήσας, ἔπεα πτερόεντα προσηύδα 145
 Ζεὺς σφῶ εἰς Ἴδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
 Αὐτὰρ, ἐπὴν ἔλθητε, Διὸς τ' εἰς ὧπα ἵδυσθε,
 Ἔρδειν, ὅ ττι κε κείνος ἐποτρύνῃ καὶ ἀνώγῃ.
 Ἥ μὲν ἄρ' ὥς εἰποῦσα πάλιν κίε πότνια Ἥρη,
 Ἔξετο δ' εἰνὶ θρόνῳ τὼ δ' αἵξαντε πετέσθην, 150
 Ἴδην δ' ἵκανον πολυπίδακα, μητέρα θηρῶν.
 Εὖρον δ' εὐρυόπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
 Ἥμενον, ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο.
 Τὼ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο,
 Στήτην· οὐδὲ σφῶϊν ἰδὼν ἐχολώσατο θυμῷ, 155
 Ὅττι οἱ ὦκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην·
 Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·
 Βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἄνακτι
 Πάντα τὰδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.
 Πανσάμενόν μιν ἄνωχθι μάχης ἡδὲ πτολέμοιο, 160
 Ἔρχεσθαι μετὰ φύλα θεῶν, ἥ εἰς ἅλα διαν.
 Εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, ἀλλ' ἀλογήσει,
 Φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 Μή μ' οὐδὲ, κρατερός περ ἐὼν, ἐπιόντα ταλάσῃ
 Μεῖναι· ἐπεὶ εὖ φημὶ βίῃ πολὺν φέρτερος εἶναι, 165
 Καὶ γενεῇ πρότερος, τοῦ δ' οὐκ ὅθεται φίλον ἦτορ
 Ἴσον ἐμοὶ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι.
 ὦς ἔφατ'· οὐδ' ἀπίθησε ποδὴν ἑνός ὥκέα Ἴρις·
 Βῇ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
 ὦς δ' ὅταν ἐκ νεφέων πτῆται νιφὰς, ἥ ἐ χάλαζα 170
 Ψυχρὴ ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας·
 ὦς κραιπνῶς μεμαυῖα διέπτато ὥκέα Ἴρις·
 Ἀγχοῦ δ' ἵσταμένη προσέφη κλυτὸν Ἐννοσίγαιον·
 Ἀγγελίην τινά τοι, Γαιήοχε κυανοχαῖτα,
 Ἦλθον δεῦρο φέρουσα παρὰ Διὸς αἰγιόχοιο. 175
 Πανσάμενόν σε κέλευσε μάχης ἡδὲ πτολέμοιο,
 Ἔρχεσθαι μετὰ φύλα θεῶν, ἥ εἰς ἅλα διαν.
 Εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπείσεις, ἀλλ' ἀλογήσεις,
 Ἥπειλει καὶ κείνος ἐναντίβιον πολεμίζων
 Ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξαλέασθαι ἀνώγει 180
 Χεῖρας, ἐπεὶ σέο φησὶ βίῃ πολὺν φέρτερος εἶναι,

158. βάσκ' ἴθι. See on Il. B. 8.

112. and of the expression ἴσον ἐμοὶ φάσ-

167. στυγέουσι. *Metuunt*. See on Il. H. θαι, on Il. A. 137.

Καὶ γενεῇ πρότερος, σὸν δ' οὐκ ὕθεται φίλον ἦτορ
Ἴσόν οἱ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς Ἐννοσίγαιος·
ὦ πόποι, ἦ ῥ', ἀγαθὸς περ ἔων, ὑπέροπλον ἔειπεν, 185

Εἴ μ' ὁμότιμον ἔοντα βίῃ ἀέκοντα καθέξει.
Τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοὶ, οὓς τέκετο Ῥέα,
Ζεὺς καὶ ἐγὼ, τρίτατος δ' Ἀΐδης ἐνέροισιν ἀνάσπων.

Τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·
Ἦτοι ἐγὼν ἔλαχον πολλὴν ἅλα ναιέμεν αἰεὶ, 190

Παλλομένων, Ἀΐδης δ' ἔλαχε Ζόφον ἡερόεντα·
Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσιν.

Γαῖα δ' ἐτι ξυνὴ πάντων, καὶ μακρὸς Ὀλυμπος·
Τῷ ῥα καὶ οὐ τι Διὸς βέομαι φρέσιν· ἀλλὰ ἔκῃλος, 195

Καὶ κρατερός περ ἔων, μενέτω τρίτατῃ ἐνὶ μοίρῃ.
Χερσὶ δὲ μή τι με πάγχυν, κακὸν ὥς, δειδισσέσθω.

Θυγατέρεσσιν γάρ τε καὶ υἷαςί κέρδιον εἶη
Ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὓς τέκεν αὐτός·

Οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη.
Τὸν δ' ἡμέιβετ' ἔπειτα ποδὴννεμος ὠκέα Ἴρις· 200

Οὕτω γὰρ δὴ τοι, Γαίῃοχε κυανοχαῖτα,
Τόνδε φέρω Δὺ μῦθον ἀπηνέα τε, κρατερόν τε ;

Ἦ τι μεταστρέψεις ; στρεπταὶ μὲν τε φρένες ἐσθλῶν.

187. *τρεῖς γάρ τ' ἐκ Κρόνου κ. τ. λ.* Some have thought the Platonic philosophers drew from hence the notion of their *Triad*; which the Christian Platonists since imagined to be an obscure hint of the *Sacred Trinity*. The *Trias* of Plato is well known: τὸ αὐτὸ δὲν, ὁ νοῦς ὁ δημιουργός, ἢ τοῦ κόσμου ψυχή. In his *Gorgias* he tells us, τὸν Ὅμηρον (*auctorem scil. fuisse*) τῆς τῶν δημιουργικῶν Τριαδικῆς ὑποστάσεως. See Proclus in *Plat. Theol.* I. 5. Aristotle (*De Cælo*, I. 1.) speaking of the *Ternarian* number from Pythagoras, has these words: Τὰ τρία πάντα, καὶ τὸ τρεῖς πάντῃ. Καὶ πρὸς τὰς ἀριστείας τῶν θεῶν χρώμεθα τῷ ἀριθμῷ τούτῳ. Καθάπερ γὰρ φασιν καὶ οἱ Πυθαγόρειοι, τὸ πᾶν καὶ τὰ πάντα τοῖς τρισὶν ὥρισται. Τελευταίῃ γὰρ καὶ μέσον καὶ ἀρχὴ τὸν ἀριθμὸν ἔχει τὸν τοῦ παντός· ταῦτα δὲ τὸν τῆς τριάδος. From which passage Trapezuntius endeavoured very seriously to prove, that Aristotle had a perfect knowledge of the Trinity. Duport, who furnished me with this note, and who seems to be sensible of the folly of Trapezuntius, nevertheless, in his *Gnomologia Homerica*, has placed opposite this verse I John v. 7. POPE. There can be no doubt of the purity of Duport's motive, in

thus citing the above text simply as a parallel, however inapposite the passage may appear. It is well known that Gibbon, with the insidious intention of throwing discredit upon the Gospel, revived the notion, that *Plato had marvellously anticipated one of the most surprising discoveries of the Christian Revelation*: Decline and Fall, c. 21. But this is not the place for theological discussion; and with regard to Plato's Trinity—which, by the way, is not Plato's, but an invention of the Platonists of the third century—we may fairly say in the words of Terence; Eunuch. I. 1. *Incerta hæc si tu postules Ratione certa facere, nihil plus agas, Quam si des operam, ut cum ratione insanias.*

191. *παλλομένων.* Scil. τῶν κλήρων. *The lots being shaken.* See Blomfield's Gloss. on *Æsch.* Theb. 55.

194. *οὐ τι Διὸς βέομαι φρεσίν.* *Non ego incedam; i. e. non agam, ex sententia Jovis.* HEYNE. The Ionic form βέομαι, from βάω, occurs in Il. II. 582. X. 431. Ω. 131. The present is here used for the future.

203. *ἦ τι μεταστρέψεις;* Scil. τὰς φρένας. Compare Il. I. 493. N. 115.

Οἷσθ', ὥς πρεσβυτέροισιν Ἐριννύες αἰὲν ἔπονται.

Τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων· 205

Ἴρι θεὰ, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.

Ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἵσιμα εἶδῃ.

Ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,

Ὅππότεν ἰσόμορον καὶ ὁμῇ πεπρωμένον αἶσῃ

Νεικείειν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν. 210

Ἀλλ' ἦτοι νῦν μὲν κε νεμεσσηθεῖς ὑποείξω·

Ἄλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τόγε θυμῷ·

Αἶκεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελείης,

Ἦρης, Ἑρμείω τε, καὶ Ἥφαιστοιο ἄνακτος,

Ἰλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθελήσει 215

Ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,

Ἴστω τοῦθ', ὅτι νῶϊν ἀνήκεστος χόλος ἔσται.

Ὡς εἰπὼν, λίπε λαὸν Ἀχαιϊκὸν Ἐννοσίγαιος,

Δῦνε δὲ πόντον ἰὼν· πόθεσαν δ' ἦρωες Ἀχαιοί.

Καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς· 220

Ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἐκτορα χαλκοκορυστήν·

Ἦδη μὲν γάρ τοι γαιήοχος Ἐννοσίγαιος

Οἴχεται εἰς ἅλα διὰν, ἀλευάμενος χόλον αἰπὺν

Ἡμέτερον· μάλα γάρ τε μάχης ἐπύθοντο καὶ ἄλλοι,

Οἵπερ ἐνέρτεροί εἰσι θεοὶ, Κρόνον ἀμφὶς ἐόντες. 225

Ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολὺν κέρδιον, ἡδέ οἱ αὐτῷ

Ἐπλετο, ὅττι πάροιθε νεμεσσηθεῖς ὑπόειξε

Χεῖρας ἐμάς· ἐπεὶ οὐ κεν ἀνιδρωτί γ' ἐτελέσθη.

Ἀλλὰ σύ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσσανόεσσαν,

Τῇ, μάλ' ἐπισσείων, φοβέειν ἦρωας Ἀχαιοῦς. 230

Σοὶ δ' αὐτῷ μελέτω, Ἐκατηβόλε, φαίδιμος Ἐκτωρ·

Τόφρα γάρ οὖν οἱ ἔγειρε μένος μέγα, ὅφρ' ἂν Ἀχαιοὶ

Φεύγοντες νῆας τε καὶ Ἑλλήσποντον ἴκωνται.

Κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,

Ὡς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο. 235

Ὡς ἔφατ'· οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων·

Βῆ δὲ κατ' Ἰδαίων ὄρέων, ἱρηκι ἐοικὼς

Ὠκέϊ, φασσοφόνῳ, ὅστ' ὤκιστος πετεηνῶν·

Εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἐκτορα δῖον,

Ἦμενον, οὐδ' ἔτι κείτο· νέον δ' ἐσαγείρετο θυμὸν, 240

204. πρεσβυτέροισιν Ἐ. αἰὲν ἔπονται. already experienced my power in battle. See on Il. N. 355.

207. ἐσθλὸν καὶ κ. τ. λ. Pindar refers to this sentiment in Pyth. IV. 493.

224. μάχης ἐπύθοντο. *Pugnam senserunt, experti sunt.* The Titans have

228. ἐτελέσθη. Scil. τὸ πρᾶγμα.

238. φασσοφόνῳ. *Dove-killer*, Schol. τῷ φάσσας φονεύοντι. Aristotle has applied the same epithet to the hawk in Hist. Animal. IX. 36.

Ἀμφί ἐ γιγνώσκων ἑτάρους· ἀτὰρ ἄσθμα καὶ ἰδρῶς
Παύετ', ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.

Ἀγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·

Ἐκτορ, υἱὲ Πριάμοιο, τίη δὲ σὺ νόσφιν ἀπ' ἄλλων

Ἦσ' ὀλιγηπελέων ; ἦ ποῦ τί σε κῆδος ἰκάνει ; 245

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἐκτωρ·

Τίς δὲ σὺ ἐσσι, φέριστε θεῶν, ὅς μ' εἵρειαι ἄντην ;

Οὐκ αἶεις, ὃ με νηυσὶν ἐπὶ πρύμνησιν Ἀχαιῶν,

Οὗς ἐτάρους ὀλέκοντα, βοὴν ἀγαθὸς βάλεν Αἴας

Χερμαδίῳ πρὸς στῆθος, ἔπαυσε δὲ θούριδος ἀλκῆς ; 250

Καὶ δὴ ἔγωγ' ἐφάμην νέκυας καὶ δῶμ' Αἴδαο

Ἦματι τῷδ' ὄψεσθαι, ἐπεὶ φίλον αἶον ἦτορ.

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·

Θάρσει νῦν, τοῖόν τοι ἀοσσητῆρα Κρονίων

Ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255

Φοῖβον Ἀπόλλωνα χρυσάορον· ὅς σε πάρος περ

Ῥύομ', ὁμῶς αὐτόν τε καὶ αἰπυνόν πτολίεθρον.

Ἄλλ' ἄγε, νῦν ἱππεῦσιν ἐπότηρυνον πολέεσσι

Νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν ὠκέας ἵππους·

Αὐτὰρ ἐγὼ προπάροίθε κιῶν, ἵπποισι κέλευθον 260

Πᾶσαν λειανέω, τρέψω δ' ἥρωας Ἀχαιοὺς.

Ὡς εἰπὼν, ἔμπνευσε μένος μέγα ποιμένι λαῶν.

Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,

Δεσμὸν ἀπορῥήξας θείῃ πεδίῳ κροαίνων,

Εἰθῶς λούεσθαι ἐϋρρέϊος ποταμοῖο, 265

Κυδιῶν, ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται

Ὡμοὶς αἴσσονται· ὃ δ' ἀγλαΐῃφι πεποιθὼς,

Ῥίμφα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομόν ἵππων·

Ὡς Ἐκτωρ λαιψήρὰ πόδας καὶ γούνατ' ἐνώμα,

Ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν. 270

241. ἄσθμα. *Quick respiration.* Galen. ap. *Foes. Econ. Hippocrat.* in v. Ἀσθμα· καλοῦσιν οὕτως οἱ Ἕλληνες τὴν πυκνὴν ἀναπνοήν, οἷα συμβαίνει τοῖς δραμοῦσιν, ἢ ὀπωσοῦν ἐτέρως εἰς σφοδρὰν κίνησιν ἀφικομένους.

252. ἐπεὶ φίλον αἶον ἦτορ. The verb αἶω is used nowhere else in the sense which the commentators affix to it in this place, describing it as a poetic form for *ἄω, spiro, exhalo*. Damm suggests that the verb may possibly bear its usual sense, as in v. 248. with the ellipsis of the preposition *κατά*. This, however, would be an exceedingly harsh construction.

254. ἀοσσητῆρα. *One who does not wait for an oracle, before he renders assistance ;*

from *a priv.* and ὄσση, *vox* ; i. e. *a prompt and ready supporter*. The word occurs again in Il. X. 333. where it is explained by Eustathius : ὁ σπουδαῖος βοηθὸς καὶ διχα ὄσσης ἀρήγων.—Of the adjective *τοῖος*, see on Il. Δ. 390.

256. ὅς σε πάρος περ Ῥύομ'. That is, *Who am accustomed to protect you.* See on Il. A. 553.

263. ὥς δ' ὅτε τις κ. τ. λ. This simile is repeated from Il. Z. 506. Here, however, the comparison consists in the speed, and not in the gallant bearing, of the horse.

268. ἤθεα. *Loca consueta.* The word bears the same sense in Herod. I. 15.

- Οἳ δ', ὥστ' ἡ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
 Ἔσσεύοντο κύνες τε καὶ ἀνέρες ἀγροῖωται
 Τὸν μὲν τ' ἡλίβατος πέτρῃ καὶ δάσκιος ὕλη
 Εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἰσιμον ἦεν.
 Τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λίς ἠϋγένειος 275
 Εἰς ὁδὸν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας.
 Ὡς Δαναοὶ εἴως μὲν ὀμιλαδὸν αἰὲν ἔποντο,
 Νύσσοντες ξίφεσί τε καὶ ἔγχεσιν ἀμφιγύοισιν.
 Αὐτὰρ ἐπεὶ ἴδον Ἔκτορ' ἐποικόμενον στίχας ἀνδρῶν,
 Τάρβησαν, πᾶσι δὲ παρὰ ποσὶ κάππεσε θυμός. 280
 Τοῖσι δ' ἔπειτ' ἀγόρευε Θόας, Ἀνδραίμονος υἱός,
 Αἰτωλῶν ὃχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
 Ἑσθλὸς δ' ἐν σταδίῃ ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν
 Νίκων, ὁππότε κοῦροι ἐρίσσειαν περὶ μύθων.
 Ὅς σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν 285
 Ὡ πόποι, ἡ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι.
 Οἷονδ' αὐτ' ἐξαῦτις ἀνέστη, Κῆρας ἀλύξας,
 Ἔκτωρ' ἡ θὴν μιν μάλα ἔλπετο θυμὸς ἐκάστου
 Χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
 Ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσάωσεν 290
 Ἔκτορ', ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν.
 Ὡς καὶ νῦν ἔσσεσθαι οὔομαι· οὐ γὰρ ἄτερ γε
 Ζηνὸς ἐριγδούπου πρόμος ἴσταται, ὧδε μενοινῶν.
 Ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθόμεθα πάντες.
 Πληθὺν μὲν προτὶ νῆας ἀνῶξομεν ἀπονέεσθαι 295
 Αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ' εἶναι,
 Στείομεν, εἴ κε πρῶτον ἐρύξομεν ἀντιάσαντες,
 Δούρατ' ἀνασχόμενοι· τὸν δ' οἶω καὶ μεμαῶτα
 Θυμῷ δέισεσθαι Δαναῶν καταδύναι ὅμιλον.
 Ὡς ἔφαθ'· οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπύθοντο.
 Οἳ μὲν ἄρ' ἀμφ' Αἴαντε καὶ Ἰδομενεῖα ἄνακτα, 301
 Τεῦκρον, Μηριόνην τε, Μέγην τ' ἀτάλαντον Ἀρηϊ,
 Ὑσμίνην ἥρτυνον, ἀριστῆας καλέσαντες,
 Ἔκτορι καὶ Τρῶεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
 Ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. 305
 Τρῶες δὲ προὔτυψαν ἀολλέες· ἥρχε δ' ἄρ' Ἔκτωρ

273. *ἡλίβατος*. This epithet has been variously rendered *rugged*, *vast*, *inaccessible*, and otherwise: nor are either its meaning or derivation very apparent. It is always in Homer joined with *πέτρῃ*. See again v. 619. *infra*: II. 35. Od. I. 243. K. 88. N. 196. So also Pind. Ol. VI. 109. Eur. Supp.

80. Theoc. Id. XXVII. 7. In Phot. Lex. MS. it is thus deduced: *ἡλίβατος*· ὑψηλή, ἐφ' ἧς πρῶτον διὰ τὸ ὕψος ὁ ἥλιος βαίνει. That this cannot be correct, is evident from Eur. Hipp. 729. where it is the epithet of *κενθμών*. See Monk *in loc*.

288. *ἔλπετο*. See above on v. 110.

Μακρὰ βίβας· πρόσθεν δὲ κί’ αὐτοῦ Φοῖβος Ἀπόλλων,
 Εἰμένος ὤμοϊν νεφέλην, ἔχε δ’ αἰγίδα θοῦριν,
 Δεινὴν, ἀμφιδάσειαν, ἀριπρεπέ’, ἣν ἄρα χαλκεὺς
 Ἦφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν· 310
 Τὴν ἄρ’ ὄγ’ ἐν χεῖρεσσιν ἔχων ἠγήσατο λαῶν.
 Ἀργεῖοι δ’ ὑπέμειναν ἀολλέες· ὥρτο δ’ αὐτῇ
 Ὀξεί’, ἀμφοτέρωθεν· ἀπὸ νευρῆφι δ’ οἵστοι
 Θρωσκον· πολλὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν,
 Ἄλλα μὲν ἐν χροῖ πηγνυτ’ Ἀρηιθόων αἰζηῶν· 315
 Πολλὰ δὲ καὶ μεσσηγὺν, πάρος χρῶα καλὸν ἐπαυρεῖν,
 Ἐν γαίῃ ἴσταντο, λιλαίόμενα χροὸς ἄσαι.
 Ὅφρα μὲν αἰγίδα χερσὶν ἔχ’ ἀτρέμα Φοῖβος Ἀπόλλων,
 Τόφρα μάλ’ ἀμφοτέρων βέλε’ ἤπτετο, πίπτε δὲ λαός·
 Αὐτὰρ, ἐπεὶ κατενῶπα ἰδὼν Δαναῶν ταχυπῶλων 320
 Σεῖσ’, ἐπὶ δ’ αὐτὸς αὔσε μάλα μέγα, τοῖσι δὲ θυμὸν
 Ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
 Οἱ δ’, ὥστ’ ἠὲ βοῶν ἀγέλην, ἥ πῶϋ μέγ’ οἶων
 Θῆρε δῶυ κλονέωσι, μελαίνης νυκτὸς ἀμολγῶ,
 Ἐλθόντ’ ἐξαπίνης, σημάντορος οὐ παρεόντος· 325
 Ὡς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 Ἦκε φόβον, Τρωσὶ δὲ καὶ Ἑκτορι κῦδος ὄπαζεν.
 Ἐνθα δ’ ἀνὴρ ἔλεν ἄνδρα, κεδασθείσης ὑσμίνης·
 Ἐκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἔπεφνε·
 Τὸν μὲν, Βοιωτῶν ἠγήτορα χαλκοχιτώνων, 330
 Τὸν δὲ, Μενεσθῆος μεγαθύμου πιστὸν ἑταῖρον.
 Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριζεν·
 Ἦτοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
 Ἔσκε Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν
 Ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτὰς 335
 Γνωτὸν μητρυιῆς Ἐριώπιδος, ἣν ἔχ’ Ὀϊλεύς·
 Ἴασος αὖτ’ ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 Υἱὸς δὲ Σφήλοιο καλέσκετο Βουκολίδαο.
 Μηκιστῇ δ’ ἔλε Πουλυδάμας, Ἐχίον δὲ Πολίτης
 Πρώτῃ ἐν ὑσμίνῃ, Κλονίον δ’ ἔλε διὸς Ἀγήνωρ· 340
 Διήτοχον δὲ Πάρις βάλε νείατον ὦμον ὀπισθε,
 Φεύγοντ’, ἐν προμάχοισι, διὰ πρὸ δὲ χαλκὸν ἔλασσεν.
 Ὅφρ’ οἱ τοὺς ἐνάριζον ἀπ’ ἔντεα, τόφρα δ’ Ἀχαιοὶ
 Τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ,

317. λιλαίόμενα χροὸς ἄσαι. See on Il. A. 573. and of the repetition of δὲ in the apodosis, on Il. A. 58.

320. κατενῶπα ἰδὼν Δαναῶν. Looking full in the face of the Greeks. 324. νυκτὸς ἀμολγῶ. See on Il. A. 175.

328. κεδασθείσης ὑσμίνης. Pugna per 321. θυμὸν ἔθελξε. See on Il. M. 255. *plura loca sparsa.* HEYNE.

- "Ενθα καὶ ἔνθα φέβοντο· δύνοντο δὲ τείχος ἀνάγκη. 345
 "Εκτωρ δὲ Τρώεσσιν ἐκέλευε, μακρὸν αὔσας,
 Νηυσὶν ἐπισσεύεσθαι, ἔῃν δ' ἔναρα βροτόεντα·
 "Οὐ δ' ἂν ἐγὼ ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 Αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τόν γε
 Γνωτοί τε γνωταί τε πυρὸς λελάχωσι θανόντα, 350
 'Αλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέριοι.
 "Ως εἰπὼν, μᾶστιγι κατωμαδὸν ἤλασεν ἵππους,
 Κεκλόμενος Τρώεσσιν, ἐπὶ στίχας· οἱ δὲ, σὺν αὐτῷ
 Πάντες, ὁμοκλήσαντες, ἔχον ἐρυσάρματα ἵππους,
 'Ηχῇ θεσπεσίῃ· προπάροιθε δὲ Φοῖβος 'Απόλλων 355
 'Ρεῖ' ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
 'Ες μέσσον κατέβαλλε· γεφύρωσεν δὲ κέλευθον
 Μακρὴν, ἥδ' εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρῶη
 Γίγνεται, ὅππότε' ἀνὴρ σθένεος πειρώμενος ἦσει.
 Τῇ ρ' οἴγε προχέοντο φαλαγγηδὸν, πρὸ δ' 'Απόλλων, 360
 Αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τείχος 'Αχαιῶν
 'Ρεῖα μάλ', ὥς ὅτε τις ψάμαθον πάϊς ἄγχι θαλάσσης·
 "Οστ', ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
 "Αψ αὐτὶς συνέχευε ποσὶ καὶ χερσὶν, ἀθύρων.
 "Ως ῥα σὺ, ἦϊε Φοῖβε, πολὺν κάματον καὶ οὔζην 365
 Σύγχεας 'Αργείων, αὐτοῖσι δὲ φῦζαν ἐνῶρσας.
 "Ως οἱ μὲν παρὰ νηυσὶν ἐρήτύοντο μένοντες,
 'Αλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσι
 Χεῖρας ἀνίσχοντες, μεγάλ' εὐχετόωντο ἕκαστος.
 Νέστωρ αὖτε μάλιστα Γερήνιος, οὔρος 'Αχαιῶν, 370
 Εὐχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἄστερόεντα·
 Ζεῦ πάτερ, εἴποτέ τίς τοι ἐν 'Αργεῖ περ πολυπύρῳ,

348. ὃν δ' ἂν ἐγὼ κ. τ. λ. It sometimes happens, that a writer, in speaking of some person, all on a sudden puts himself in that other's place, and acts his part; a figure which marks the impetuosity and hurry of his passion. It is this which Homer practises in these verses. The poet stops his narration, forgets his own person, and instantly, without any notice, puts this precipitate menace into the mouth of his furious and transported hero. The true and proper place for this figure is when the time presses, and the occasion will not allow of any delay. POPE: from Longinus; *de Sublim.* §. 27. The hurry and impetuosity of the speaker will also account for the several changes in the construction; of which respectively see on Il. A. 168. 184. and of the subjunctive in this line on Il. B. 188. See also on Il. Δ. 305.

350. πυρὸς λελάχωσι. *Participem facient rogī.* Schol. Vill. ἀντὶ τοῦ λαχεῖν ποιήσουσι. Of the construction of λαγχάνω, and the like verbs, with a genitive, see on Il. H. 80. and of the future sense of the passage on Il. A. 184.

359. σθένεος πειρώμενος. *Making trial of his strength.* This use of the middle voice is noticed on Il. Z. 466.

363. νηπιέησι. *From childishness: i. e. childishly.* The dative is frequently used to denote a cause proceeding from any affection or disposition of the mind. See Matt. Gr. Gr. §. 402. 3. Schol. ἀθύρματα, παίγνια· καὶ ἀθύρων, παίζων.

365. ἦϊε. Schol. τοξικέ· παρὰ τὴν ἄφελον τῶν βελῶν. The form ἱήιος occurs in the Greek tragedians. See Lex. Pent. Gr. *in voce.*

Ἡ βοὸς, ἡ ὄϊος κατὰ πίονα μηρία καίων,
 Εὐχέτο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας·
 Τῶν μνηῆσαι, καὶ ἄμυνόν, Ὀλύμπιε, νηλεὲς ἡμᾶρ· 375
 Μηδ' οὕτω Τρῶεςσιν ἔα δάμνασθαι Ἀχαιοὺς.

Ὡς ἔφατ' εὐχόμενος· μέγα δ' ἔκτυπε μητιέτα Ζεὺς,
 Ἀράων αἴων Νηληϊάδαο γέροντος.
 Τρῶες δ', ὥς ἐπύθοντο Διὸς νόον αἰγιόχοιο,
 Μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρις. 380

Οἱ δ', ὥστε μέγα κῦμα θαλάσσης εὐρυπόροιο
 Νηὸς ὑπὲρ τοίχων καταβήσεται, ὀππότε' ἐπείγῃ
 Ἴς ἀνέμον· ἡ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
 Ὡς Τρῶες μεγάλη ἱαχῇ κατὰ τεῖχος ἔβαινον.

Ἴππους δ' εἰσελάσαντες, ἐπὶ πρύμνησι μάχοντο, 385
 Ἐγχεσιν ἀμφιγύοις αὐτοσχεδόν, οἱ μὲν ἀφ' ἵππων,
 Οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων, ἐπιβάντες,
 Μακροῖσι ξυστοῖσι, τά ῥά σφ' ἐπὶ νηυσὶν ἔκειτο
 Ναύμαχα, κολλήεντα, κατὰ στόμα εἰμένα χαλκῷ.

Πάτροκλος δ', εἰως μὲν Ἀχαιοὶ τε Τρῶές τε 390
 Τείχεος ἀμφεμάχοντο, θοάων ἔκτοθι νηῶν,
 Τόφρ' ὅγ' ἐνὶ κλισίῃ ἀγαπήνορος Εὐρυπύλοιο
 Ἦστό τε, καὶ τὸν ἕτερπε λόγοις, ἐπὶ δ' ἔλκει λυγρῷ
 Φάρμακ' ἀκήματ' ἔπασσε μελαινάων ὀδυνάων·
 Αὐτὰρ ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησε 395

Τρῶας, αὐτὰρ Δαναῶν γένετο ἱαχὴ τε φόβος τε,
 Ὡμωξέν τ' ἄρ' ἔπειτα, καὶ ὦ πεπλήγετο μηρὼ
 Χερσὶ καταπρηνέσσ'· ὀλοφυρόμενος δὲ προσηύδα·

Εὐρύπυλ', οὐκέτι τοι δύναμαι, χατέοντί περ ἔμης,
 Ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νεῖκος ὄρωρεν· 400
 Ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω· αὐτὰρ ἔγωγε
 Σπένδομαι εἰς Ἀχιλῆα, ἵν' ὀτρύνω πολεμίζειν.
 Τίς δ' οἷδ', εἴ κεν οἱ, σὺν δαίμονι, θυμὸν ὀρίνω
 Παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.

Τὸν μὲν ἄρ' ὥς εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοὶ 405
 Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδὲ δύναντο,
 Πανροτέρους περ εὐντας, ἀπώσασθαι παρὰ νηῶν.
 Οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
 Ῥηξάμενοι, κλισίῃσι μιγήμεναι, οὐδὲ νέεσσιν.

Ἀλλ' ὥστε στάθμη δόρυ νήϊον ἐξιθύνει 410

387. ἐπιβάντες. Scil. αὐτὰς, i. e. the ships.
 389. κολλήεντα. Scil. βλήτροις. Bound together with rings. Compare v. 678. The verb κολλάω signifies properly, to glue together; from κόλλα, glue. Pausanias ap. Eustath. in Od. Φ. 407. ἐκολλώωσθε, τὸ

κόλλη συνήρμοσεν· ἀπὸ γὰρ τοῦ νωτιαίου φησὶ κόλλοπος τῶν βοῶν ἐφομένον, ἐγίνετο κόλλα.

403. τίς δ' οἷδ', κ. τ. λ. Repeated from Il. A. 791.

410. στάθμη. A carpenter's rule; or

Τέκτονος ἐν παλάμῃσι δαίμονος, ὅς ῥά τε πάσης
Εὖ εἰδῇ σοφίης, ὑποθημοσύνησιν Ἀθήνης·

ᾠς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε.

Ἄλλοι δ' ἄμφ' ἄλλῃσι μάχην ἐμάχοντο νέεσσιν·

Ἐκτωρ δ' ἀντ' Αἴαντος ἐείσατο κυδαλίμοιο.

415

Τῷ δὲ μῆς περὶ νηὸς ἔχον πόνον, οὐδὲ δύναντο

Οὔθ' ὁ τὸν ἐξελάσαι, καὶ ἐνιπρῆσαι πυρὶ νῆα,

Οὔθ' ὁ τὸν ἄψ ὤσασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.

Ἐνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας,

Πῦρ ἐς νῆα φέροντα, κατὰ στῆθος βάλε δουρί·

420

Δούπησε δὲ πεσῶν, δαλὸς δέ οἱ ἔκπεσε χειρός.

Ἐκτωρ δ' ὥς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν

Ἐν κονίῃσι πεσόντα, νεὸς προπάροιθε μελαίνης,

Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο, μακρὸν αὔσας·

Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχηταί,

425

Μὴ δὴ πω χάζεσθε μάχης ἐν στείνεϊ τῷδε·

Ἄλλ' υἷα Κλυτίοιο σαώσατε, μή μιν Ἀχαιοὶ

Τεύχεα συλήσωσι, νεῶν ἐν ἀγῶνι πεσόντα.

ᾠς εἰπὼν, Αἴαντος ἀκόντισε δουρὶ φαεινῷ·

Τοῦ μὲν ἄμαρθ' ὁ δ' ἔπειτα Λυκόφρονα, Μάστορος υἱόν, 430

Αἴαντος θεράποντα, Κυθήριον, ὅς ῥα παρ' αὐτῷ

Ναῖ, ἐπεὶ ἄνδρα κατέκτα Κυθήροισι Ζαθέοισι·

Τόν ῥ' ἔβαλε κεφαλὴν ὑπὲρ οὔατος ὀξείῃ χαλκῷ,

Ἔσταότ' ἄγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κονίῃσι

Νηὸς ἀπὸ πρύμνης χαμάδις πέσε· λῦντο δὲ γυῖα.

435

Αἴας δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·

Τεῦκρε πέπον, δὴ νῶϊν ἀπέκτατο πιστὸς ἐταῖρος

Μαστορίδης, ὃν νῶϊ, Κυθηρόθεν ἔνδον ἕοντα,

Ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισι·

Τὸν δ' Ἐκτωρ μεγάλθυμος ἀπέκτανε· ποῦ νύ τοι ἰοὶ 440

ᾠκύμοροι καὶ τόξον, ὃ τοι πόρε Φοῖβος Ἀπόλλων;

ᾠς φάθ' ὁ δὲ ξυνέηκε· θέων δέ οἱ ἄγχι παρέστη,

Τόξον ἔχων ἐν χειρὶ παλίντονον, ἥδὲ φαρέτρην

Ἰοδόκον· μάλα δ' ὤκα βέλεα Τρώεσσιν ἐφίει·

Καὶ ῥ' ἔβαλε Κλεῖτον, Πεισήνορος ἀγλαὸν υἱόν,

445

Πουλυδάμαντος ἐταῖρον, ἀγανοῦ Πανθοίδαο,

Ἥνία χερσὶν ἔχοντα· ὁ μὲν πεπόννητο καθ' ἵππους·

plumb-line. Schol. ἐργαλεῖον τεκτονικόν, ἢ καὶ κατευθυντηρία λεγομένη· τοῦτ' ὃν δὲ κανονίζεται τὸ ξύλον· ἔστι δὲ καὶ σχοινίον λεπτὸν, ἐρυθρῷ ἢ μέλανι χρώματι κεχρισμένον.—Of δόρυ νήϊον, see on Il. B. 135.

413. μάχῃ τέτατο. See on Il. A. 336.

438. ἔνδον ἕοντα. See on Il. N. 363.

440. ποῦ νύ τοι ἰοὶ κ. τ. λ. Compare Il. E. 171. Virg. *Æn.* V. 391.

447. ὁ μὲν πεπόννητο καθ' ἵππους. *Occupatus erat Clitus in equis regendis.* HEYNE.

Τῇ γὰρ ἔχ', ἥ ῥα πολὺ πλεῖσται κλονέοντο φάλαγγες,
 "Εκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 "Ηλθε κακὸν, τό οἱ οὔτις ἐρύκακεν, ἱεμένων πέρ· 450
 Αὐχένι γάρ οἱ ὀπισθε πολύστονος ἔμπεσεν ἰός·
 "Ηριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι,
 Κεῖν' ὄχεα κροτέοντες· ἀναξ δ' ἐνόησε τάχιστα
 Πουλυδάμας, καὶ πρῶτος ἐναντίος ἤλυθεν ἵππων.
 Τοὺς μὲν ὄγ' Ἀστυνόῳ, Προτιάονος υἱεῖ, δῶκε· 455
 Πολλὰ δ' ἐπώτρυνε σχεδὸν ἴσχειν, εἰσορόωντα,
 "Ιππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη.
 Τεῦκρος δ' ἄλλον οἷστον ἐφ' "Εκτορι χαλκοκορυστῇ
 Αἴνυτο, καὶ κεν ἔπαυσε μάχης ἐπὶ νηυσὶν Ἀχαιῶν,
 Εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν· 460
 Ἀλλ' οὐ λῆθε Διὸς πυκινὸν νόον, ὅς ῥ' ἐφύλασσε
 "Εκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὖχος ἀπηύρα,
 "Ος οἱ εὖστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ
 Ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλη
 Ἰὸς χαλκοβαρῆς, τόξον δέ οἱ ἔκπεσε χειρός· 465
 Τεῦκρος δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·
 "Ω πόποι, ἥ δὴ πάγχυ μάχης ἐπὶ μῆδεά κείρει
 Δαίμων ἡμετέρης, ὃ τέ μοι βιδὸν ἔκβαλε χειρός·
 Νευρὴν δ' ἐξέρρῃξε νεόστροφον, ἣν ἐνέδησα
 Πρώϊον, ὅφρ' ἀνέχοιτο θαμὰ θρώσκοντας οἷστους· 470
 Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 "Ω πέπον, ἀλλὰ βιδὸν μὲν ἔα καὶ ταρφέας ἰοὺς
 Κεῖσθαι, ἐπεὶ συνέχευε θεὸς, Δαναοῖσι μεγάρως·
 Αὐτὰρ χερσὶν ἐλὼν δολιχὸν δόρυ, καὶ σάκος ὦμφ,
 Μάρναο τε Τρώεσσι, καὶ ἄλλους ὄρνυθι λαούς· 475
 Μὴ μὰν ἀσπουνδί γε, δαμασσάμενοί περ, ἔλοιεν
 Νῆας εὖστέλμους, ἀλλὰ μνησώμεθα χάρμης.
 "Ως φάθ'· ὃ δὲ τόξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν·
 Αὐτὰρ ὄγ' ἀμφ' ὦμοισι σάκος θέτο τετραθέλυμνον·
 Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν, 480
 "Ιππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
 Εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ·
 Βῇ δ' ἰέναι, μάλα δ' ὦκα θέων Αἴαντι παρέστη.

463. "Ος. *Jupiter*. The construction is somewhat harsh, and runs thus: ὃς ἐρρῃξε νευρὴν ἐν τόξῳ οἱ ἐπερύοντι (τόξον) τῷ, i. e. *Hectori*.

467. ἐπὶ μῆδεα κείρει. For ἐπικείρει. So the Latins say, *præcidere consilium, spem, conatum*.

473. συνέχευε. Scil. βιδὸν καὶ ἰούς.

476. μὴ μὰν ἀσπουνδί γε, κ. τ. λ. Sup-
ply φυλασσώμεθα, *caveamus*.

479. τετραθέλυμνον. *Fourfold*: i. e. having four hides laid one above another. Schol. τέσσαρας θέσεις ἔχον ἐπαλλήλους. See on Il. I. 537.

Ἐκτωρ δ' ὥς εἶδε Τεύκρον βλαφθέντα βέλεμνα,
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας· 485

Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχίται,
Ἀνέρες ἔστέ, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
Νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
Ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
Ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή, 490

Ἡμὲν ὁτέοισι κῦδος ὑπέρτερον ἐγγυαλίξῃ,
Ἥδ' ὅτινας μινύθῃ τε, καὶ οὐκ ἐθέλῃσιν ἀμύνειν·
Ὡς νῦν Ἀργείων μινύθει μένος, ἄμμι δ' ἀρήγῃ.
Ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες· ὅς δέ κεν ὑμέων
Βλήμενος, ἥ τε τυπείς, θάνατον καὶ πότμον ἐπίσπῃ, 495
Τεθνάτω· οὐ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
Τεθνάμεν· ἀλλ' ἄλοχός τε σύη καὶ παῖδες ὀπίσσω,
Καὶ οἶκος, καὶ κλῆρος ἀκήρατος, εἶκεν Ἀχαιοὶ
Οἴχωνται σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν.

Ὡς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 500
Αἴας δ' αὖθ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν·

Αἰδῶς, Ἀργεῖοι· νῦν ἄρκιον, ἢ ἀπολέσθαι,
Ἥε σαωθῆναι καὶ ἀπώσασθαι κακὰ νηῶν.
Ἥ ἔλπεσθ', ἦν νῆας ἔλῃ κορυθαίολος Ἐκτωρ,
Ἑμβαδὸν ἵξεσθαι ἦν πατρίδα γαῖαν ἕκαστος ; 505

Ἥ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
Ἐκτορος, ὅς δὴ νῆας ἐνιπρῆσαι μενεαίνει ;
Οὐ μὰν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.
Ἡμῖν δ' οὔτις τοῦδε νόος καὶ μῆτις ἀμείνων,
Ἥ αὐτοσχεδὴν μίξαι χεῖράς τε μένος τε. 510

Βέλτερον, ἢ ἀπολέσθαι ἓνα χρόνον, ἢ ἐβίῳναι,
Ἥ δηθὰ στρεῦεσθαι ἐν αἰνῇ δηϊοτήτι,

484. βέλεμνα. *Tela*. Etym. M. p. 194, 32. ἔστι δὲ καὶ ῥῆμα παρὰ τὸ βέλος, βέλε-
μος, πλεονασμῷ τοῦ ν, βέλεμνος καὶ βέλεμ-
νον. The word is not of very frequent oc-
currence.

491. ὁτέοισι. For οἷσισι, and in the
next line, ὅτινας for οὐστίνας. See Zeunè
on Viger, p. 21. and compare Od. A. 47.
and elsewhere.

496. οὐ οἱ ἀεικὲς κ. τ. λ. Tyrt. I. 1.
Τεθνάμεναι γὰρ καλὸν ἐπὶ προμάχοισι
πεσόντα Ἀνδρ' ἀγαθὸν, περὶ ἣ πατρίδι
μαρνόμενον. Horat. Od. III. 2. 13. *Dulce
et decorum est pro patria mori*. Cicero de
Offic. I. *Omnes omnium Charitates Patria
una complexa est, pro qua quis bonus dubitet
mortem oppetere, si ei sit profuturus?*

497. σόη. Scil. ἔσται.

498. ἀκήρατος. Eustath. ἀκέραιος καὶ
σῶος κατὰ στέρησιν τοῦ κείρεσθαι ἢ τῆς
κηρός.

502. ἄρκιον. Scil. ἔστω. *Let it be suf-
ficient*: i. e. *let us be prepared*. Soph. Aj. 479.
Ἄλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι
Τὸν εὐγενῆ χρή. Compare Il. I. 230. P.
227.

505. ἐμβαδόν. *On foot*; i. e. *by land*.
Eustath. βάδην καὶ πεζῇ. Compare Virg.
Æn. X. 377.

512. στρεῦεσθαι. Properly, *to flow
drop by drop*: hence, metaphorically, *to be
worn down gradually, to pine away*. Eustath.
στρεῦεσθαι δὲ τὸ στραγγίζεσθαι, καὶ οἷον
κατὰ στράγγα καὶ κατ' ὀλίγον ἐκλείπειν,

᾽Ωδ' αὐτως παρὰ νηυσὶν, ὑπ' ἀνδράσι χειροτέροισιν.

᾽Ως εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

Ἔνθ' Ἐκτωρ μὲν ἔλε Σχεδίων, Περιμήδεος υἱὸν, 515

Ἀρχὸν Φωκίων· Αἴας δ' ἔλε Λαοδάμαντα,

Ἥγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν·

Πουλυδάμας δ' ᾽Ωτον Κυλλήνιον ἐξενάριξε,

Φυλείδew ἔταρον, μεγαθύμων ἀρχὸν Ἑπειῶν.

Τῷ δὲ Μέγῃς ἐπόρουσεν ἰδὼν· ὃ δ' ὕπαιθα λιάσθη 520

Πουλυδάμας· καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ Ἀπόλλων

Εἴα Πάνθου υἱὸν ἐνὶ προμάχοισι δαμῆναι·

Αὐτὰρ ὅγε Κροίσμον στῆθος μέσον οὐτάσε δουρί.

Δούπησε δὲ πεσὼν, ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα.

Τύφρα δὲ τῷ ἐπόρουσε Δόλοψ, αἰχμῆς εὖ εἰδώς, 525

Λαμπετίδης, (ὃν Λάμπρος ἐγείνατο, φέρτατος ἀνδρῶν,

Λαομεδοντιάδης, εὖ εἰδότα θούριδος ἀλκῆς·)

᾽Ος τότε Φυλείδαο μέσον σάκος οὐτάσε δουρί,

Ἐγγύθεν ὀρμηθεὶς· πυκινὸς δὲ οἱ ἤρκεσε θώρηξ,

Τόν ρ' ἐφόρει γυάλοισιν ἀρηρότα· τὸν ποτε Φυλεὺς 530

Ἦγαγεν ἐξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλήεντος.

Ξεῖνος γάρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Ἐυφῆτης,

Ἐς πόλεμον φορέειν δηῖων ἀνδρῶν ἀλεωρήν·

᾽Ος οἱ καὶ τότε παιδὸς ἀπὸ χροὸς ἤρκεσ' ὄλεθρον.

Τοῦ δὲ Μέγῃς κόρυθος χαλκήρεος ἵπποδασείης 535

Κύμβαχον ἀκρότατον νύξ' ἔγχει ὀξυόεντι,

Ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμαῖζε

Κάππεσεν ἐν κονίησι, νέον φοίνικι φαεινός.

Ἔως δ' τῷ πολέμιζε μένων, ἔτι δ' ἤλπετο νίκην,

Τόφρα δὲ οἱ Μενέλαος Ἀρήϊος ἦλθεν ἀμύντωρ· 540

Στῇ δ' εὐρὰξ σὺν δουρὶ λαθὼν, βάλε δ' ὤμον ὀπισθεν·

Αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα,

Πρόσσω ἰεμένη· ὃ δ' ἄρα πρηγνὴς ἐλιάσθη.

Τῷ μὲν ἐεισάσθην χαλκήρεα τεύχε' ἀπ' ὤμων

ὃ καὶ ἀπολιβάειν φασὶν οἱ μεθ' Ὅμηρον, οἰοῖται κατὰ λιβάδα ὑποῖναι. The verb is formed by syncope and metathesis from *στραγγεῖν*, which occurs in Arist. Nub. 131. Compare Od. M. 351. The sense is: *It is better either to die or to live at once; than to be slowly worn out in fight.* To the same effect Hor. Sat. I. l. 7. *horæ Memento cita mors venit aut victoria læta.*

520. ὃ δ' ὕπαιθα λιάσθη. *Ille autem subter, corpore inclinato, se abduxit; i. e. evitavit.* Compare Il. Φ. 255. X. 141. The verb *λιάζειν* signifies generally *to move apart, to separate*; and in the passive *λιά-*

ζεσθαι, to be moved apart; hence, to stoop; and in v. 543. to fall.

523. ὅγε. *Meges.*

525. τῷ. That is, *Megeti.*

528. ὅς. Dolops. Φυλείδαο. *Megetis.*

536. κύμβαχον. See on Il. E. 586.

539. ἔως δ' τῷ. Scil. *Meges with Dolops.* In the following lines Menelaus must be understood to succour Meges, and to kill Dolops.

544. ἐεισάσθη. *Irruunt: from εἶμι, eo: scil. Menelaus and Meges.* So above, v. 415. Il. A. 358.

- Συλῆσειν· Ἐκτωρ δὲ κασιγνήτοισι κέλευε 545
 Πᾶσι μάλα, πρῶτον δ' Ἰκεταονίδην ἐνένιπτεν,
 Ἰφθιμον Μελάνιππον· ὃ δ' ὄφρα μὲν εἰλίποδας βούς
 Βόσκ' ἐν Περκώτρῃ, δηίων ἀπὸ νόσφιν ἐόντων·
 Αὐτὰρ, ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 Ἄψ εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι, 550
 Ναῖε δὲ παρ Πριάμῳ· ὃ δέ μιν τίεν ἴσα τέκεσσι·
 Τόν ῥ' Ἐκτωρ ἐνένιπτεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·
 Οὕτω δὴ, Μελάνιππε, μεθήσομεν ; οὐδέ νύ σοί περ
 Ἐντρέπεται φίλον ἦτορ, ἀνεψιοῦ κταμένοιο ;
 Οὐχ' ὀράας, οἷον Δόλοπος περὶ τεύχε' ἔπουνσιν ; 555
 Ἄλλ' ἔπεν· οὐ γὰρ ἔτ' ἐστὶν ἀποσταδὸν Ἀργείοισι
 Μάρνασθαι, πρὶν γ' ἡ κατακτάμεν, ἡ κατ' ἄκρης
 Ἴλιον αἰπεινὴν ἐλέειν, κτάσθαι τε πολίτας.
 Ὡς εἰπὼν, ὃ μὲν ἦρχ', ὃ δ' ἅμ' ἔσπετο ἰσόθεος φῶς.
 Ἀργείους δ' ὥτρυνε μέγας Τελαμώνιος Αἴας· 560
 ὦ φίλοι, ἀνέρες ἐστὲ, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 Ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὕσμινας.
 Αἰδομένων δ' ἀνδρῶν πλείονες σόοι, ἡ πέφανται·
 Φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται, οὔτε τις ἀλκή.
 Ὡς ἔφαθ'· οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον· 565
 Ἐν θυμῷ δὲ βάλλοντο ἔπος· φράξαντο δὲ νῆας
 Ἐρκεῖ χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρώας ἔγειρεν.
 Ἀντίλοχον δ' ὥτρυνε βοὴν ἀγαθὸς Μενέλαος·
 Ἀντίλοχ', οὐτις σεῖο νεώτερος ἄλλος Ἀχαιῶν,
 Οὔτε ποσὶν θάσσω, οὐτ' ἄλκιμος, ὥς σὺ, μάχεσθαι· 570
 Εἴ τινά που Τρώων ἐξάλμενος ἄνδρα βάλαισθα.
 Ὡς εἰπὼν, ὃ μὲν αὖτις ἀπέσσυτο, τὸν δ' ὀρόθυνεν·
 Ἐκ δ' ἔθορε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ,
 Ἀμφὶ ἐπαπτήνας· ὑπὸ δὲ Τρώες κεκάδοντο,
 Ἀνδρὸς ἀκοντίσαντος· ὃ δ' οὐχ ἄλιον βέλος ἦκεν· 575

553. μεθήσομεν ; Scil. τὸν Δόλοπα. Or the verb may signify *to stand idle*, as in Il. K. 121. Of the verb ἐντρέπεται in the following line see on Il. A. 160.

556. ἀποσταδόν. *At a distance*: from ἀποστατίω, *to stand apart*. Æsch. Agam. 1073. ἐκὰς ἀποστατίῃ. Schol. ἀποσταδὸν μάρνασθαι· ἀποστατεῖν μάχης.

557. κατ' ἄκρης. Scil. κεφαλῆς, or πόλεως. Wasse, however, in his Addend. ad Thucyd. p. 303. 86. understands no ellipsis, but considers ἄκρη as a substantive. But this is less probable. Eurip. Phœn. 1192. κατ' ἄκρων περγάμων ἐλεῖν πόλιν. Compare Il. N. 772. X. 410. and see Valck. ad Phœn. l. c. Schæfer on Bos. Ellips. p. 137.

In Soph. CEd. C. 1242. the two words are united in the adverb κατακράας. So κατακρήθεν, Il. Π. 548. The construction of the passage must be thus supplied: πρὶν γ' ἡ ἐμᾶς κατακτάμεν αὐτοὺς, ἡ αὐτοὺς ἐλέειν Ἴλιον, κ. τ. λ. In the next line, κτάσθαι is the infin. aor. mid. from the obsolete form κτήμι, for κτείνω, *to kill*. See Prelim. Obs. Sect. 4. §. 2.

561. ὦ φίλοι, κ. τ. λ. Repeated from Il. E. 529.

565. ἀλέξασθαι. Scil. ἀλλήλοις. Compare Il. Γ. 9.

571. εἴ τινά που κ. τ. λ. *Utinam ferias!* Latinis: *Quid! si ferias?* HEYNE. See on Il. A. 415.

Ἄλλ' Ἰκετάονος υἱὸν ὑπέρθυμον Μελάνιππον
 Νισσόμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν.
 Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἀντίλοχος δ' ἐπόρουσε, κύων ὥς, ὅστ' ἐπὶ νεβρῷ
 Βλημὲνψ αἶξῃ, τὸν τ' ἐξ εὐνῆφι θορόντα 580
 Θηρητῆρ ἐτύχασε βαλὼν, ὑπέλυσε δὲ γυῖα.
 Ὡς ἐπὶ σοὶ, Μελάνιππε, θόρ' Ἀντίλοχος μενεχάρμης,
 Τεύχεα συλήσων· ἀλλ' οὐ λάθην Ἐκτορα δῖον,
 Ὅς ρά οἱ ἀντίος ἦλθε, θέων ἀνὰ δηϊότητα.
 Ἀντίλοχος δ' οὐ μείνε, θοός περ ἐὼν πολεμιστῆς, 585
 Ἀλλ' ὅγ' ἄρ' ἔτρεσε, θηρὶ κακὸν ῥέξαντι ἰοικῶς,
 Ὅστε κύνα κτείνας, ἧ βουκόλον, ἀμφὶ βόεσσι,
 Φεύγει, πρὶν περ ὕμιλον ἀολλισθήμεναι ἀνδρῶν.
 Ὡς τρέσε Νεστορίδης· ἐπὶ δὲ Τρῳῆς τε καὶ Ἐκτωρ
 Ἥχῃ θεσπεσίῃ βέλεα στονόεντα χέοντο. 590
 Στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἑταίρων.
 Τρῳῆς δὲ, λείουσιν ἰοικότες ὠμοφάγοισι,
 Νηυσὶν ἐπεσσεύοντο, Διὸς δὲ τέλειον ἐφετμάς.
 Ὅς σφισιν αἰὲν ἔχειρε μένος μέγα, θέλγε δὲ θυμὸν
 Ἀργείων, καὶ κῦδος ἀπαίνυτο· τοὺς δ' ὀρόθυενεν. 595
 Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι
 Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ
 Ἑμβάλῃ ἀκάματον, Θέτιδος δ' ἐξαΐσιον ἀρῆν
 Πᾶσαν ἐπικρῆναι· τὸ γὰρ μένε μητιέτα Ζεὺς,
 Νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι. 600
 Ἐκ γὰρ δὴ τοῦ ἔμελλε παλίωξιν παρὰ νηῶν
 Θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξαι.
 Τὰ φρονέων, νήεσσιν ἐπὶ γλαφυρῇσιν ἔχειρεν

585. θοός περ ἐὼν πολεμιστῆς. See on II. E. 536.

586. θηρὶ κακὸν ῥέξαντι ἰοικῶς, κ. τ. λ. Virg. *Æn.* XI. 809. *Ac velut ille, priusquam tela inimici sequuntur, Continuo in montes sese avius abdidit altos, Occiso pastore lupus magnove juvenco, Conscius audacis facti*; &c.

593. Διὸς δὲ τέλειον ἐφετμάς. Compare II. A. 5. and see note in loc.

594. θέλγε δὲ θυμόν. See on II. M. 255.

598. Θέτιδος δ' ἐξαΐσιον ἀρῆν. *The iniquitous prayer of Thetis.* Schol. Vill. ἐξαΐσιον· ἄδικον· τούναντίον γὰρ ἐναΐσιμα, τὰ καθήκοντα καὶ δίκαια. Hence the word is rendered by Damm, *iniquus, immoderatus, injustus, injurius.* Homer uses the word nowhere else in the *Iliad*; and only twice in the *Odyssey*: Δ. 690. P. 577. in both which passages it bears the signification which is assigned to it by Damm and the Scholiast; and which it doubtless bears in

this place also. The commentators, however, render it *important*; which, as Mr. Penn observes, (*Primary Argument*, ch. IV. p. 91.) is essentially incorrect. The prayer was undoubtedly iniquitous, inasmuch as it sought for a change in the divine plans; and accordingly Jupiter complies with it so far only, as it does not interfere with those plans: i. e. until the Trojans drive the Grecians to their ships, and Patroclus falls by the hand of Hector. See above on v. 61.

599. τὸ γὰρ μένε κ. τ. λ. *Expectabat tanquam finem, ex quo rerum omnium alius ordo procederet.* HEYNE. True: but this is at variance with the supposition that the prayer of Thetis in II. A. 503. was fulfilled to its full extent; and, as such, embraces the primary argument of the Poem. Of the construction of the infinitive after μένε, see on II. I. 442.

601. παλίωξιν. See above on v. 69.

- "Εκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
 Μαίνεται δ', ὥς ὄτ' Ἀρης ἐγχείσπαλος, ἥ ὅλοδ' ὦν πῦρ 605
 Οὔρεσι μαίνηται, βαθέης ἐνὶ τάρφεσιν ὕλης·
 Ἀφλοισμός δὲ περὶ στόμα γίγνεται, τῷ δέ οἱ ὅσσε
 Λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν· ἀμφὶ δὲ πῆληξ
 Σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο
 "Εκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610
 Ζεὺς, ὅς μιν πλεόνεσσι μετ' ἀνδράσι μῦνον ἔοντα
 Τίμα καὶ κύδαινε· μινυνθάδιος γὰρ ἔμελλεν
 Ἔσσεσθ'· ἤδη γάρ οἱ ἐπύρνονε μόρσιμον ἡμαρ
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφι.
 Καί ῥ' ἔθελε ῥῆξαι στίχας ἀνδρῶν, πειρητίζων, 615
 Ἥι δὴ πλείστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα·
 Ἀλλ' οὐδ' ὥς δύνατο ῥῆξαι, μάλα περ μενεαίνων·
 Ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἥντε πέτρῃ
 Ἥλίβατος, μεγάλη, πολίης ἀλὸς ἐγγὺς ἐοῦσα·
 Ἦτε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα, 620
 Κύματα τε τροφόεντα, τὰ τε προσερεύγεται αὐτήν·
 Ὡς Δαναοὶ Τρῶας μένον ἔμπεδον, οὐδὲ φέβοντο.
 Αὐτὰρ ὁ, λαμπόμενος πυρὶ πάντοθεν, ἔνθορ' ὀμίλῳ·
 Ἐν δ' ἔπες', ὥς ὅτε κῦμα θεῶν ἐν νηὶ πέσῃσι
 Ἀβρόν ὑπὸ νεφέων ἀνεμοτρεφές, ἥ δέ τε πᾶσα 625
 Ἀχρὴ ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτης
 Ἰστίῳ ἐμβρέμεται· τρομέουσι δέ τε φρένα νᾶται
 Δειδιότες· τυτθὸν γὰρ ὑπ' ἐκ θανάτοιο φέρονται·
 Ὡς ἐδαΐζετο θυμὸς ἐνὶ στήθεσιν Ἀχαιῶν.
 Αὐτὰρ ὃν, ὥστε λέων ὀλοόφρων βουσὶν ἐπελθὼν, 630
 Αἶ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο νέμονται
 Μυρίαί, ἐν δέ τε τῇσι νομεὺς οὔπω σάφα εἰδὼς
 Θερὶ μαχέσασθαι ἔλικος βοὸς ἀμφὶ φονῇσιν·
 Ἦτοι δ' μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν
 Αἰὲν ὁμοστιχάει, ὁ δέ τ' ἐν μέσσησιν ὀρούσας 635
 Βοῦν ἔδει, αἶ δέ τε πᾶσαι ὑπέτρεσαν· ὥς τὸτ' Ἀχαιοὶ
 Θεσπεσίως ἐφόβηθεν ὑφ' Ἐκτορι καὶ Διὶ πατρὶ
 Πάντες, ὁ δ' οἶον ἔπεφνε Μυκηναῖον Περιφήτην,
 Κοπρῆος φίλον υἱὸν, ὃς Εὐρυσθῆος ἀέθλων

607. ἀφλοισμός. *Foam*. Probably a word of the old Hellenic language.

618. ἥντε πέτρῃ κ. τ. λ. Compare Virg. *Æn.* VII. 586. X. 693. Ovid. *Met.* IX. 39.

621. προσερεύγεται. Schol. μετὰ ἤχον φέρεται. Of the adjective τροφόεντα, see on Il. A. 307.

627. τρομέουσι δέ τε κ. τ. λ. Longinus cites this passage, *de Sublim.* X. 5. together with another, which he supposes to be founded upon it, from Arat. *Phæn.* 100. ὀλίγον δὲ διὰ ξύλον ἀτὶ ἐρύκει.

634. πρώτῃσι καὶ ὑστατίῃσι. *Modo primis, modo ultimis.* CLARKE.

Ἀγγελίης οἵχνεσκε βίῃ Ἡρακληείῃ· 640
 Τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
 Παντοίας ἀρετὰς, ἡμὲν πόδας, ἡδὲ μάχεσθαι,
 Καὶ νόον ἐν πρῶτοισι Μυκηναίων ἐτέτυκτο·
 "Ὅς ῥα τόθ' Ἐκτορι κῦδος ὑπέρτερον ἐγγυάλιξε.
 Στρεφθεὶς γὰρ μετόπισθεν, ἐν ἀσπίδος ἀντυγι πάλτο, 645
 Τὴν αὐτὸς φορέεσκε, ποδηνεκὲς ἔρκος ἀκόντων·
 Τῇ ὅγ' ἐνιβλαφθεὶς, πέσεν ὕπτιος· ἀμφὶ δὲ πῆληξ
 Σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος·
 "Εκτωρ δ' ὁξὺ νόησε, θέων δέ οἱ ἄγχι παρέστη,
 Στήθεϊ δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγὺς ἐταίρων 650
 Κτεῖν'· οἱ δ' οὐκ ἐδύναντο, καὶ ἀχλύμενοί περ ἐταίρου,
 Χραιομεῖν· αὐτοὶ γὰρ μάλα δείδισαν Ἐκτορα δῖον.
 Εἰσωποὶ δ' ἐγένοντο νεῶν· περὶ δ' ἔσχεθον ἄκραι
 Νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.
 Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη, 655
 Τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίησιν ἔμειναν
 Ἀθρόοι, οὐδὲ κέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς
 Καὶ δέος· ἀζηχὲς γὰρ ὁμόκλεον ἀλλήλοισι·
 Νέστωρ δ' αὐτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
 Λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἕκαστον· 660
 "Ὡ φίλοι, ἀνέρες ἐστέ, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ
 Ἀλλων ἀνθρώπων· ἐπὶ δὲ μνήσασθε ἕκαστος
 Παίδων, ἡδ' ἀλόχων, καὶ κτήσιος, ἡδὲ τοκήων,
 Ἥμὲν ὅτεψ ζώουσι, καὶ ᾧ κατατεθνήκασι.
 Τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων, 665
 Ἑστάμεναι κρατερῶς· μηδὲ τρωπᾶσθε φόβονδε.
 "Ὡς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἕκαστον.
 Τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὤσεν Ἀθήνη

640. ἀγγελίης οἵχνεσκε. *Nuncius ibat* : subaud. ἔνεκα. The preposition *περὶ* must also be supplied before ἀέθλων.

642. μάχεσθαι. For μάχην. See on II. A. 258. Before these accusatives, *κατὰ* is understood.

653. εἰσωποὶ δ' ἐγένοντο νεῶν. *Their faces*, sc. of the Greeks, *were directed to the ships*. Eustath. ἐν ὅψει ἔχοντες, διὰ τὴν ἦταν, τὰς πρὸς τὸ τεῖχος νῆας, ἃς εἶχον κατὰ νῶτον πρὸ τούτου. It should seem that they had retreated behind the first row of the vessels, the prows of which were a momentary defence from the pursuit of the Trojans. See on II. Ξ. 31. Schol. ἄκραι νῆες· αἱ πρῶραι. Hence, as they still faced the enemy, they looked also towards the ships, which were drawn up nearest to the wall. In v. 655. they are driven to the

tents, which were pitched behind the vessels towards the sea.

654. τοὶ δ' ἐπέχυντο. Scil. *Trojanī*.

662. ἐπὶ δὲ μνήσασθε κ. τ. λ. Virg. *Æn.* X. 280. *nunc conjugis esto Quisque suæ tectique memor.* Sall. B. C. 6. *Alius alium hortari, hostibus obviam ire, libertatem, patriam, parentesque armis tegere.* Compare Thucyd. VII. 69. Nehem. iv. 14.

668. νέφος ἀχλύος. Of this mist nothing has been said before, and it is altogether uncertain to what the poet alludes. There can be no authority, however, for the allegorical interpretation which has sometimes been affixed to it; by which it is understood to designate the terror and confusion of the Greeks, which were dispersed by the prudent admonition of Nestor.

- Θεσπέσιον· μάλα δέ σφι φόως γένετ' ἀμφοτέρωθεν,
 Ἡμὲν πρὸς νηῶν, καὶ ὁμοῖτον πολέμοιο· 670
 Ἐκτορα δ' ἐφράσσαντο βοὴν ἀγαθὸν, καὶ ἑταίρους,
 Ἡμὲν ὅσοι μετόπισθεν ἀφέστασαν, οὐδ' ἐμάχοντο,
 Ἡδ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.
 Οὐ δ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ
 Ἐστάμεν, ἔνθα περ ἄλλοι ἀφέστασαν νῆες Ἀχαιῶν· 675
 Ἀλλ' ὅγε νηῶν ἵκρ' ἐπώχετο, μακρὰ βιβάσθων,
 Νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσι,
 Κολλητὸν βλήτροισι, δυωκαιεκοσίπηχυν.
 Ὡς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς,
 Ὅστ', ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους, 680
 Σεύας ἐκ πεδίοιο μέγα προτὶ ἄστν διήται,
 Λαοφόρον καθ' ὁδόν· πολέες τέ ἐθῆσαντο
 Ἀνέρες, ἡδὲ γυναῖκες· ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ
 Θρώσκων, ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·
 Ὡς Αἴας ἐπὶ πολλὰ θοάων ἵκρια νηῶν 685
 Φοίτα, μακρὰ βιβὰς, φωνὴ δέ οἱ αἰθέρ' ἵκανε·
 Αἰεὶ δὲ σμερδὸν βοῶων Δαναοῖσι κέλευε
 Νηυσὶ τε καὶ κλισίῃσιν ἀμννέμεν. Οὐδὲ μὲν Ἐκτωρ
 Μίμνεν ἐνὶ Τρώων ὁμάδῃ πύκα θωρηκτῶν·
 Ἀλλ' ὥστ' ὀρνίθων πετεηνῶν αἰετὸς αἶθων 690
 Ἐθνος ἐφορμᾶται, ποταμὸν πάρα βοσκομενάων
 Χηνῶν, ἥ γεράνων, ἥ κύκνων δουλιχοδείρων·
 Ὡς Ἐκτωρ ἴθυσε νεὸς κυανοπρώροιο,
 Ἀντίος ἀΐζας· τὸν δὲ Ζεὺς ὥρσεν ὅπισθε
 Χειρὶ μάλα μεγάλῃ, ὥτρυνε δὲ λαὸν ἅμ' αὐτῷ. 695
 Αὖτις δὲ δριμεία μάχη παρὰ νηυσὶν ἐτύχθη·

676. νηῶν ἵκρια. *The decks of the vessels.* In these early times, the only parts of the ship which were covered were the head and stern. In the middle, which was left open, were the ζυγά, or benches of the rowers. The ἵκρια πρῶρης are mentioned in *Od. M. 229.*

678. κολλητὸν βλήτροισι. See above on v. 389. Eustath. ἔστι δὲ βλήτρον ὁ σιδηροῦς κύκλος, δι' οὗ τὰ δύο ξυστὰ εἰς ἓν συμβάλλονται δόρυ ναύμαχον.

679. κελητίζειν. *To ride on horse-back:* single horses being called κέλητες. This passage, among others, will prove that horsemanship was not unknown in the age of the Trojan war; though it was not used as a military exercise. Compare *Od. E. 371.* and see on *Il. B. 554. K. 513.* The custom here alluded to, of vaulting from the back of one horse to that of another, as several were driven together, is

still practised with great dexterity in the East. I cannot, however, at present charge my memory with the work in which I have seen it described.

680. πίσυρας. This is the Æolic form for τέσσαρες, *four.* It occurs in *Il. Ψ. 171. Od. 233. Od. E. 70. Π. 249.*

690. αἶθων. *Ardent; i. e. bold, impetuous.* Schol. ὁ κατὰ ψυχὴν ἔμπυρος, ὁ ἐνδὲς, σφοδρὸς. *Plato de Repub. VIII. T. 8. p. 215. ed. Bipont. αἶθωσι θηροὶ καὶ δεινοὶς.* *Soph. Aj. 1088. αἶθων ὑβριστής.* *Eurip. Rhes. 122. αἶθων γὰρ ἀνὴρ, καὶ πεπύργωται θράσει.* *Prudent. Hamart. 546. Ignitum ingenium.* See Lobeck on *Soph. Aj. loc. cit.*

696. δριμεία. *Aspera.* Eustath. ἐκ μεταφορᾶς εἰρηται τῶν τοιοῦτων βρομάτων ἢ φαρμάκων. The word is used in a similar acceptance in *Æsch. Ag. 1478.* *Choeph. 300. Theocrit. Idyl. I. 18. XI. 66.*

- Φαίης κ' ἀκμῆτας καὶ ἀτειρέας ἀλλήλοισιν
 "Αντεσθ' ἐν πολέμῳ· ὥς ἐσσυμένως ἐμάχοντο.
 Τοῖσι δὲ μαρναμένοισιν ὄδ' ἦν νόος· ἦτοι Ἀχαιοὶ
 Οὐκ ἔφασαν φεύξεσθαι ὑπ' ἐκ κακοῦ, ἀλλ' ὀλέεσθαι· 700
 Τρωσὶν δ' ἤλπετο θυμὸς ἐνὶ στήθεσσιν ἐκάστου,
 Νῆας ἐνιπρήσειν, κτενέειν θ' ἥρωας Ἀχαιοὺς.
 Οἷ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν.
 "Εκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,
 Καλῆς, ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν 705
 Ἐς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαῖαν·
 Τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρωῆς τε
 Δῆρουν ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοί γε
 Τόξων αἰκὰς ἀμφὶς μένον, οὐδέ τ' ἀκόντων,
 Ἀλλ' οἷγ' ἐγγύθεν ιστάμενοι ἕνα θυμὸν ἔχοντες 710
 Ὅξεσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο,
 Καὶ ξίφεσι μεγάλοισι, καὶ ἔγχεσιν ἀμφιγύοισι.
 Πολλὰ δὲ φάσγανα καλὰ, μελάνδετα, κωπήνεντα,
 "Αλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων
 Ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. 715
 "Εκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει,
 "Αφλαστον μετὰ χερσὶν ἔχων, Τρωσὶ δὲ κέλευεν·
 Οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτήν.
 Νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμαρ ἔδωκε,
 Νῆας ἐλεῖν, αἱ δεῦρο θεῶν ἀέκητι μολοῦσαι 720
 Ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων·
 Οἷ μ', ἐθέλοντα μάχεσθαι ἐπὶ πρύμνησι νέεσσιν,
 Αὐτόν τ' ἰσχανάσκειν, ἐρητύοντό τε λαόν.
 Ἀλλ' εἰ δὴ ῥα τότε βλάπτε φρένας εὐρυόπα Ζεὺς
 Ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει. 725
 Ὡς ἔφαθ'· οἱ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν ὄρουσαν.
 Αἴας δ' οὐκέτ' ἔμιμνε, βιάζετο γὰρ βελέεσσιν,
 Ἀλλ' ἀνεχάζετο τυτθὸν, οἴομενος θανέεσθαι,
 Θρηῖνυν ἐφ' ἑπταπόδην, λίπε δ' ἴκρια νηὸς εἵσης·
 "Ενθ' ἄρ' ὄγ' ἐστήκει δεδοκημένος· ἔγχει δ' αἰεὶ 730

709. αἰκὰς. *Impetus*. Schol. Vill. διώξεις, ὁρμάς· ἀπὸ τοῦ αἰσσεῖν. The same noun, αἶξ, occurs in Apoll. Rhod. III. 1374. The adverb ἀμφὶς here signifies *eminus*, in opposition to αὐτοσχεδόν.

713. μελάνδετα, κωπήνεντα. These two epithets together are equivalent to μελαίνας κώπας ἔχοντα, i. e. *having black hilts*. See Lex. Pent. Gr. v. μελάνδετος.

714. ἄλλα δ' ἀπ' ὤμων. Most probably those, which were shivered by striking upon the breast-plates of the enemy.

717. ἀφλαστον. See on Il. I. 241.

718. οἴσετε. The imperative of a new form, derived from the future of the original verb. See Prelim. Obs. Sect. IV. §. 2.

728. οἴομενος θανέεσθαι. See on Il. Δ. 12.

729. θρηῖνυν. Properly, a *foot-stool*; as in Il. Ξ. 240. Σ. 390. Here it signifies one of the *benches*, upon which the rowers sat. See above on v. 676.

Τρῶας ἄμυνε νεῶν, ὅστις φέροι ἀκάματον πῦρ.
Αἰεὶ δὲ σμερδνὸν βοόων, Δαναοῖσι κέλευεν·

ᾧ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρηος,
Ἀνέρες ἔστ᾽, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·

Ἥε τινὰς φαμεν εἶναι ἀοσσητῆρας ὀπίσσω ; 735

Ἥε τι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι ;

Οὐ μὲν τις σχεδὸν ἔστι πόλις, πύργοις ἀραρυῖα,

Ἥι κ' ἀπαμυναίμεσθ', ἑτεραλκία δῆμον ἔχοντες·

Ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτῶν,

Πόντῳ κεκλιμένοι, ἐκὰς ἡμεθα πατρίδος αἴης. 740

Τῷ ἐν χερσὶ φόως, οὐ μειλιχίῃ πολέμοιο.

Ἥ, καὶ μαιμώνων ἔφεπ' ἔγχεϊ ὀξυόεντι.

Ὅστις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο

Σὺν πυρὶ κηλείῳ, χάριν Ἑκτορος ὀτρύναντος,

Τόνδ' Αἴας οὔτασκε, δεδεγμένος, ἔγχεϊ μακρῷ.

745

Δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὔτα.

735. ἀοσσητῆρας. See above on v. 254.

736. ἡε τι τεῖχος ἄρειον. Virg. Æn. IX. 781. *Quo tenditis? inquit; Quos alios muros, quæ jam ultra mœnia habetis?* See also on Il. Δ. 407.

738. ἑτεραλκία δῆμον ἔχοντες. *Having another people to support us.* Compare Virg. Æn. IX. 131. 781. X. 577.

740. πόντῳ κεκλιμένοι. See on Il. E. 709.

741. φόως. See on Il. Z. 6.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Π’.

Ἐπιγραφαί.

ΠΑΤΡΟΚΛΕΙΑ.

Ἄλλως.

Πῖ, Πάτροκλον ἔπεφνεν ἀρήϊον Ἔκτορος αἰχμῇ.

THE ARGUMENT.

THE SIXTH BATTLE : THE ACTS AND DEATH OF PATROCLUS.

Patroclus, in pursuance of the request of Nestor in the Eleventh Book, entreats Achilles to suffer him to go to the assistance of the Greeks with Achilles' troops and armour. He agrees to it ; but at the same time charges him to content himself with rescuing the fleet, without farther pursuit of the enemy. The armour, horses, soldiers, and officers of Achilles are described. Achilles offers a libation for the success of his friend ; after which Patroclus leads the Myrmidons to battle. The Trojans, at the sight of Patroclus in Achilles' armour, taking him for that hero, are cast into the utmost consternation. He beats them off from the vessels : Hector himself flies, and Sarpedon is killed, though Jupiter was averse to his fate. Several other particulars of the battle are described ; in the heat of which, Patroclus, neglecting the orders of Achilles, pursues the foe to the walls of Troy ; where Apollo repulses and disarms him, Euphorbus wounds him, and Hector kills him ; which concludes the Book.

Ὡς οἱ μὲν περὶ νηὸς ἑὺστέλμοιο μάχοντο.
Πάτροκλος δ' Ἀχιλῆϊ παράστατο, ποιμένι λαῶν,
Δάκρυα θερμὰ χέων, ὥστε κρήνη μελάνυδρος,
Ἦτε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.

3. ὥστε κρήνη μελάνυδρος, κ. τ. λ. This simile is repeated from Il. I. 14. Euripides also seems to have had it in view in Androm. 523. Λείβομαι δακρύοις κόρας· Στάζω, λισσάδος ὡς πέτρας λιβάς ἀνήλιος, ἂ τάλαινα. Compare v. 116. of the same play ; and again in Suppl. 78. Ἀπληστος ἄδε μ' ἐξάγει χάρις γόων Πολύπονος,

ὡς ἐξ ἀλιβάτου πέτρας ὕγρὰ ῥέουσα σταγῶν.

4. δνοφερὸν. Hesych. σκοτεινὸν, μέλαν. Besides this word, there are but three others in the Greek language which begin with the letters δν : viz. δνοπαλίζω, δνόφος, and δνόψ. See Blomfield on Æsch. Choeph. 797.

- Τὸν δὲ ἰδὼν ὥκτειρε ποδάρκης δῖος Ἀχιλλεύς, 5
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Τίπτε δεδάκρυσαι, Πατρόκλεις ; ἤ ῥ' ἔτι κούρη
 Νηπίη, ἥ θ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
 Εἰανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει·
 Δακρύνεσσα δέ μιν προτιδέρκεται, ὄφρ' ἀνέληται· 10
 Τῇ ἴκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἵβεις.
 Ἥέ τι Μυρμιδόνεσσι πιφαύσκεαι, ἥ ἔμοι αὐτῷ ;
 Ἥέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος ;
 Ζῶειν μὰν ἔτι φασὶ Μενοίτιον, Ἀκτορος υἱόν,
 Ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσι, 15
 Τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηϊώτων.
 Ἥέ σύ γ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται
 Νηυσὶν ἐπὶ γλαφυρῇσιν, ὑπερβασίης ἔνεκα σφῆς ;
 Ἐξαύδα, μὴ κεῦθε νόω, ἵνα εἶδομεν ἄμφω.
 Τὸν δὲ βαρυστενάχων προσέφησ, Πατρόκλεις ἱππεῦ· 20
 ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 Μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
 Οἳ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 Ἐν νηυσὶ κέαται βεβλημένοι, οὐτάμενοί τε.
 Βέβληται μὲν Τυδεΐδης κρατερὸς Διομήδης· 25
 Οὐτάσται δ' Ὀδυσσεὺς δουρικλυτὸς, ἥ δ' Ἀγαμέμνων·
 Βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστῶ.
 Τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,
 Ἐλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.
 Μὴ ἐμὲ γοῦν οὗτός γε λάβοι χόλος, ὃν σὺ φυλάσσεις. 30
 Αἰναρέτη, τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,
 Αἴ κε μὴ Ἀργείοισιν αἰεκέα λαιγὸν ἀμύνης ;
 Νηλεὺς, οὐκ ἄρα σοί γε πατήρ ἦν ἱππότης Πηλεὺς,
 Οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα,

22. *μὴ νεμέσα*. Pope and others understand these words, as entreating Achilles to repress his resentment against Agamemnon and the Greeks ; whereas they are evidently intended to deprecate his anger against Patroclus himself, for venturing to plead their cause. Compare Il. K. 145.

29. *ἀμήχανος*. *Inflexible*.

31. *αἰναρέτη*. *Unfortunately brave* ; i. e. *brave to the misfortune of others*. Eustath. ὁ ἐπὶ κακῇ τῇ ἀρετῇ ἔχων. The formation of the word is analogous to that of *αἰνόπαρις*, *αἰνέλην*, *αἰνόμορος*, and the like. Some read *αἰναρέτης* in the nominative, and join it with *χόλος*, in the preceding line ; but the vocative is evidently correct.

33. *νηλεὺς, οὐκ ἄρα κ. τ. λ.* Theocrit. Idyl. III. 15. ἥ ῥα λεαίνας Μασδὸν ἐθήλαξε, δρυμῶ τέ μιν ἔτραφε μάτηρ. Eurip. Bacch. 945. Τίς ἄρα νιν ἔτεκεν ; Οὐ γὰρ ἐξ αἵματος γυναικῶν ἔβη. Λεαίνας δὲ γε τινὸς, ἥ Γοργόνων Λιβυσσᾶν, γένος. Virgil. Eclog. VIII. 43. *Duris in cotibus illum Aut Tmarus, aut Rhodope, aut extremi Garamantes, Nec generis nostri puerum, nec sanguinis, edunt.* Æn. IV. 365. *Nec tibi Diva parens, generis nec Dardanus auctor, Perfidie ; sed duris genuit te cautibus horrens Caucasus, Hyrcanæque admorunt ubera tigris.* Catull. Carm. XLIII. 154. *Quænam te genuit sola sub rupe læna.* See Macrob. Saturn. V. 11.

34. *γλαυκὴ θάλασσα*. See on Il. A. 206.

- Πέτραι τ' ἡλίβατοι· ὅτι τοι νόος ἐστὶν ἀπηνής. 35
 Εἰ δέ τινα φρεσὶ σῇσι θεοπροπίην ἀλεείνεις,
 Καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
 Ἄλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὅπασσον
 Μυρμιδόνων, ἣν πού τι φόως Δαναοῖσι γένωμαι.
 Δὸς δέ μοι ὥμοιῖν τὰ σὰ τεύχεα θωρηχθῆναι, 40
 Αἷ κ' ἐμέ σοι ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι υἷες Ἀχαιῶν
 Τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο·
 Ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας αὐτῇ
 Ὡσαιμεν προτὶ ἄστυ, νεῶν ἅπο καὶ κλισιάων. 45
 Ὡς φάτο λισσόμενος, μέγα νήπιος· ἦ γὰρ ἔμελλεν
 Οἷ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.
 Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, Διογενὲς Πατρόκλεις, οἷον ἔειπες.
 Οὔτε θεοπροπίης ἐμπάζομαι, ἦντινα οἶδα, 50
 Οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
 Ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 Ὅπποτε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλῃσιν ἀμέρσαι,
 Καὶ γέρας ἅψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη.
 Αἰνὸν ἄχος τό μοι ἐστὶν, ἐπεὶ πάθον ἄλγεα θυμῷ. 55
 Κούρην, ἣν ἄρα μοι γέρας ἕξελον υἷες Ἀχαιῶν,
 Δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
 Τὴν ἅψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης, ὥσεί τιν' ἀτίμητον μετανάστην.
 Ἀλλὰ τὰ μὲν προτετύχθαι ἔασομεν, οὐδ' ἄρα πως ἦν 60
 Ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσίν· ἦτοι ἔφην γε

36. εἰ δέ τινα κ. τ. λ. Repeated from Nestor's exhortation to Patroclus in Il. A. 793.

51. οὔτε τί μοι. That is, *Nothing new*; nothing with which he and Patroclus were not already acquainted. Thetis had disclosed to Achilles the fate which awaited him. See Il. I. 410.

53. The verb ἀμέρδω signifies properly as in this place, *to deprive one of his just portion*; from *a priv.* and *μείρω*, *to divide*. Eustath. ἀμέρσαι μερίδος στερεῖν. Hence, *to deprive of sight*; and so, *to dazzle*; as in Il. N. 340. Compare Od. Θ. 64. The construction is: ὁππότε δὴ ἀνὴρ, ὃ τε κράτει προβεβήκη, ἐθέλῃσιν ἀμέρσαι τὸν ὁμοῖον κ. τ. λ.

55. αἰνὸν ἄχος τό κ. τ. λ. Heyne points at *ἐστίν*, joining the latter clause with the following sentence; which is harsh and unnecessary. The usual punctuation is more easy and correct; and repeats, with additional emphasis, the sense of v. 52.

56. κόρην. The accusative absolute; as in Il. Z. 425.

59. μετανάστην. See on Il. I. 644. and of the double accusative, on Il. A. 182.

60. οὐδ' ἄρα πως ἦν κ. τ. λ. As these words are rendered by Heyne and the generality of commentators, they convey the notion that Achilles had begun to relent, with which the savage wish at the end of his speech is decidedly at variance. The words ἐνὶ φρεσὶ do not refer to *κεχολῶσθαι*, which is for the most part used absolutely in Homer; but the construction is, *οὐ πως ἦν ἐνὶ φρεσὶ, ἀσπερχὲς κεχολῶσθαι*, i. e. *It was not my intention never to lay aside my anger*. Compare Il. I. 519. Achilles necessarily felt the justice of the rebuke of Patroclus; and endeavours to offer a sort of palliation or excuse; which is evident from his succeeding observation, following up the idea in the same strain: *nor did I think to retain my anger beyond a certain period*. On the other hand, ἦν is generally taken abso-

Οὐ πρὶν μηνιθμὸν καταπαυσέμεν, ἀλλ' ὁπότεν δὴ
 Νῆας ἐμὰς ἀφίκηται αὐτὴ τε, πτόλεμός τε.
 Τύνη δ' ὤμοϊν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
 Ἄρχε δὲ Μυρμιδόνεσσι φιλοποτόλεμοισι μάχεσθαι· 65
 Εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκε
 Νηυσὶν ἐπικρατέως· οἳ δὲ ῥηγμῖνι θαλάσσης
 Κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
 Ἀργεῖοι· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκε,
 Θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον 70
 Ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους
 Πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων
 Ἦπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
 Οὐ γὰρ Τυδείδew Διομήδεος ἐν παλάμῃσι
 Μαίνεται ἐγχείη, Δαναῶν ἄπο λοιγὸν ἀμύναι· 75
 Οὐδέ πω Ἀτρεΐδew ὁπὸς ἔκλυον αὐδῆσαντος
 Ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἐκτορος ἀνδροφόνοιο,
 Τρωσὶ κελεύοντος, περιάγνυται· οἳ δ' ἀλαλητῶ
 Πᾶν πεδίον κατέχουσι, μάχῃ νικῶντες Ἀχαιοῦς.
 Ἀλλὰ καὶ ὥς, Πάτροκλε, νεῶν ἄπο λοιγὸν ἀμύνων 80
 Ἔμπεσ' ἐπικρατέως· μὴ δὴ πυρὸς αἰθομένιοι
 Νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλωνται.
 Πείθεο δ', ὥς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείῳ·
 Ὡς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι
 Πρὸς πάντων Δαναῶν· ἀτὰρ οἳ περικαλλέα κούρην 85
 Ἀψ' ἀπονάσσωσι, προτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
 Ἐκ νηῶν ἐλάσας, ἵεναι πάλιν· εἰ δέ κεν αὖ τοι
 Δῶν κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,
 Μὴ σύ γ' ἀνευθεν ἐμεῖο λιλαίεσθαι πολεμίζειν
 Τρωσὶ φιλοποτόλεμοισιν· ἀτιμότερον δέ με θήσεις. 90
 Μηδ', ἐπαγαλλόμενος πολέμῳ καὶ δηϊοτῇ,
 Τρώας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν·
 Μή τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετῶν

lutely in the sense of ἔξεστι. See Penn on the *Primary Argument of the Iliad*, ch. IV. p. 124.

68. κεκλίεται. See on II. E. 709. O. 740. and compare Virg. *Æn.* X. 377.

71. ἐναύλους. *Ditches*. Eustath. τὰ ἐν τοῖς πεδίοις κοιλώματα, καὶ αἱ στεναὶ διώρυχες. Compare II. Φ. 283.

73. ἦπια εἰδείη. That is, ἦπιος εἶη.

78. περιάγνυται. Scil. αὐδῇ. *The voice of Hector breaks around*; i. e. is re-echoed, reverberated.

79. κατέχουσι. *Complent*. The verb κατέχειν is used in the same sense in *Æsch.*

Pers. 432. οἰμωγῇ δ' ὁμοῦ Κωκύμασιν κατεῖχε πελαγίαν ἄλα. Eurip. *Alcest.* 354. μούσαν, ἢ κατεῖχε ἐμὸς δόμον. Troad. 557. βοὰ κατεῖχε Περγάμων ἑδρας.

82. After this line, the following is inserted in the edition of Barnes, which is preserved by Diogenes Laertius. It is not to be found, however, in any of the copies, nor does the connexion of the passage admit of its introduction in this place. Τοὺς ἄλλους ἐνάρξ', ἀπὸ δ' Ἐκτορος ἴσχεο χεῖρας.

85. πρὸς πάντων Δ. See on II. A. 159.

87. ἵεναι πάλιν. Infinitive for imperative; and so throughout. See on II. A. 20.

Ἐμβήρ᾽ μάλα τούς γε φιλεῖ ἐκάεργος Ἀπόλλων·
 Ἄλλὰ πάλιν τροπιάσθαι, ἐπὴν φάος ἐν νήεσσι 95
 Θήρης, τοῦσδε δ' ἔἴην πεδίον καταδηριάσθαι.
 Αἶ γάρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων,
 Μῆτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασι,
 Μῆτε τις Ἀργείων· νῶϊν δ' ἐκδύμεν' ὄλεθρον·
 "Οφρ' οἷοι Τροίης ἱερὰ κρήδεμνα λύωμεν. 100
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Αἴας δ' οὐκέτ' ἔμμινε· βιάζετο γὰρ βελέεσσι·
 Δάμνα μιν Ζηνός τε νόος, καὶ Τρώες ἀγανοὶ
 Βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴ
 Πήληξ βαλλομένη καναχὴν ἔχε· βάλλετο δ' αἰεὶ 105
 Κὰπ φάλαρ' εὐποίηθ'· ὃ δ' ἀριστερόν ὦμον ἔκαμνεν,

97. αἶ γάρ, Ζεῦ τε πάτερ, κ. τ. λ. Achilles, from his overflowing gall, vents this execration: the Trojans he hates as professed enemies, and he detests the Grecians as people who had with calmness overlooked his wrongs. Some of the ancient critics, not entering into the manners of Achilles, would have expunged this imprecation, as uttering an universal malevolence to mankind. This violence agrees perfectly with his implacable character. It has been remarked also, upon the absurdity of the wish, that if Jupiter had granted it, if all the Trojans and Greeks were destroyed, and only Achilles and Patroclus left to conquer Troy, there would have been no victory without any enemies, and no triumph without spectators. But the answer is very obvious. Homer intends to paint a man in passion; the wishes and schemes of such an one are seldom conformable to reason: and the manners are preserved the better, the less they are represented to be so. This brings into my mind that curse in Shakspeare, where that admirable master of nature makes Northumberland, in the rage of his passions, wish for an universal destruction: *Now let not Nature's hand Keep the wild flood confined! let order die! And let this world no longer be a stage To feed contention in a lingering act; But let one spirit of the first-born Cain Reign in all bosoms, that each heart being set On bloody courses, the rude scene may end, And darkness be the burier of the dead!* Hen. IV. P. II. Act. I. Sc. I. POPE. There is an expression of Diomed, almost equally hyperbolical, in Il. I. 47.

99. νῶϊν δ' ἐκδύμεν' ὄλεθρον. Subaud. δότε. See on Il. B. 423.

100. κρήδεμνα. Properly κρήδεμνον is a fillet for the head; as in Il. E. 184. Hence, metaphorically, a covering generally; as in Od. Γ. 392. πίθον κρήδεμνον, the lid of a vessel; and here the coping of a wall;

and thence, the wall itself. Schol. κρήδεμνα· τὰ τεῖχη μεταφορικῶς· ἰδίως γὰρ κρήδεμνον καλεῖται τὸ τῆς κεφαλῆς κάλυμμα.

102. Αἴας δ' οὐκέτ' ἔμμινε· κ. τ. λ. This description of Ajax, wearied out with battle, is a passage of exquisite life and beauty: yet what I think nobler than the description itself, is what he says at the end of it, that his hero, even in this excess of fatigue and languor, could scarce be moved from his post by the efforts of a whole army. Virgil has copied the description very exactly: *Æn. IX. 806. Ergo nec clypeo juvenis subsistere tantum, Nec dextra valet; injectis sic undique telis Obruitur. Strepit assiduo cava tempora circum Tinnitu galeæ, et saxis solida æra fatiscunt; Discussæque jubæ capiti, nec sufficit umbo Ictibus; ingeminant hastis et Troes, et ipse Fulmineus Mnestheus; tum toto corpore sudor Liquitur, et piceum (nec respirare potestas,) Flumen agit; fessos quatit æger anhelitus artus.* The circumstances, which I have marked in a different character, are improvements upon Homer; and the last verse excellently expresses, in the short catching up of the numbers, the quick short panting represented in the image. POPE. The action returns to Il. O. 745.

106. κὰπ φάλαρα. For κατὰ φάλαρα. This is the vulgar reading; and there is no reason to doubt its genuineness. Prepositions are frequently contracted by the Poets into the same word with their case; and also written in two words, as in the present instance. Thus we have *κακ κορυφήν*, Il. Θ. 83. *ἀμ βωμοῖσι*, 441. *ἀμφόνον, ἀνέκνας*, K. 298. *κακ κεφαλῆς*, Σ. 24. Similarly in the composition of verbs, the vowel of the preposition is frequently rejected; as in *ἐμπεισε* for *ἐνέπεισε*, *infra* v. 113. See Matt. Gr. Gr. §. 58. Obs. 1. Heyne, however, points at *αἰεὶ* in the preceding line, and reads *καὶ φάλαρ' εὐποίηθ'*· scil. *sonum dederunt*.

Ἐμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐ δὲ δύναντο
 Ἀμφ' αὐτῷ πελεμίζαι ἐρείδοντες βελέεσσιν.
 Αἰεὶ δ' ἀργαλέω ἔχετ' ἄσθματι· καὶ δέ οἱ ἰδρῶς
 Πάντοθεν ἐκ μελέων πολλὸς ἔρρεεν, οὐδὲ πη εἶχεν 110
 Ἀμπνεῦσαι· πάντα δὲ κακὸν κακῷ ἐστήρικτο.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,
 Ὅπως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.

Ἐκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστάς
 Πλῆξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὀπισθεν· 115
 Ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 Πῆλ' αὐτως ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ
 Αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.

Γνῶ δ' Αἴας κατὰ θυμὸν ἀμύμονα, ρίγησέν τε
 Ἔργα θεῶν, ὃ ρα πάγχυ μάχης ἐπὶ μῆδεα κεῖρε 120
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην.

Χάζετο δ' ἐκ βελέων· τοὶ δ' ἔμβalon ἀκάματον πῦρ
 Νῆϊ θοῇ· τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.

Ὡς τὴν μὲν πρῦμνην πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
 Μηρῷ πληζάμενος Πατροκλῆα προσέειπεν· 125

Ὅρσεο, Διογενὲς Πατρόκλεις, ἵπποκέλευθε·
 Λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηΐοιο ἰωήν·
 Μὴ δὴ νῆας ἔλωσι, καὶ οὐκέτι φυκτὰ πέλονται.
 Δύσεο τεύχεα θάσσον, ἐγὼ δ' ἐκε λαὸν ἀγείρω.

Ὡς φάτο· Πάτροκλος δὲ κορύσσετο νώροπι χαλκῷ. 130

Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 Δεύτερον αὖ, θώρηκα περὶ στήθεσσιν ἔδυνε,
 Ποικίλον, ἀστερόεντα, ποδώκεος Αἰακίδαο·

Ἀμφὶ δ' ἄρ' ὦμοισι βάλετο ξίφος ἀργυρόηλον, 135
 Χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.

Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυχτον ἔθηκεν
 Ἴππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

Εἶλετο δ' ἄλκιμα δοῦρε, τά οἱ παλάμῃφιν ἀρήρει·
 Ἐγχος δ' οὐχ ἔλετ' οἷον ἀμύμονος Αἰακίδαο, 140

Βριθὺν, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 Πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς·

Πηλιάδα μελίνην, τὴν πατρὶ φίλῳ πόρε Χείρων

112. ἔσπετε κ. τ. λ. See on Il. A. 1.

123. τῆς δ' αἶψα κ. τ. λ. *Per hanc autem navem flamma diffusa est*: subaud. διὰ. The construction is: αἶψα δὲ φλόξ ἀσβέστη κατεκέχυτο διὰ τῆς νῆος.

128. μὴ δὴ κ. τ. λ. The verb δέδοικα is understood. *I fear, lest the fleet be*

destroyed, and the means of escape prevented.

143. Πηλιάδα μελίνην. *An ash, cut on Mount Pelion*; as it is immediately explained by the Poet himself. See, however, on Il. B. 543. Plin. N. H. XVI. 24. *Fraxinus, multum Homeri præconio, et Achilles*

Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
 “Ἴππους δ’ Αὐτομέδοντα θοῶς ζευγνύμεν’ ἄνωγε, 145
 Τὸν μετ’ Ἀχιλλῆα ῥήξήνορα τίε μάλιστα·
 Πιστότατος δέ οἱ ἔσκε μάχῃ ἐνὶ μεῖναι ὁμοκλήν.
 Τῷδε καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τὸ ἅμα πνοιῇσι πετέσθην·
 Τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἄρπυια Ποδάργη, 150
 Βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.
 Ἐν δὲ παρηγορήσιν ἀμύμονα Πήδασον ἱει,
 Τόν ῥά ποτ’ Ἡετίωνος ἐλὼν πόλιν ἤγαγ’ Ἀχιλλεύς·
 Ὃς καὶ θνητὸς ἐὼν, ἔπεθ’ ἵπποις ἀθανάτοισι.
 Μυρμιδόνας δ’ ἄρ’ ἐποیحόμενος θώρηξεν Ἀχιλλεύς 155
 Πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δὲ, λύκοι ὥς

hasta nobilitata. Of this celebrated spear, see the passages cited from Apollodorus and Hephæstion on v. 149. It was a marriage present to Peleus.

147. μεῖναι ὁμοκλήν. *Ad excipienda Patrocli iussa in curru regendo.* HEYNE.

149. Ξάνθον καὶ Βαλίον. Eustathius has a mythological fable respecting these horses, cited from Diodorus, that they were two of the Titans, who had attached themselves respectively to Jupiter and Neptune, and took the form of horses, that they might not be recognised, when opposed to their brothers in their war with Jupiter. If so, it seems that they ever afterwards retained their equine form; and were subsequently presented by Neptune to Peleus. From Peleus they passed to Achilles, and from him to Neoptolemus, with whom they descended into Elysium. See Quint. Smyrn. III. 740. Eurip. Rhes. 187. 240. Ptolem. Hephæst. VI. Apollod. Bibl. III. 13. 5. and Heyne *in loc.* The names of both of them are most probably derived from their colour, as that of the former is clearly so. The adjective βαλίος, however, occurs repeatedly in Euripides, where it is generally understood to denote *swiftness*. Compare Hec. 90. Hippol. 218. Iph. A. 221. Rhes. 352. In a verse cited by Suidas, *in voce*, it decidedly implies *swift*; λήγετε πνοιῶν βαλιῶν ἀνέμων. The Scholiast on the Hecuba has both interpretations: βαλιῶν κατὰστικτον, ταχέϊαν. So also Hesychius, Suidas, &c. It may be remarked also, that Pedasus, the name of the mortal horse of Achilles, v. 152. is derived ἀπὸ τοῦ πηδᾶν, from his speed. The expression ἅμα πνοιῇσι is differently applied in Il. M. 207.

150. τοὺς ἔτεκε Ζεφύρῳ κ. τ. λ. It is a beautiful invention of the Poet, to represent the wonderful swiftness of the horses

of Achilles, by saying they were begotten of the western wind. This fiction is truly poetical, and very proper in the way of natural allegory. However, it is not altogether improbable our author might have designed it in the literal sense; nor ought the notion to be thought very extravagant in a poet, since grave naturalists have seriously vouched for the truth of this kind of generation. Plin. Nat. Hist. VIII. 42. *Constat in Lusitania circa Olyssiponem oppidum, et Tagum amnem, equas Favonio flante obversas animalem concipere spiritum, idque partum fieri et gigni perniciosissimum.* See also the same author; Lib. IV. 12. XVI. 25. Possibly Homer had this opinion in view, which we see has authority more than sufficient to give it place in poetry. Virgil has given us a description of this manner of conception; Georg. III. 271. *Continuoque avidis ubi subdita flamma medullis, Vere magis (quia vere calor redit ossibus) illæ Ore omnes versæ in Zephyrum, stant rupibus altis, Exceptantque leves auras; et sæpe sine ullis Conjugiis vento gravidæ (mirabile dictu) Saxa per et scopulos et depressas convalles Diffugiunt.* POPE. It should seem that this were alone sufficient to expose the fallacy of the system, which would represent the Poems of Homer as a continued allegory. The Poet doubtless took the mythological traditions of his country as he found them; and treated them, as they were received and followed by the people, for whom he wrote. Of the Harpies, see Hesiod. Theog. 267. Heyne on Virg. Æn. III. Excurs. VIII.

152. ἐν δὲ παρηγορήσιν. See on Il. Θ. 87.

153. Ἡετίωνος ἐλὼν πόλιν. Of the capture of Thebe, see on Il. B. 691.

156. οἱ δὲ, λύκοι ὥς κ. τ. λ. There is scarce any picture in Homer so much in

- Ὠμοφάγοι, τοῖσί τε πέρι φρεσὶν ἄσπετος ἄλκη,
 Οἷτ' ἔλαφον κεραὸν μέγαν οὔρεσι δρώσαντες
 Δάπτουσι· πᾶσι δὲ παρήϊον αἵματι φοινόν·
 Καί τ' ἀγεληδὸν ἱασιν, ἀπὸ κρήνης μελανύδρου 160
 Λάψοντες γλώσσησιν ἀραιῇσι μέλαν ὕδωρ
 Ἄκρον, ἐρευγόμενοι φύνον αἵματος· ἐν δέ τε θυμὸς
 Στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
 Τοῖοι Μυρμιδόνων ἡγήτορες, ἡδὲ μέδοντες,
 Ἄμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
 Ῥώνοντ'· ἐν δ' ἄρα τοῖσιν Ἀρήϊος ἵστατ' Ἀχιλλεύς,
 Ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
 Πεντήκοντ' ἦσαν νῆες θαοῖ, ἦσιν Ἀχιλλεύς
 Ἐς Τροίην ἡγεῖτο Διὶ φίλος· ἐν δὲ ἐκάστη
 Πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἑταῖροι· 170
 Πέντε δ' ἄρ' ἡγεμόνας ποιήσατο, τοῖς ἐπεποίθει,
 Σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἦνασσε.
 Τῆς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
 Υἱὸς Σπερχειοῖο, δῦπετέος ποταμοῖο·
 Τὸν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδῶρη, 175
 Σπερχεῖω ἀκάμαντι, γυνὴ θεῶ εὐνηθεῖσα·
 Αὐτὰρ ἐπὶ κλησιν Βῶρω, Περιήρεος νῆϊ,
 Ὃς ῥ' ἀναφανδὸν ὄπνιε, πορῶν ἀπερείσια ἔδνα.
 Τῆς δ' ἐτέρης Εὐδωρος Ἀρήϊος ἡγεμόνευε,
 Παρθένιος, τὸν ἔτικτε χορῶ καλὴ Πολυμήλη, 180
 Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργεῖφόντης
 Ἡράσατ', ὀφθαλμοῖσιν ἰδὼν, μετὰ μελπομένησιν
 Ἐν χορῶ Ἀρτέμιδος χρυσηλακάτου, κελαδεῖνῆς.

the savage and terrible way, as this comparison of the Myrmidons to wolves. The principal design is to represent the stern looks and fierce appearance of the Myrmidons; but besides this, the Poet seems to have some further view in so many different particulars of the comparison. Their eager desire for fight is hinted at by the wolves thirsting after water; and their strength and vigour for the battle is represented by their being filled with food. This image of their strength is inculcated by several expressions, both in the simile and application, and seems designed in the contrast to the other Greeks, who are all wasted and spent with toil. POPE. Compare Virg. *Æn.* II. 355.

157. *πέρι.* For *περίεστι*, as in II. P. 22. and elsewhere.

160. *ἀγεληδόν.* In herds. Eustath. *ἰδιότητα λύκων ἱστορεῖ· συναγελαστικὸν γὰρ καὶ αὐτοὶ ζῶον, καὶ οὐ, κατὰ λέοντας καὶ παρδάλεις, ἐρημαῖζε μονάζοντα.*

168. *πεντήκοντ' ἦσαν κ. τ. λ.* Hence it appears that the number of men under the command of Achilles, was 2,500. Of the entire number of the Grecian army, see on II. B. 494.

170. *ἐπὶ κληῖσιν.* At the benches. As a nautical term, *κληῖδες* signifies properly the row-locks, or holes through which the rowers put their oars; and hence, the benches, on which they sate. See on II. B. 74. Hence it appears also that the soldiers were employed in rowing the vessel.

177. *αὐτὰρ ἐπὶ κλησιν Βῶρω.* Scil. *τέκε.* With *ἐπὶ κλησιν*, the preposition *κατὰ* must be supplied.

180. *χορῶ καλῇ.* Schol. *ἐν τῇ χορεύειν καλλίστην.* Eustath. *καλλίχορος.* Hence it appears that the verb *μέλπεσθαι*, v. 182. signified to dance, as well as to sing; or, rather, implied an union of both. Compare II. H. 240.

183. *χρυσηλακάτου.* Schol. *καλλιτόξου, ἢ χρυσῶ τῇ βέλει χρωμένης.* Properly,

- Αὐτίκα δ', εἰς ὑπερῷ' ἀναβάς, παρελέξατο λάθρη
 Ἑρμείας Ἀκάκητα· πόρε δέ οἱ ἀγλαὸν υἱὸν 185
 Εὐδωρον, περὶ μὲν θείειν ταχύν, ἥδ' ἐ μαχητήν.
 Αὐτὰρ ἐπειδὴ τὸν γε μογοστόκος Εἰλείθυια
 Ἐξάγαγε πρὸ φόωσδε, καὶ ἡελίου ἶδεν αὐγὰς,
 Τὴν μὲν Ἐχεκλῆος κρατερὸν μένος Ἀκτορίδαο
 Ἥγάγετο πρὸς δῶματ', ἐπεὶ πόρε μυρία ἔδνα· 190
 Τὸν δ' ὁ γέρων Φύλας εὖ ἔτρεφεν, ἥδ' ἀτίταλλεν,
 Ἀμφαγαπαζόμενος, ὥσεί θ' ἐὼν υἱὸν ἐόντα.
 Τῆς δὲ τρίτης Πείσανδρος Ἀρήϊος ἡγεμόνευε,
 Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν,
 Ἔγχεϊ μάρνασθαι, μετὰ Πηλεΐωνος ἑταῖρον. 195
 Τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ.
 Πέμπτης δ' Ἀλκιμέδων, Δαέρκεος υἱὸς ἀμύμων.
 Αὐτὰρ ἐπειδὴ πάντας ἅμ' ἡγεμόνεσσιν Ἀχιλλεύς
 Στῆσεν ἐν κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 Μυρμιδόνες, μή τις μοι ἀπειλῶν λελαθέσθω, 200
 Ἄς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρώεσσι,
 Πάνθ' ὑπὸ μνηιθμόν, καὶ μ' ἠτιάσθε ἕκαστος·
 Σχέτλιε, Πηλέος υἱέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ·
 Νηλεὺς, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἑταῖρους.
 Οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
 Αὐτίς· ἐπεὶ ρά τοι ὧδέ κακὸς χόλος ἔμπεσε θυμῷ.
 Ταῦτά μ' ἀγειρόμενοι θαμὰ βάζετε· νῦν δὲ πέφανται
 Φυλόπιδος μέγα ἔργον, ἔης τὸ πρὶν γ' ἐράασθε.
 Ἔνθα τις ἄλκιμον ἦτορ ἔχων, Τρώεσσι μαχέσθω.
 Ὡς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἑκάστων· 210
 Μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
 Ὡς δ' ὅτε τοῖχον ἀνὴρ ἀράρη πυκινόισι λίθοισι
 Δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων·
 Ὡς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι·
 Ἀσπὶς ἄρ' ἀσπίδ' ἔριδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ· 215
 Ψαῦον δ' ἐππόκομοι κόρυθες λαμπροῖσι φάλοισι
 Νευόντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισι.
 Πάντων δὲ προπάροιθε δὴ ἀνέρε θωρήσσοντο,

ἡλακάτη signifies a spindle. See on II. Z. 491. The interpretation of the Scholiast, however, is sufficiently confirmed by the additional epithet, *κελαδενῆς*, that is, *venatricis*: παρὰ τὸν γιγνόμενον ἐν τοῖς κυνηγίοις κελαδόν. See II. I. 543.

184. εἰς ὑπερῷ' ἀναβάς. See on II. Z. 244. The epithet Ἀκακήτης is given to Mercury, from *Acacesium*, a city near Mount

Acacus, in Arcadia. See Pausan. VIII. 3. 30.

187. μογοστόκος Εἰλείθυια. See on II. A. 270.

199. κρατερὸν μῦθον. See on II. A. 25. 202. πάνθ' ὑπὸ μνηιθμόν. *During the whole period of my resentment.*

207. πέφανται. Perf. pass. 3 sing. from φαίνω, *appareo*; i. e. *adsum*. See on II. B. 122. K. 235.

Πάτροκλός τε καὶ Ἀντομέδων, ἓνα θυμὸν ἔχοντες,
 Πρόσθεν Μυρμιδόνων πολεμιζέμεν. Αὐτὰρ Ἀχιλλεὺς 220
 Βῆ ῥ' ἵμεν ἐς κλισίην· χηλοῦ δ' ἄπο πῶμ' ἀνέωγε
 Καλῆς, δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
 Θῆκ' ἐπὶ νηὸς ἄγεσθαι, εὐ πλῆσασα χιτώνων,
 Χλαινάων τ' ἀνεμοσκεπέων, οὔλων τε ταπήτων·
 Ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
 Οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
 Οὔτε τέψ σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί.
 Τό ῥα τότε ἐκ χηλοῖο λαβὼν ἐκάθηρε θεείῳ
 Πρῶτον, ἔπειτα δὲ νίψ' ὕδατος καλῆσι ῥοῇσι·
 Νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον· 230
 Εὐχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον,
 Οὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραυνον·
 Ζεῦ ἄνα, Δωδωναίε, Πελασγικέ, τηλόθι ναίων,
 Δωδώνης μεδέων δυσχειμέρον· ἀμφὶ δὲ Σελλοὶ
 Σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες, χαμαιῆναι. 235

221. *χηλοῦ πῶμα*. *The lid of a chest* : from *πάομαι*. II. Δ. 116. *πῶμα φαρέτρης*.

230. *νίψατο*. The use of the middle voice is here distinctly marked. Compare the preceding line.

231. *μέσῳ ἔρκει*. Before the tent of Achilles there was an enclosure, in which was probably a statue of Jupiter *Hercæus*. See Heyn. Excurs. IX. on Virg. *Æn.* II.

233. *Ζεῦ ἄνα, Δωδωναίε, κ. τ. λ.* The oracle of Dodona was the most ancient of Greece. Strabo, who is confirmed by this passage of Homer, attributes its origin to the Pelasgi. It was situated at the foot of Mount Tomarus, in the midst of a grove of sacred oaks, by which the oracles were said to be delivered in a human voice. It had evidently acquired great celebrity even in the age of Homer; though it seems afterwards to have experienced considerable change in its superintendence and management. The service, according to Herodotus, was performed by women; whereas, in this early period of its establishment, it was conducted by men. The *Selli*, who are here mentioned as its priests, were probably a tribe of Pelasgic settlers, who distinguished themselves by great austerity of life,—as the epithets *ἀνιπτόποδες, χαμαιῆναι*, seem to imply,—for the purpose, most probably, of working more effectually upon the superstition of those who consulted the oracles. Sophocles, also, in *Trach.* 1169. speaks of the *Selli* as the priests of Dodona, in reference to the age of Hercules; and the Scholiast on the passage cites a fragment of Hesiod to the same effect. Of the origin and progress of oracles in general, see Mit-

ford's *Hist. of Greece*, vol. I. p. 201. and respecting that of Dodona in particular, the following references will afford complete information. Herod. II. 52. sqq. Strabo, VII. 7. p. 327. Pausan. VII. 21. Lucan. *Phars.* III. 180. Apollod. *Bibl.* I. 9. Servius on Virg. *Eclog.* IX. 13. *Æn.* III. 466. *Ælian.* V. H. I. 15. Gronov. on Steph. de Urb. Dodon. §. 20. The Pelasgic founders of the oracle were a body of Thessalians, who were driven from their country by Deucalion; so that Achilles properly addresses Jupiter by these appellations, as the presiding deity of his country. The words *τηλόθι ναίων* are employed in reference to the relative situation of Dodona and Troy.

235. *ὑποφῆται*. I think this word singular and remarkable. I cannot think that it was put simply for *προφῆται*, but am persuaded that this term includes some particular sense, and shows some custom but little known. In the *Scholia* of Didymus there is this remark: *They called those who served in the temples, and who explained the oracles rendered by the priests, ὑποφῆται, or, under-prophets*. It is certain that there were in the temples *servitors, subaltern ministers*, who, for the sake of gain, undertook to explain the oracles, when obscure. This custom seems very well established in the Ion of Euripides; where that young child,—after having said that the priestess is seated on the tripod, and renders the oracles which Apollo dictates to her,—addresses himself to those who serve in the temple, and bids them go and wash in the Castalian fountain, to come again into the temple, and explain the oracles to those who

Ἦ μὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο·
 Τίμησας μὲν ἐμὲ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 Ἥδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·
 Αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
 Ἀλλ' ἔταρον πέμπω, πολέσι μετὰ Μυρμιδόνεσσι, 240
 Μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρουπά Ζεῦ·
 Θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσὶν, ὄφρα καὶ Ἐκτωρ
 Εἴσεται, ἥ ῥα καὶ οἷος ἐπίστηται πολεμίζειν
 Ἡμέτερος θεράπων, ἥ οἱ τότε χεῖρες ἄαπτοι
 Μαίνονθ', ὅππότε' ἐγὼ περ ἴω μετὰ μῶλον Ἀρηος. 245
 Αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπὴν τε δίηται,
 Ἀσκηθῆς μοι ἔπειτα θοὰς ἐπὶ νῆας ἵκοιτο,
 Τεύχεσσι τε ζῆν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν.
 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεὺς·
 Τῷδ' ἕτερον μὲν ἔδωκε πατῆρ, ἕτερον δ' ἀνένευσε· 250
 Νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
 Δῶκε, σόον δ' ἀνένευσε μάχης ἐξ ἀπονέεσθαι.
 Ἦτοι δ' μὲν, σπείσας τε, καὶ εὐξάμενος Διὶ πατρὶ,
 Ἀψ κλισίην εἰσῆλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ·
 Στῇ δὲ πάροιθ' ἐλθὼν κλισίης, ἔτι δ' ἤθελε θυμῷ 255
 Εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν.
 Οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
 Ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
 Αὐτίκα δὲ σφήκεσσιν ἐοικότες ἐξεχέοντο
 Εἰνδοίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες, 260
 Αἰεὶ κερτομέοντες, ὁδῷ ἐπὶ οἰκί' ἔχοντας,

should demand the explication of them. Homer therefore means to show, that the Selli were, in the temple of Dodona, these subaltern ministers who interpreted the oracles. But this, after all, does not appear to agree with the present passage; for, besides that the custom was not established in Homer's time, and that there is no footstep of it founded in that early age, these Selli are not here ministers subordinate to others, but plainly the chief priests. The explication of this word, therefore, must be elsewhere sought; and I shall offer my conjecture, which I ground upon the nature of the oracle of Dodona, which was very different from all the other oracles. In all other temples the priests delivered the oracles which they received from their gods, immediately: but in the temple of Dodona, Jupiter did not utter his oracles to his priests; he rendered them to the oaks, and the wonderful oaks rendered them to the priests, who declared them to those who consulted

them. So these priests were not properly *προφῆται*, *prophets*; since they did not receive these answers from the mouth of their god immediately: they were but *ὑποφῆται*, *under-prophets*, because they received them from the oaks. The oaks, properly speaking, were the prophets, the first interpreters of Jupiter's oracles: and the Selli were *ὑποφῆται*, *under-prophets*, because they pronounced what the oaks said. Thus Homer, in one single word, includes a very curious piece of antiquity. POPE: from Dacier.

249. Ὡς ἔφατ' εὐχόμενος. Virg. *Æn.* XI. 794. *Audiit, et voti Phœbus succedere partem Mente dedit; volucres partem dispersit in auras. Sterneret ut subita turbatam morte Camillam Annuit oranti; reducem ut patria alta videret, Non dedit, inquit Notos vocem vertere procellæ.*

260. ἐριδμαίνωσιν ἔθοντες. *Are accused to provoke.* See on Il. I. 536.

261. ὁδῷ ἐπὶ οἰκί' ἔχοντας. Compare Il. M. 168.

- Νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσι.
 Τοὺς δ' εἴπερ παρὰ τίς τε κιὼν ἄνθρωπος ὁδίτης
 Κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
 Πρόσσω πᾶς πέτεται, καὶ ἀμύνει οἷσι τέκεσσι. 265
 Τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 Ἐκ νηῶν ἔχοντο· βοῇ δ' ἄσβεστος ὁρώρει.
 Πάτροκλος δ' ἐτάροισιν ἐκέκλετο, μακρὸν αὔσας·
 Μυρμιδόνες, ἔταροι Πηληϊάδew Ἀχιλῆος,
 Ἀνέρες ἐστέ, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
 Ὡς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος
 Ἀργείων παρὰ νηυσὶ, καὶ ἀγχέμαχοι θεράποντες·
 Γνῶ δὲ καὶ Ἀτρεΐδης, εὐρουκρεΐων Ἀγαμέμνων,
 Ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.
 Ὡς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 275
 Ἐν δὲ πέσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
 Σμερδαλέον κονάβησαν, αὐσάντων ὑπ' Ἀχαιῶν.
 Τρώες δ', ὥς εἶδοντο Μενoitίου ἄλκιμον υἱὸν,
 Αὐτὸν, καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
 Πᾶσιν ὀρίνθη θυμὸς, ἐκίνηθεν δὲ φάλαγγες, 280
 Ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
 Μνηθμόν μὲν ἀπορρῖψαι, φιλότητα δ' ἐλέσθαι·
 Πάπτηνε δὲ ἕκαστος, ὅπη φύγοι αἰπὺν ὄλεθρον.
 Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
 Ἀντικρὺ κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο, 285
 Νῆτ' παρὰ πρύμνῃ μεγαθύμου Πρωτεσιλάου·
 Καὶ βάλε Πυραΐχμην, ὃς Παίονας ἵπποκορυστὰς
 Ἦγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺν ρέοντος·
 Τὸν βάλε δεξιὸν ὦμον· ὃ δ' ὕπτιος ἐν κονίρσι
 Κάππεσεν οἰμῶξας· ἔταροι δέ μιν ἀμφὶ φόβηθεν 290
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν,

262. τιθεῖσι. Scil. οἱ σφῆκες. The sense is: they do not confine their anger to the boys, but vent it promiscuously upon those who pass near them. In the next line, δὲ is for γάρ. The simile is confined to the exasperated rage of the wasp; so that the other particulars of the description are merely ornamental.

265. πρόσσω πᾶς πέτεται. See on Il. B. 775.

272. καὶ ἀγχέμαχοι θεράποντες. In what manner these words are to be connected with the preceding, it would be difficult to determine. Ernesti would reject the verse altogether; but by this means the sense of the preceding line would be abrupt and incomplete. The sentence would proceed regularly by reading ἀγχεμάχων θερα-

πόντων, but there seems to be some latent corruption, which cannot so easily be removed.

274. ἦν ἄτην. See on Il. A. 412.

279. θεράποντα. Automedon: supra v. 219.

280. πᾶσιν ὀρίνθη θυμός. See on Il. E. 29.

281. ἐλπόμενοι. See on Il. O. 110. It may be observed, that the participle is used in the masculine with reference to φάλαγγες in the feminine; because a body of men is intended. An adjective, pronoun, or participle, is frequently referred to its substantive only in sense, and put in a different gender or number. An instance of the latter occurs *infra* v. 368. See on Il. E. 140. and Matt. Gr. Gr. §. 434.

‘Ηγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
 ‘Εκ νηῶν δ’ ἔλασε, κατὰ δ’ ἔσβεσεν αἰθόμενον πῦρ.
 ‘Ημιδαῆς δ’ ἄρα νηῦς λίπετ’ αὐτόθι· τοὶ δὲ φόβηθεν
 Τρῶες θεσπεσίῳ ὁμάδῳ· Δαναοὶ δ’ ἐπέχυντο 295
 Νῆας ἀνὰ γλαφυράς· ὁμαδος δ’ ἀλίσστος ἐτύχθη.
 ‘Ως δ’ ὅτ’ ἀφ’ ὑψηλῆς κορυφῆς ὄρεος μέγαλοιο
 Κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεὺς,
 ‘Εκ τ’ ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι,
 Καὶ νάπαι, οὐρανόθεν δ’ ἄρ’ ὑπερράγη ἄσπετος αἰθήρ· 300
 ‘Ως Δαναοὶ, νηῶν μὲν ἀπωσάμενοι δῆϊον πῦρ,
 Τυτθὸν ἀνέπνευσαν· πολέμου δ’ οὐ γίγνεται ἔρωή·
 Οὐ γάρ πώ τι Τρῶες Ἀρηϊφίλων ὑπ’ Ἀχαιῶν
 Προτροπάδην φοβέοντο, μελαινάων ἀπὸ νηῶν,
 ‘Αλλ’ ἔτ’ ἄρ’ ἀνθίσταντο, νεῶν δ’ ὑπόεικον ἀνάγκη. 305
 ‘Ενθα δ’ ἀνὴρ ἔλεν ἄνδρα, κεδασθείσης ὑσμίνης,
 ‘Ηγεμόνων· πρῶτος δὲ Μενoitίου ἄλκιμος υἱὸς
 Αὐτίκ’ ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μῆρόν
 ‘Εγχει ὀξύεντι, διὰ πρὸ δὲ χαλκὸν ἔλασσε·

297. ὡς δ’ ὅτ’ ἀφ’ ὑψηλῆς κ. τ. λ. All the commentators suppose, that Jupiter is here described clearing the air with a flash of lightning, and spreading a gleam of light over a high mountain, which a black cloud held buried in darkness. This explanation is solely founded on the expression στεροπηγερέτα Ζεὺς, *fulgurator Jupiter*, which epithet is often applied where no such action is supposed. The most obvious signification of the words in this passage, gives a more natural and agreeable image, and admits of a juster application. The simile seems to be of Jupiter dispersing a black cloud which had covered a high mountain, whereby a beautiful prospect, which was hid in darkness, suddenly appears. This is applicable to the present state of the Greeks, after Patroclus had extinguished the flames, which began to spread clouds of smoke over the fleet. It is Homer’s design in his comparisons, to apply them to the most obvious and sensible image of the thing to be illustrated; which his commentators too frequently endeavour to hide by moral and allegorical refinements; and thus injure the poet more by attributing to him what does not belong to him, than by refusing him what is really his own. It is much the same image with that of Milton, in P. L. II. 492. though applied in a very different way. *As when from mountain tops the dusky clouds Ascending, while the north wind sleeps, o’erspread Heav’n’s cheerful face; the low’ring element Scowls o’er the darkened landscape snow or shower;*

If chance the radiant sun with farewell sweet Extend his evening beam, the fields revive, The birds their notes renew, the bleating herds Attest their joy, that hill and valley rings. POPE. This interpretation, however, is not quite correct, as to the latter part of the simile. The comparison consists in the light of safety and deliverance, which burst upon the Greeks from the repulse of the Trojans, which is likened to the light which breaks through the dispersing clouds. It is observable also, that the epithet στεροπηγερέτης, though it certainly does not here affect the simile, occurs nowhere else in Homer.—Of the verb ὑπερράγη, in v. 300, see on II. Θ. 554.

302. ἔρωή. Properly, *impetus*; as in II. Γ. 62. Ξ. 488. and *supra* v. 127. In this passage it implies *cessation*; in which sense it also occurs in Theocr. Idyll. XXII. 192. The Etym. M. explains it by *κατάπανσις*. See on II. B. 179.

304. προτροπάδην φοβέοντο. *Tergis versis*; i. e. *effuse fugiebant*. This adverb is usually joined with *φεύγειν*, or some like verb, and denotes a *disorderly and rapid flight*. Schol. *ἔπειγμένως καὶ ὀλοσχερῶς ἐκστρέψαντες τὰ νῶτα*. Thus Xenoph. Mem. I. 3. 13. *φεύγειν προτροπάδην*. Polyb. II. 69. 10. *τὸ μὲν ἄλλο πλῆθος ἔφευγε προτροπάδην φονευόμενον*. Pind. Pyth. IV. 167. *προτροπάδην ἵκετο σπένδων*. Plut. Ages. 18. *ὥσασθαι προτροπάδην τοὺς Θηβαίους*.

- 'Ρῆξεν δ' ὅστέον ἔγχος· ὃ δὲ πρηνῆς ἐπὶ γαίῃ 310
 Κάππεσ'· ἀτὰρ Μενέλαος 'Αρήϊος οὔτα Θόαντα,
 Στέρνον γυμνωθέντα παρ' ἀσπίδα· λῦσε δὲ γυῖα.
 Φυλείδης δ' Ἀμφικλον ἐφορμηθέντα δοκεύσας,
 "Εφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος 315
 Μυῖων ἀνθρώπου πέλεται· περὶ δ' ἔγχος αἰχμῇ
 Νεῦρα διεσχίσθη· τὸν δὲ σκότος ὅσσε κάλυψε.
 Νεστορίδαι δ', ὃ μὲν οὔτας' Ἀτύνμιον ὀξείῃ δουρὶ,
 'Αντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·
 "Ηριπε δὲ προπάροιθε· Μάρις δ' αὐτοσχεδὰ δουρὶ 320
 'Αντιλόχῳ ἐπόρουσε, κασιγνήτοιο χολωθεῖς,
 Στὰς πρόσθε νέκνους· τοῦ δ' ἀντίθεος Θρασυμήδης
 "Εφθη ὀρεξάμενος, πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
 "Ωμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῇ
 Δρύψ' ἀπὸ μυῖωνων, ἀπὸ δ' ὅστέον ἄχρις ἄραξε· 325
 Δούπησε δὲ πεσὼν, κατὰ δὲ σκότος ὅσσε κάλυψεν.
 "Ως τῷ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 Βήτην εἰς "Ερεβος, Σαρπηδόνοιο ἐσθλοὶ ἐταῖροι,
 Υἱες ἀκοντισταὶ 'Αμισωδάρον· ὅς ῥα Χίμαιραν
 Θρέψεν ἀμαιμακέτην, πολέσι κακὸν ἀνθρώποισιν. 330
 Αἴας δὲ Κλεόβουλον· Οἰλιάδης ἐπορούσας
 Ζωὸν ἔλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὔθι
 Λῦσε μένος, πλήξας ξίφει ἀνχένα κωπήεντι·
 Πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 "Ελλαβε πορφύρεος Θάνατος καὶ Μοῖρα κραταίῃ.
 Πηνέλεως δὲ, Λύκων τε, συνέδραμον· ἔγχεσι μὲν γὰρ 335
 "Ημβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω·
 Τῷ δ' αὖτις ξιφέεσσι συνέδραμον· ἔνθα Λύκων μὲν
 'Ιπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν
 Φάσγανον ἐρράισθη· ὃ δ' ὑπ' οὔατος ἀνχένα θεῖνε
 Πηνέλεως, πᾶν δ' εἴσω ἔδν ξίφος, ἔσχεθε δ' οἶον 340

317. Νεστορίδαι. The nominative absolute. See Matt. Gr. Gr. §. 238. e.

324. ἄχρις. See on Il. Δ. 522.

326. κασιγνήτοι δαμέντε. The more regular construction would be the genitive with ὑπό. In Homer, however, ὑπό frequently stands in this sense with the dative; as *infra* vv. 384. 420. 708. Now ὑπό with the dative signifies properly *under*; so that in these instances it further expresses a subordinate relation in which one person stands with regard to another. See Matt. Gr. Gr. §. 392. β. Obs.

328. Amisodarus was King of Caria; Bellerophon married his daughter. The

ancients guessed from this passage that the Chimæra was not a fiction, since Homer marks the time wherein she lived, and the prince with whom she lived. They thought it was some beast of that prince's herds, who being grown furious and mad, had done a great deal of mischief, like the Caledonian boar. POPE: from Eustathius. See Apollod. Bibl. II. 3. 1.

329. ἀμαιμακέτην. See on Il. Z. 179.

334. πορφύρεος Θάνατος. See on Il. E. 83.

336. μέλεον. Without effect. Schol. ματαίως. See on Il. K. 480.

Δέρμα· παρήέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.

Μηριόνης δ' Ἀκάμαντα, κιχῆς ποσὶ καρπαλίμοισι,
Νύξ', ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὤμον.

Ἦριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυντ' ἀχλὺς.

Ἰδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλεῖ χαλκῷ 345

Νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε

Νέρθεν ὑπ' ἐγκεφάλαιο· κέασσε δ' ἄρ' ὅστέα λευκά·

Ἐκ δὲ τίναχθεν ὀδόντες· ἐνέπλησθεν δὲ οἱ ἄμφω

Αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας

Πρῆσε χανῶν· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν. 350

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.

Ὡς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισι

Σίνται, ὑπ' ἐκ μῆλων αἰρεύμενοι, αἴτ' ἐν ὄρεσσι

Ποιμένος ἀφραδίρσι διέτμαγεν· οἱ δὲ ἰδόντες

Αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355

Ὡς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο

Δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.

Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἐκτορι χαλκοκορυστῇ

Ἰετ' ἀκοντίσσαι· ὃ δὲ, ἰδρεῖη πολέμοιο,

Ἀσπίδι ταυρεῖη κεκαλυμμένος εὐρέας ὤμονες, 360

Σκέπτει· οἷστων τε ῥοῖζον, καὶ δοῦπον ἀκόντων.

Ἡ μὲν δὴ γίγνωσκε μάχης ἑτεραλκεία νίκην·

Ἀλλὰ καὶ ὥς ἀνέμιννε, σάω δ' ἐρίηρας ἐταίρους.

Ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω,

Αἰθήρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνῃ 365

Ὡς τῶν ἐκ νηῶν γένητο ἰαχὴ τε φόβος τε·

Οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἐκτορα δ' ἵπποι

Ἐκφερον ὠκύποδες σὺν τεύχεσι· λείπε δὲ λαὸν

Τρωϊκὸν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε.

Πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370

Ἄξαντ' ἐν πρώτῳ ῥύμῳ λίπον ἄρματ' ἀνάκτων.

Πάτροκλος δ' ἔπετο σφεδανόν, Δαναοῖσι κελεύων,

Τρωσὶ κακὰ φρονέων· οἱ δὲ ἰαχῇ τε φόβῳ τε

350. πρῆσε. Schol. ἐξεφύσησε, μετὰ πνεύματος ἐξέδωκε. See on Il. A. 481. instance of onomatopoeia. See on Il. Δ. 125. K. 502.

352. ἐπέχραον. Aorist for present. The verb occurs in Herod. VI. 75. VII. 145. In the following line the relative in the feminine is referred not to μῆλων, but to ἐρίφοισι. See Matt. Gr. Gr. §. 441. c.

361. οἷστων ῥοῖζον. The whizzing of the arrows. Soph. Trach. 567. ἐς δὲ πλεῦμονας Στέρνων διεῖρροῖζεν. Scil. ἰός. Lycophr. 1426. Κύφελλα δ' ἰὼν τηλόθεν ῥοῖζουμένων Ὑπὲρ κάρᾳ στήσονται. The word is an

363. σάω. Imperf. 3 sing. from the old verb σάωμι, to save. So again, Il. Φ. 238. In Od. P. 595. σάω is the imperative for σάωθι. See on Il. Φ. 313.

367. πέραον. Scil. τάφρον ὀρυκτὴν, v. 369. Of the construction in the next line, see above on v. 281.

371. ἄξαντε. The dual in reference to ἵπποι in the plural, since each chariot was drawn by two horses. See on Il. A. 567.

372. σφεδανόν. See on Il. A. 165.

- Πάσας πλησαν ὁδοὺς, ἐπεὶ ἄρ' τμάγειν' ὕψι δ' ἀέλλη
 Σκιδναθ' ὑπὸ νεφέων' τανύοντο δὲ μώνυχες ἵπποι 375
 "Αψορρόρον προτὶ ἄστρ' νεῶν ἄπο καὶ κλισιάων.
 Πάτροκλος δ', ἧ πλείστον ὀρινόμενον ἶδε λαὸν,
 Τῇ ρ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἐπιπτον
 Πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνακυμβαλίζον.
 'Αντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι, 380
 "Αμβροτοι, οὓς Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα,
 Πρόσσω ἰέμενοι· ἐπὶ δ' "Εκτορι κέκλετο θυμός·
 "Ιετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
 'Ως δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν
 "Ηματ' ὀπωρινῶ, ὅτε λαβρότατον χέει ὕδωρ 385
 Ζεὺς, ὅτε δὴ τ' ἀνδρεσσι κοτεσσάμενος χαλεπήρη,
 Οἷ βίη εἰν ἀγορῇ σκολιάς κρίνωσι θέμιστας,
 'Εκ δὲ δίκην ἐλάσσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·
 Τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
 Πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι, 390
 'Ες δ' ἄλα πορφυρέην μεγάλη στενάχουσι ῥέουσai
 'Εξ ὀρέων ἐπὶ κάρ· μινύθει δέ τε ἔργ' ἀνθρώπων·
 "Ως ἵπποι Τρῳαὶ μεγάλη στενάχοντο θέουσαι.

374. ἀέλλη. Scil. pulveris.

379. ἀνακυμβαλίζον. Cum sonitu eversi sunt; from κύμβαλον, a cymbal. Eustath. ἀντὶ τοῦ ἀνεκρότουν ἢ ἀνεπήδων. οἱ δὲ παλαιοὶ φασὶ καὶ ὅτι τὸ ῥῆμα, βομβῶδες ὄν, ἔμφασιν ἔχει τῆς μετὰ ἧχου τῶν ἀρμάτων ἀνατροπῆς. Others deduce it from κύμβαχος, but analogy is in favour of the former derivation.

384. ὡς δ' ὑπὸ κ. τ. λ. Virg. Georg. I. 322. *Saepe etiam immensum caelo venit agmen aquarum, Et foedam glomerant tempestatem imbris atris Collecta ex alto nubes; ruit arduus aether, Et pluvia ingenti sata laeta, boumque labores Diluit; implentur fossae, et cava flumina crescunt Cum sonitu, fervetque fretis spirantibus aequor.*

386. ἀνδρεσσι κοτεσσάμενος. This part of the simile, which is purely ornamental, is sometimes supposed to have originated in a tradition of the Flood. Compare Gen. vi. 11. 2 Pet. ii. 5. Certain it is, and the fact is a strong confirmation of the truth of the Mosaic records, that there existed among almost all the Pagan nations a traditional knowledge of a universal deluge; together with a prevalent notion that such calamities were divine visitations upon the wickedness of mankind. There is a remarkable passage respecting an earthquake and inundation, which was attended with great devastation, throughout a great part of Greece, in Diod. Sic. XV. 5. Οἱ μὲν φυσικοὶ περὶ τῶν

ταὶ τὰς αἰτίας τῶν τοιούτων παθῶν, οὐκ εἰς τὸ θεῖον ἀναφέρειν, ἀλλ' εἰς φυσικὰς τινὰς καὶ κατηνογκασμένας περιστάσεις· οἱ δ' εὐσεβῶς διακείμενοι πρὸς τὸ θεῖον πιθανὰς τινὰς αἰτίας ἀποδιδούσι τοῦ συμβάντος, ὡς διὰ θεῶν μῆνιν γεγεννημένης τῆς συμφορᾶς τοῖς εἰς θεῖον ἀσεβήσασιν. To the same effect Psalm cvii. 33. LXX. "Εθετο ποταμοὺς εἰς ἔρημον, καὶ διεξόδους ὑδάτων εἰς διψάν· γῆν καρποφόρον εἰς ἄλμην, ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ.

387. σκολιάς. Tortuous; i. e. iniquitous. So Hesiod. Op. D. I. 192. σκολιαὶ δίκαι. 219. σκολιοὶ μῦθοι. The adjective σκολιάς signifies properly, ariditate curvatus, from σκέλλω, arefacio; and thence, generally, tortuosus. See Valcken. Schol. in N. T. I. 364.

388. θεῶν ὅπιν. *Deorum ultionem.* Od. Φ. 28. οὐδὲ θεῶν ὅπιν ᾗδέσασ'. Hesiod. Op. D. I. 185. οὐδὲ θεῶν ὅπιν εἰδότες. Theogon. 222. πρὶν γ' ἀπὸ τῷ δώσσι κακὴν ὅπιν, ὅστις ἀμάρτη. CLARKE. Of the construction, see on Il. A. 160.

390. κλιτῦς. *Projecting crags.* Eustath. κατὰ τοὺς παλαιούς τὰ ἀποκλίματα ἐξέχοντα τῶν ὀρέων, παρὰ τὸ κεκλίσθαι. See also Valck. and Monk on Eurip. Hipp. 227.

391. ἄλα πορφυρέην. See on Il. A. 350.

392. ἐπὶ κάρ. *In caput*; i. e. *præcipites.*

Πάτροκλος δ', ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,
 Ἄψ ἐπὶ νῆας ἔργε παλιμπετῆς, οὐδὲ πόλῃος 395
 Εἶα ἱεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺ
 Νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
 Κτεῖνε μεταῖσων, πολέων δ' ἀπετίνυτο ποιμήν·
 Ἔνθ' ἦτοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῷ,
 Στέρνον γυμνωθέντα παρ' ἀσπίδα· λῦσε δὲ γυῖα. 400
 Δούπησε δὲ πεσών· ὃ δὲ Θέστορα, Ἦνοπος νῖον,
 Δεύτερον ὀρμηθεῖς· ὃ μὲν εὐξέστω ἐνὶ δίφρῳ
 Ἦστο ἀλείς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
 Ἦνία ἠέχθησαν· ὃ δ' ἔγχρῃ νύξε παραστάς
 Γναθμὸν δεξιτερὸν, διὰ δ' αὐτοῦ πείρειν ὀδόντων· 405
 Ἐλκε δὲ δουρὸς ἔλων ὑπὲρ ἄντυγος· ὥς ὅτε τις φῶς,
 Πέτρῃ ἐπὶ προβλήτι καθήμενος, ἱερὸν ἰχθύν
 Ἐκ πόντοιο θύραζε λίνῳ καὶ ἦνοπι χαλκῷ·
 Ὡς ἔλκ' ἐκ δίφροιο κεχρηνότα δουρὶ φαεινῷ·
 Καδ' δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός. 410
 Αὐτὰρ ἔπειτ' Ἐρύλαον ἐπεσσύμενον βάλε πέτρῳ,
 Μέσσην κακκεφαλὴν· ἥ δ' ἄνδιχα πᾶσα κεάσθη
 Ἐν κόρυθι βριαρῇ· ὃ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 Κάππεσεν· ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
 Αὐτὰρ ἔπειτ' Ἐρύμαντα, καὶ Ἀμφοτερὸν, καὶ Ἐπάλτην, 415
 Τληπόλεμόν τε Δαμαστορίδην, Ἐχίον τε, Πύριν τε,
 Ἰφεία τ', Εὐῖππόν τε, καὶ Ἀργεάδην Πολύμηλον,
 Πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.
 Σαρπηδὼν δ' ὥς οὖν ἴδ' ἀμτροχίτωνας ἐταίρους
 Χέρσ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμέντας, 420
 Κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·

395. ἀψ ἐπὶ νῆας ἔργε κ. τ. λ. Eustathius and others refer these words to the Greeks, whereas it is evident that the verbs both before and after, ἐπέκερσε and κτεῖνε, must relate to the Trojans. It seems that Patroclus, as soon as he had repelled the foremost of the Trojans from the ships, conveyed himself in front of them as they fled towards the city; by this means intercepting their retreat, till he had taken some further advantage of his superiority.

398. πολέων. Scil. ex Achivis.

401. The construction is, ὃ δὲ Θέστορα, Ἦ. νῖον, δεύτερον ὀρμηθεῖς νύξε, v. 404. the intervening lines being parenthetical.

403. ἦστο ἀλείς. Sate couching. Of the participle ἀλείς, from ἄλῃμι, see on Il. E. 823.

406. ὑπὲρ ἄντυγος. Scil. τοῦ ἄρματος. See on Il. E. 262.

407. ἱερὸν ἰχθύν. That is, simply μέγαν. See on Il. K. 56. It has been supposed, however, that a particular species of fish is intended. Eustath. λέγει δὲ ἱερὸν ἰχθύν, κατὰ τινας, ὧν καὶ Ἀριστοτέλης, τὸν Ἀνθίαν, οἷα σημαντικὸν ὄντα τοῦ ἄθῃρον εἶναι τὴν θάλασσαν· ἐπεὶ ὅπου Ἀνθίας, ἐκεῖ οὐκ ἔστι θήριον θαλάσσιον. Ἔτεροι δὲ τὸν χρύσοφρον ἱερὸν φασιν ἰχθύν· ὥς καὶ Καλλίμαχος ἐν Γαλατείᾳ εἰπὼν, Χρῦσειον ἐν ὀφρύσιν ἱερὸν ἰχθύν. See also Athenæus: VII. 7. Fragm. Callim. Bent. 37. Oppian. Halieut. V. 624.

419. ἀμτροχίτωνας. Having breast-plates, without the lower skirt. See on Il. B. 479. E. 113, and of the construction in the next line on v. 326. supra.

421. κέκλετ' ἄρ' κ. τ. λ. The sentence must be thus supplied: κέκλετ' ἄρα Λυκίοισιν καθαπτόμενος αὐτῶν ἐπέεσσιν. Compare Il. O. 127.

- Αἰδῶς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἐστέ·
 Ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαείω,
 Ὅστις ὅδε κρατέει· καὶ δὴ κακὰ πολλὰ ἔοργε
 Τρῳάς· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν. 425
- Ἡ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
 Οἱ δ' ὥστ' αἰγυπιοὶ, γαμφώνυχες, ἀγκυλοχεῖλαι,
 Πέτρῃ ἔφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται·
 Ὡς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 430
- Τοὺς δὲ ἰδὼν ἐλέησε Κρόνου παῖς ἀγκυλομήτεω,
 Ἦρην δὲ προσέειπε κασιγνήτην ἄλοχον τε·
 ὦ μοι ἐγὼν, ὅτε μοι Σαρπηδόνα, φίλτατον ἀνδρῶν,
 Μοῖρ' ὑπὸ Πατρόκλοιῳ Μενoitιάδαο δαμῆναι.
 Διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι, 435
- Ἡ μιν ζῶν ἐόντα μάχης ἀπὸ δακρυοέσσης
 Θείῳ ἀναρπάξας Λυκίης ἐνὶ πτόνι δῆμῳ,
 Ἡ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.
 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες; 440
- Ἀνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
 Ἀψ' ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;
 Ἐρδ', ἀτὰρ οὐ τοι πάντες ἐπαιέομεν θεοὶ ἄλλοι.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 Αἴκε ζῶν πέμψης Σαρπηδόνα ὕνδε δόμονδε, 445
- Φράζεο, μήτις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
 Πέμπειν ὃν φίλον νῖδον ἀπὸ κρατερῆς ὕσμίνης·
 Πολλοὶ γὰρ περὶ ἄστῳ μέγα Πριάμοιο μάχονται

422. πόσε. *Whither*. Apollonius, *de adverb.* p. 607. 23. deduces πόσε from ποῦ. It should rather seem that there was an old pronominal form πός, from which it is derived, in the same manner as οἶκος from οἶκος, and the like. Of the same form πῇ was the original dative, as ᾗ from the relative ὅς, agreeing with ὁδῷ understood. Thus also *qua* in Latin. See Blomfield on *Æsch. Agam.* 1510. Of the adjective θοός, see on Il. E. 536.

428. ἀγκυλοχεῖλαι. See on Il. B. 868.

429. κλάζοντε. *Stridule clamantes*; Anglice, *screaming*. This verb is frequently used in reference to the cries of birds. Soph. Antig. 112. Ὅξεα κλάζων, αἰετὸς εἰς γὰν Ὡς, ὑπρέπτα. Apoll. Rhod. IV. 1229. λιγέως κλάζουσι νεοσσοί. Of the use of the dual, see on Il. A. 567.

434. μοῖρα. Scil. ἔστι.

435. διχθὰ δέ μοι κραδίη κ. τ. λ. Cicero has evidently misunderstood this passage, *De Divinat.* II. *Homerus querentem Jovem inducit, quod Sarpedonem filium a morte contra fatum eripere non posset.* Jupiter does not complain of his inability to resist the Fates, but expresses a doubt whether he shall, or shall not, avert the death of his son. Of the Homeric notion of *fate*, see on Il. Z. 489.

441. θνητὸν ἐόντα κ. τ. λ. So Eurip. *Alcest.* 798. Βροτοῖς ἅπασι καθανεῖν ὀφείλεται. Androm. 1272. Πᾶσιν γὰρ ἀνθρώποισιν ἡδὲ πρὸς θεῶν Ψῆφος κέκρανται, καθανεῖν ὀφείλεται. Horat. *Art. Poet.* 63. *Debemur morti nos nostraque.* Compare also Il. M. 322. and the parallels there cited.

448. πολλοὶ γὰρ κ. τ. λ. Virg. *Æn.* X. 469. *Troja sub mœnibus altis Tot nati cecidere Deum; quin occidit una Sarpedon, mea progenies.*

Υἱέες ἀθανάτων, τοῖσι κότον αἶνὸν ἐνήσεις.
 Ἄλλ' εἴ τοι φίλος ἐστὶ, τεὸν δ' ὀλοφύρεται ἦτορ, 450
 Ἦτοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ
 Χέρσ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι·
 Αὐτὰρ ἐπὴν δὴ τόνγε λίπη ψυχὴ τε καὶ αἰὼν,
 Πέμπειν μιν Θάνατόν τε φέρειν, καὶ νήδυμον Ὕπνον,
 Εἰσόκε δὴ Λυκίης εὐρείης δῆμον ἵκωνται· 455
 Ἔνθα ἔ ταρχύσουσι κασίγνητοί τε, ἔται τε,
 Τύμβῳ τε, στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
 Αἵματοίσσας δὲ ψιάδας κατέχευεν ἔραζε,
 Παῖδα φίλον τιμῶν, τόν οἱ Πάτροκλος ἔμελλε 460
 Φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 Οἷ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἔνθ' ἦτοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,
 Ὅς ῥ' ἠὲς θεράπων Σαρπηδόνοσ' ἦεν ἄνακτος,
 Τὸν βάλε νείαιραν κατὰ γαστέρα· λῦσε δὲ γυνῖα. 465
 Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ,
 Δεύτερος ὀρμηθεὶς· ὃ δὲ Πήδασον οὔτασεν ἵππον
 Ἐγχεὶ δεξιὸν ὤμον· ὃ δ' ἔβραχε θυμὸν αἵσθων,
 Κἀὖ δ' ἔπες' ἐν κονίῃσι μακῶν, ἀπὸ δ' ἔπτατο θυμός·
 Τῷ δὲ διαστήτην· κρίκε δὲ ζυγόν, ἡνία δὲ σφι 470

455 εἰσόκε δὴ Λυκίης, κ. τ. λ. The history or fable, received in Homer's time, imported, that Sarpedon was interred in Lycia; but it said nothing of his death. This gave the poet the liberty of making him die at Troy, provided that after his death he was carried into Lycia, to preserve the fable. The expedient proposed by Juno solves all; Sarpedon dies at Troy, and is interred in Lycia: and what renders it probable, is, that in those times, as at this day, princes and persons of quality, who died in foreign parts, were carried into their own country, to be laid in the tomb with their fathers. The antiquity of this custom cannot be doubted; since it was practised in the patriarch's times. Jacob, dying in Egypt, orders his children to carry him into the land of Canaan, where he desired to be buried; Gen. xlix. 29. POPE: from Dacier. In the foregoing line, the verb *πέμπειν* is for the imperative *πέμπε*. Of the manner in which Sarpedon's body was conveyed to Lycia, see *infra* v. 671.

456. ταρχύσουσι. See on Il. H. 85.

457. τύμβῳ τε, στήλῃ τε. See on Il. B. 793. A. 371. These sepulchral mounds and pillars seem to have been of very early origin: Jacob is said to have placed one

upon the grave of Rachael; Gen. xxxv. 20. The pyramids of Egypt were doubtless monumental insignia of a similar nature, though on a more extended scale. Pillars were also erected as memorials on other occasions; as trophies of victory, &c. &c. The pillars of Hercules, for instance, are well known; and Bacchus also is said to have erected similar records in India. Sometimes also a pile of stones was raised over the tomb; as in the burial of Hector; Il. Ω. 797. A mound is mentioned as the tomb of Misenus; Virg. *Æn.* VI. 232. *At pater Æneas ingenti mole sepulcrum Imponit, suaque arma viro.*

459. αἵματοίσσας δὲ ψιάδας κ. τ. λ. There is a similar prodigy in Il. A. 53. So also Hesiod. *Scut.* H. 384. *Κάδδ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἵματοίσσας, Σῆμα τιθείς πολέμοιο ἐφ' μεγαθαροῖσι παιδί.* It has been repeatedly attempted to account for appearances of this nature from natural causes; but there can be no doubt that Homer intended to represent the shower of blood as portentous. A very general opinion prevailed among the ancients, that omens and prodigies announced the death of eminent men; as in the case of Julius Cæsar and others.

Σύγχυτ', ἐπειδὴ κείτο παρήγορος ἐν κούρησι.

Τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ

Σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,

Ἀίξας ἀπέκοψε παρήγορον, οὐδ' ἐμάτησε.

Τῷ δ' ἰθυνθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν.

475

Τῷ δ' αὖτις συνίτην ἔριδος περὶ θυμοβόροιο.

Ἔνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῷ,

Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἄκωκῇ

Ἐγχεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὠρνυτο χαλκῷ

Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρὸς,

480

Ἄλλ' ἔβαλ', ἐνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.

Ἦριπε δ', ὥς ὅτε τις δρῦς ἤριπεν, ἥ ἀχερωῖς,

Ἦὲ πίτυς βλωθρῇ, τήν τ' οὔρεσι τέκτονες ἄνδρες

Ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι·

Ὡς δ' πρόσθ' ἵππων καὶ δίφρου κείτο τανυσθεῖς,

485

Βεβρυχῶς, κόνιος δεδραγμένος αἵματοέσσης.

Ἦύτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθὼν,

Αἰθωνα, μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν,

Ὡλετό τε στενάχων ὑπὸ γαμφηλῇσι λέοντος·

Ὡς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστῶν

490

Κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἑταῖρον·

Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλα χρὴ

Αἰχμητὴν τ' ἔμεναι, καὶ θαρσαλέον πολεμιστήν·

Νῦν τοι ἐελδέσθω πόλεμος κακὸς, εἰ θεὸς ἐσσί.

Πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας,

495

Πάντη ἐποιχόμενος, Σαρπηδόνος ἀμφὶ μάχεσθαι·

Αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμὺ πέρι μάρναο χαλκῷ.

Σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος

Ἔσσομαι ἤματα πάντα διαμπερὲς, εἴ κέ μ' Ἀχαιοὶ

Τεύχεα συλήσωσι, νεῶν ἐν ἀγῶνι πεσόντα.

500

Ἄλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυπεν,

Ὀφθαλμοὺς, ῥῖνάς θ'· ὃ δὲ λᾶξ ἐν στήθεσι βαίνων

Ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο·

Τοῖο δ' ἅμα ψυχὴν τε, καὶ ἔγχεος ἐξέρυσ' αἰχμὴν.

505

Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιόωντας

Ἰεμένους φοβέεσθαι, ἐπεὶ λίπεν ἄρματ' ἀνάκτων.

481. φρένες. See on Il. A. 103. The following simile is repeated from Il. N. 389. Compare Virg. Æn. V. 488. Of the verb ἔρχατο, see on Il. P. 354.

491. μενέαινε. That is, ἐστέναχε, v. 489. The verb properly denotes *vehementer cupere*, vel *irasci*; as in Il. Δ. 32. N. 628.

O. 104. Od. A. 21. Heyne, in this place, translates it *graviter spirare*: perhaps it rather implies, *irate gemere*.

507. ἐπεὶ λίπεν ἄρματ' ἀνάκτων. This is unquestionably the correct reading, which is that of the Schol. Villosis. Vulgo, λίπον. The construction is: ἐπεὶ ἄρματα ἐλίπη-

Γλαύκῳ δ' αἰνὸν ἄχος γένετο φθογγῆς αἶοντι·
 Ὠρίνθη δέ οἱ ἦτορ, ὅτ' οὐ δύνατο προσαμῦναι.
 Χειρὶ δ' ἐλὼν ἐπείξε βραχίονα· τείρε γὰρ αἰνῶς 510
 Ἔλκος, ὃ δὴ μιν Τεύκρος ἐπεσσύμενον βάλεν ἰῶ
 Τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.
 Εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·
 Κλῦθι, ἄναξ, ὅς που Λυκίης ἐν πίοιι δῆμῳ
 Εἷς, ἣ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν 515
 Ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.
 Ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ
 Ὀξείρης ὀδύνησιν ἐλήλαται, οὐδέ μοι αἷμα
 Τερσῆναι δύναται· βαρύθει δέ μοι ὤμος ὑπ' αὐτοῦ·
 Ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520
 Ἐλθὼν δυσμενέεσσιν· ἀνὴρ δ' ὥριστος ὄλωλε,
 Σαρπηδῶν, Διὸς υἱός· ὃ δ' οὐδ' οὗ παιδὸς ἀμύνει.
 Ἀλλὰ σὺ πέρ μοι, ἄναξ, τόδε καρτερόν ἔλκος ἄκεσαι,
 Κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὅφρ' ἐτάροισι
 Κεκλόμενος Λυκίοισιν ἐποτρύνῃ πολεμίζειν· 525
 Αὐτός τ' ἀμφὶ νέκνι κατατεθνεῖωτι μάχωμαι.
 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 Αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκος ἀργαλέον
 Αἷμα μέλαν τέρσῃνε, μένος δέ οἱ ἔμβαλε θυμῷ.
 Γλαῦκος δ' ἔγνω ἦσιν ἐνὶ φρεσὶ, γήθησέν τε, 530
 Ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
 Πρῶτα μὲν ὥτρυνε Λυκίων ἡγήτορας ἄνδρας,
 Πάντη ἐποικόμενος, Σαρπηδόνοσ ἀμφὶ μάχεσθαι.
 Αὐτὰρ ἔπειτα μετὰ Τρῶας κίε, μακρὰ βιβιάσθων,
 Πουλυδάμαντ' ἐπὶ Πανθοίδην, καὶ Ἀγήνορα δῖον· 535
 Βῆ δὲ μετ' Αἰνείαν τε, καὶ Ἑκτορα χαλκοκορυστήν,
 Ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 Ἔκτορ, νῦν δὴ πάγχυ λελασμένος εἷς ἐπικούρων,
 Οἷ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἷης
 Θυμὸν ἀποφθινύθουσι· σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν. 540
 Κεῖται Σαρπηδῶν, Λυκίων ἀγὸς ἀσπιστῶν,
 Ὅς Λυκίην εἵρυτο δίκησί τε καὶ σθένει ᾧ·
 Τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἄρης.
 Ἀλλὰ, φίλοι, πάροστητε, νεμεσσήθητε δὲ θυμῷ,
 Μὴ ἀπὸ τεύχε' ἔλωνται, ἀεκίσσωσι δὲ νεκρὸν 545

σαν ὑπὸ ἀνάκτων. The plural ἄρματα is used for the singular, by a very common figure, as also in v. 270. *supra*. By ἀνάκτων are meant Sarpedon and his charioteer. See above v. 463.

511. Join ἐπεσσύμενον τείχεος ὑψηλοῖο.

Glaucus was wounded by Teucer, in the attack at the wall; Il. M. 387.

524. κοίμησον δ' ὀδύνας. Soph. Philoct.

650. κοίμῳ τόδ' ἔλκος.

526. νέκνι κατατεθνεῖωτι. See on Il. H.

409.

Μυρμιδόνες, Δαναῶν κεχολωμένοι, ὅσοι ὄλοντο,
Τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείρσιν.

ᾠς ἔφατο· Τρῶας δὲ κατακρῆθεν λάβε πένθος
Ἄσχετον, οὐκ ἐπιεικτὸν, ἐπεὶ σφισιν ἔρμα πόλλος
Ἔσκε, καὶ ἀλλοδαπὸς περ ἰών· πολέες γὰρ ἅμ' αὐτῷ 550
Λαοὶ ἔποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
Βὰν δ' ἰθὺς Δαναῶν λελημένοι· ἦρχε δ' ἄρα σφὶν
Ἐκτωρ, χωόμενος Σαρπηδόνης· αὐτὰρ Ἀχαιοὺς
ᾠρσε Μενoitιάδαο Πατροκλῆος λάσιον κῆρ·
Αἶαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῷ· 555

Αἶαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,
Οἴοι περ πάρος ἦτε μετ' ἀνδράσιν, ἧ καὶ ἀρείους.
Κεῖται ἀνὴρ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν,
Σαρπηδῶν· ἀλλ' εἴ μιν αἰκισσαίμεθ' ἐλόντες,
Τεύχεά τ' ὥμοϊν ἀφελοίμεθα, καὶ τιν' ἐταίρων 560
Αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλεῖ χαλκῷ.

ᾠς ἔφαθ'· οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
Οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
Τρῶες καὶ Λύκιοι, καὶ Μυρμιδόνες καὶ Ἀχαιοὶ,
Σύμβalon ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι, 565
Δεινὸν αὖσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
Ζεὺς δ' ἐπὶ νύκτ' ὅλοῃν τάνυσσε κρατερῇ ὑσμίνῃ,
ᾠφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.
ᾠσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιούς·
Βλῆτο γὰρ οὔτι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν, 570
Υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγεὺς,
ᾠς ῥ' ἐν Βουδείῳ εὔ ναιομένῳ ἦνασσε
Τὸ πρὶν· ἀτὰρ τότε γ', ἐσθλὸν ἀνεψιὸν ἐξεναρίξας,
Ἔς Πηλῇ ἰκέτευσε, καὶ ἐς Θέτιν ἀργυρόπεζαν·
Οἱ δ' ἅμ' Ἀχιλλῇ ρήξήνορι πέμπον ἔπεσθαι 575

546. Δαναῶν. The preposition *περὶ*, or *ἐνεκα*, must be supplied. So again in vv. 553. 585.

548. κατακρῆθεν. *Penitus*. See on II. O. 557.

558. ὃς πρῶτος. See II. M. 397.

559. ἀλλ' εἴ μιν κ. τ. λ. The aposiopesis in this passage is very expressive. In the same manner the Latins employ the interrogative form: *Quid? si* —.

567. Ζεὺς δ' ἐπὶ νύκτ' ὅλοῃν κ. τ. λ. Homer calls here by the name of *night*, the whirlwinds of thick dust, which rise from beneath the feet of the combatants. Thus poetry knows how to convert the most natural things into miracles. POPE: from Eustathius.

570. οὔτι κάκιστος. *Hermogenes περὶ δεινότητος*, §. 37. ἡ ἀπόφασις τῇ καταφάσει ποτὲ μὲν τὸ ἴσον δύναται, ποτὲ δὲ πλεόν. See on II. O. 11.

574. ἐς Πηλῇ ἰκέτευσε. *Came as a suppliant to Peleus*. The preposition *εἰς*, which properly belongs to verbs of motion, frequently gives the sense of motion to other verbs. Thus II. Q. 752. *πέρνασκ' ἐς Σάμον*, i. e. *sent them for sale to Samos*; which agrees with the English idiom, *to sell into a place*. Compare the English version of Gen. xxxviii. 36. *ἀπέδοντο τὸν Ἰωσήφ εἰς Αἴγυπτον*. See Hemsterhuis on Aristoph. *Plut.* p. 456. *Matt. Gr. Gr.* §. 578. 3.

Ἴλιον εἰς ἐϋπωλον, ἵνα Τρώεσσι μάχοιτο.
 Τὸν ῥα τόθ' ἀπτόμενον νέκνος βάλε φαίδιμος Ἐκτωρ
 Χερμαδίῳ κεφαλὴν· ἧ δ' ἄνδιχα πᾶσα κεάσθη
 Ἐν κόρυθι βριαρῇ· ὃ δ' ἄρα πρηνῆς ἐπὶ νεκρῷ
 Κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 580
 Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἐτάριοιο·
 Ἰθυσε δὲ διὰ προμάχων, ἵρηκι ἐοικὼς
 Ὠκεῖ, ὅστε φόβησε κολοιούς τε, ψῆράς τε·
 Ὡς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,
 Ἔσσυο καὶ Τρώων· κεχόλωσο δὲ κῆρ, ἐτάριοιο. 585
 Καί ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἱόν,
 Αὐχένα χερμαδίῳ, ῥῆξε δ' ἀπο τοῖο τένοντας.
 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ.
 Ὅσση δ' αἰγανέης ῥιπὴ ταναοῖο τέτυκται,
 Ἦν ῥά τ' ἀνὴρ ἀφὲρ πειρώμενος ἦ ἐν ἀέθλῳ, 590
 Ἦε καὶ ἐν πολέμῳ, διήϊων ὑπὸ θυμοραϊστέων·
 Τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
 Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,
 Ἐτράπετ', ἔκτεινε δὲ Βαθυκλῆα μεγάλθυμον,
 Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων, 595
 Ὀλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσι.
 Τὸν μὲν ἄρα Γλαῦκος στήθος μέσον οὔτασε δουρὶ,
 Στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων.
 Δούπησε δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοὺς,
 Ὡς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο· 600
 Στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
 Ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.
 Ἐνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν
 Λαόγονον, θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱεὺς
 Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ· 605
 Τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
 Ὠχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 Αἰνείας δ' ἐπὶ Μηριόνη δόρυ χάλκεον ἤκεν·
 Ἐλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβῶντος·

583. κολοιούς τε, ψῆράς τε. *Daws and starlings.* The common form ψᾶρ, of which ψῆρ is Ionic, occurs in Il. P. 755. Aul. Gell. XIII. 19. *Illud vero, scil. jucundiorum verborum sonitum, imprimis apud Homerum veteres grammatici annotaverunt; quod cum dixisset quodam in loco κολοιούς τε ψῆράς τε, alio in loco non ψηρῶν sed ψαρῶν dixit; secutus non communem, sed propriam in quoque vocis situ jucunditatem. Nam si alterum in alterius loco ponas, utrumque feceris sonitu insuave.*

589. αἰγανέης. *A spear; used chiefly in hunting, or in aiming at a mark.* Eustath. *ἔστι δὲ αἰγανέα οὐχ ἀπλῶς δόρυ, ἀλλὰ ἑλαφρὸν καὶ μακρὸν, λεγομένη οὕτω, διὰ τὸ κατὰ αἰγῶν ἢ ἄγαν ἔσθαι.* Compare Od. Δ. 626. I. 156.

590. πειρώμενος. *Trying himself, i. e. exerting himself; in the strict sense of the middle voice; as in Il. E. 279.* Compare Il. O. 359.

602. μένος δ' ἰθὺς φέρον αὐτῶν. See on Il. E. 506.

- 'Αλλ' ὃ μὲν ἄντα ἰδὼν ἠλείατο χάλκεον ἔγχος, 610
 Πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 Οὔδεις ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμήχθη
 "Εγχεος· ἐνθάδ' ἔπειτ' ἀφίει μένος ὄβριμος· Ἀρης·
 Αἰχμὴ δ' Αἰνείας κραδαιομένη κατὰ γαίης
 "Ωχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 615
 Αἰνείας δ' ἄρα θυμὸν ἐχώσατο, φώνησέν τε·
 Μηριόνη, τάχα κέν σε, καὶ ὄρχηστήν περ ἰόντα,
 "Εγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σε βάλλον περ.
 Τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἦῤα·
 Αἰνεία, χαλεπὸν σε, καὶ ἴφθιμόν περ ἰόντα, 620
 Πάντων ἀνθρώπων σβέσσαι μένος, ὅς κέ σευ ἄντα
 "Ελθρ' ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.
 Εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσον ὀξεί χαλκῷ,
 Αἰψά κε, καὶ κράτερός περ ἐὼν καὶ χερσὶ πεπορθῶς,
 Εὖχος ἐμοὶ δῶης, ψυχὴν δ' "Αἰδι κλυτοπόλῳ. 625
 "Ως φάτο· τὸν δ' ἐνένιπτε Μενoitίου ἄλκιμος υἱός·
 Μηριόνη, τί σὺ ταῦτα, καὶ ἐσθλὸς ἐὼν, ἀγορεύεις ;
 "Ω πέπον, οὔτι Τρῶες ὀνειδείεις ἐπέεσι
 Νεκροῦ χωρήσουσι· πάρος τινὰ γαῖα καθέξει·
 'Εν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ', ἐνὶ βουλῇ· 630
 Τῷ οὔτι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.
 "Ως εἰπὼν, ὃ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 Τῶν δ' ὥστε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὄρωρεν
 Οὔρεος ἐν βήσση, ἔκαθεν δέ τε γίγνεται ἀκούη·
 "Ως τῶν ὄρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης, 635
 Χαλκοῦ τε, ῥινοῦ τε, βοῶν τ' ἐὺ ποιητῶν,
 Νυσσομένων ξίφεσί τε καὶ ἔγχεσιν ἀμφιγύοισιν.

612. ἐπὶ δ' οὐρίαχος κ. τ. λ. See on Il. N. 443. 444.

614. αἰχμὴ δ' Αἰνείας κ. τ. λ. This and the following line are wanting in some MSS. and as they are certainly tautologous with the preceding, Ernesti is probably correct in judging them to be interpolated.

617. ὄρχηστήν περ ἰόντα. This stroke of raillery upon Meriones is founded on the custom of his country. For the Cretans were peculiarly addicted to this exercise, and in particular are said to have invented the Pyrrhic dance, which was performed in complete armour. POPE. The allusion is evidently to the manner in which Meriones eluded the spear of Æneas: v. 611.

621. πάντων ἀνθρώπων, ὅς. Of the construction of the relative in the singular, with the antecedent in the plural,

see note on Soph. Ant. 707. Pent. Gr. p. 257.

629. νεκροῦ. Scil. Sarpedonis.

630. τέλος πολέμου. The perfection or efficiency, of war. The same expression occurs in Il. Γ. 291. where the sense is evidently different. In the latter clause of the sentence the terms are inverted, since the meaning plainly requires βουλῆς δ', ἐν ἔπεσι. Similar constructions are to be met with in the best writers, and particularly in Thucydides. With the sentiment we may compare Pind. Nem. I. 39. πρόσσει γὰρ ἔργῳ μὲν σθένος, βουλαῖσι δὲ φρήν. Apoll. Rhod. III. 506. οὐ μὲν εὐλοπα Βουλῆς εἶναι ὄνειαρ, ὅσον τ' ἐπὶ κάρτεϊ χειρῶν.

631. ὀφέλλειν. Properly, to increase, to augment; as infra v. 651. Hence, to prolong, to protract.

Οὐδ’ ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα διον
 Ἔγνων, ἐπεὶ βελέεσσι, καὶ αἵματι, καὶ κονίησιν,
 Ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ἄκρους. 640
 Οἳ δ’ αἰεὶ περὶ νεκρὸν ὀμίλεον, ὥς ὅτε μυῖαι
 Σταθμῷ ἐνὶ βρομέωσι περιγλαγέας κατὰ πέλλας,
 Ὡρῇ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει
 Ὡς ἄρα τοὶ περὶ νεκρὸν ὀμίλεον· οὐδὲ ποτε Ζεὺς
 Τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῶ, 645
 Ἀλλὰ κατ’ αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῷ
 Πολλὰ μάλ’ ἀμφὶ φόνῳ Πατρόκλου μερμηρίζων,
 Ἥ ἤδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ
 Αὐτοῦ ἐπ’ ἀντιθέῳ Σαρπηδόνι φαιδιδίμος ἔκτωρ
 Χαλκῷ δρώσῃ, ἀπὸ τ’ ὤμων τεύχε’ ἔλῃται, 650
 Ἥ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
 Ὡδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 Ὅφρ’ ἥνς θεράπων Πηληϊάδεω Ἀχιλῆος
 Ἐξαῦτις Τρῳάς τε καὶ ἔκτορα χαλκοκορυστήν
 Ὡσαιτο προτὶ ἄστυ, πολέων δ’ ἀπὸ θυμὸν ἔλοιτο. 655
 Ἐκτορι δὲ πρωτίστῳ ἀνάλκιδα φύζαν ἐνῶρσεν·
 Ἔς δίφρον δ’ ἀναβὰς φύγαδ’ ἔτραπε, κέκλετο δ’ ἄλλους
 Τρῳας φενγέμεναι· γινῶ γὰρ Διὸς ἱρὰ τάλαντα.
 Ἐνθ’ οὐδ’ ἴφθιμοι Λύκιοι μένον, ἀλλὰ φόβηθεν
 Πάντες, ἐπεὶ βασιλῆα ἴδον βεβλημένον ἦτορ, 660
 Κείμενον ἐν νεκύων ἀγύρει· πολέες γὰρ ἐπ’ αὐτῷ
 Κάππεσον, εὗτ’ ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
 Οἳ δ’ ἄρ’ ἀπ’ ὤμοιῖν Σαρπηδόνος ἔντε’ ἔλοντο,
 Χάλκεα, μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας
 Δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός. 665
 Καὶ τότ’ Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·
 Εἰ δ’ ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἷμα κάθῃρον

641. ὥς ὅτε μυῖαι κ. τ. λ. This simile is only a little varied from that in Il. B. 469. Milton has imitated it in Par. Reg. IV. 15. Or as a swarm of flies in vintage time About the wine-press, where sweet must is poured, Beat off, returns as oft with humming sound.

642. περιγλαγέας κατὰ πέλλας. Atheneus: XI. 13. πέλλα· ἄγγειον σκυφοειδές, πυθμένα ἔχον πλατύτερον, εἰς δ’ ἡμελγόν τὸ γάλα. Ὅμηρος· ὥς ὅτε μυῖαι Σταθμῷ ἐνὶ βρομέωσιν ἐγλαγέας κατὰ πέλλας. The various reading ἐγλαγέας is observable. It is preferred by Toup in his Emendat. Suid. P. II. p. 373. —Of the noun σταθμός, see on Il. E. 140.

658. Διὸς ἱρὰ τάλαντα. That is, *The sacred determination of Jupiter*. The expression is sufficiently explained by Il. Θ. 69. K. 354.

662. ἔριδα ἐτάνυσσε. See on Il. A. 336.

667. κελαινεφὲς αἷμα κ. τ. λ. The construction of this passage is somewhat confused and obscure. Heyne joins αἷμα ἐκ βελῶν, *sanguinem e vulneribus*, which is evidently incorrect, from a comparison of the passage with v. 678. where it is repeated in plainer terms, and whence the following order arises: ἐλθὼν ἐκ βελῶν κάθῃρον Σαρπηδόνα κατὰ αἷμα, κ. τ. λ. i. e. ἐλθὲ καὶ κάθῃρον.

Ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα,
Πολλὸν ἄπο προφέρων, λοῦσον ποταμοῖο ρόῃσι, 670
Χρῖσόν τ' ἄμβροσίν, περὶ δ' ἄμβροτα εἴματα ἔσسون.

Πέμπε δὲ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
Ὑπνῷ καὶ Θανάτῳ διδυμάοσιν, οἳ ρά μιν ὦκα
Θήσουσ' ἐν Λυκίης εὐρείης πίοιι δῆμῳ·
Ἐνθα ἔταρχουσιν κασίγνητοί τε, ἔται τε,
Τύμβῳ τε, στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων. 675

Ὡς ἔφατ'· οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων·
Βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνὴν·
Αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον αἰείρας,
Πολλὸν ἄπο προφέρων, λοῦσε ποταμοῖο ρόῃσι,
Χρῖσέν τ' ἄμβροσίν, περὶ δ' ἄμβροτα εἴματα ἔσσε· 680
Πέμπε δὲ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
Ὑπνῷ καὶ Θανάτῳ διδυμάοσιν· οἳ ρά μιν ὦκα
Κάτθεσαν ἐν Λυκίης εὐρείης πίοιι δῆμῳ.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη, 685
Νήπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
Ἦτ' ἂν ὑπέκφυγε Κῆρα κακὴν μέλανος θανάτοιο.
Ἄλλ' αἰεὶ γε Διὸς κρείστων νόος, ἥε περ ἀνδρῶν,
Ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
Ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι· 690
Ὅς οἳ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἀνῆκεν.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
Πατρόκλεις, ὅτε δὴ σε θεοὶ θανάτόνδε κάλεσαν·
Ἀδρηστον μὲν πρῶτα, καὶ Αὐτόνοον καὶ Ἐχέκλον,
Καὶ Πέριμον Μεγάδην, καὶ Ἐπίστορα, καὶ Μελάνιππον· 695
Αὐτὰρ ἔπειτ' Ἐλασον, καὶ Μούλιον, ἠδὲ Πυλάρτην·
Τοὺς ἔλεν· οἳ δ' ἄλλοι φύγαδε μνώοντο ἕκαστος.
Ἐνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν,

669. λοῦσον ποταμοῖο ρόῃσι, κ. τ. λ. See on II. Σ. 350.

671. πέμπε δὲ μιν κ. τ. λ. In conformity with the suggestion of Juno, *supra* v. 453. The invention of committing the body of Sarpedon to Sleep and Death, in order to convey it into Lycia, has been allegorically explained in different ways. Homer probably intended nothing more, than that these gods were employed by Jupiter, as the most proper agents in such an office. The fiction is varied, with regard to the bodies of Memnon and Glaucus, in Quint. Smyrn. II. 549. IV. 1.

672. Ὑπνῷ καὶ Θανάτῳ διδυμάοσιν. See on II. Α. 241.

675. τὸ γὰρ γέρας ἐστὶ θανόντων. Virg. *Æn.* XI. 22. *Interea socios inhumataque corpora terræ Mandemus: qui solus honos Acheronte sub imo est.*

689. ὅστε καὶ ἄλκιμον κ. τ. λ. See on II. P. 177. where this and the following line recur. In this place they are wanting in some MSS. and, as the sense would proceed better without them, it should seem that they have been inserted by some early copyist.

697. φύγαδε μνώοντο. Scil. τρέπεσθαι, as in II. E. 252.

Πατρόκλου ὑπὸ χερσὶ, περὶ πρὸ γὰρ ἔγχει θῦεν·
 Εἰ μὴ Ἀπόλλων Φοῖβος ἐϋδμήτου ἐπὶ πύργου 700
 Ἔστη, τῷ ὀλοὰ φρονέων, Τρώεσσι δ’ ἀρήγων.
 Τρὶς μὲν ἐπ’ ἀγκῶνος βῆ τείχεος ὑψηλοῖο
 Πάτροκλος, τρὶς δ’ αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
 Χείρεσσ’ ἀθανάτησι φαεινὴν ἀσπίδα νύσσων·
 Ἄλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, daίμονι ἴσος, 705
 Δεινὰ δ’ ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·
 Χάζεο, Διογενὲς Πατρόκλεις, οὗ νύ τοι αἶσα
 Σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
 Οὐδ’ ὑπ’ Ἀχιλλῆος, ὅσπερ σέο πολλὸν ἀμείνων.
 Ὡς φάτο· Πάτροκλος δ’ ἀνεχάζετο πολλὸν ὀπίσσω, 710
 Μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 Ἐκτωρ δ’ ἐν Σκαιῇσι πύλῃς ἔχε μώνυχας ἵππους·
 Δῖζε γὰρ, ἥε μάχοιτο κατὰ κλόνον αὐτὶς ἐλάσσας,
 Ἦ λαοὺς ἐς τείχος ὁμοκλήσειεν ἀλῆναι.
 Ταῦτ’ ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων, 715
 Ἀνέρι εἰσάμενος αἰζηῷ τε, κρατερῷ τε,
 Ἀσίῳ, ὃς μήτρως ἦν Ἕκτορος ἵπποδάμοιο,
 Αὐτοκασίγνητος Ἐκάβης, υἱὸς δὲ Δύμαντος,
 Ὃς Φρυγίην ναίεσκε ροῆς ἐπὶ Σαγγαρίοιο·
 Τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720
 Ἕκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρή.
 Αἶθ’, ὅσον ἦσων εἰμὶ, τόσον σέο φέρετος ἐῖην·
 Τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.
 Ἄλλ’ ἄγε, Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
 Αἶκεν πῶς μιν ἔλῃς, δῶή δέ τοι εὖχος Ἀπόλλων. 725
 Ὡς εἰπὼν, ὃ μὲν αὐτὶς ἔβη θεὸς ἀμπόνον ἀνδρῶν.
 Κεβριόνη δὲ κέλευσε daίφρονι φαίδιμος Ἕκτωρ
 Ἴππους ἐς πόλεμον πεπληγέμεν· αὐτὰρ Ἀπόλλων
 Δύσεθ’ ὁμιλον ἰών· ἐν δὲ κλόνον Ἀργείοισιν
 Ἦκε κακὸν, Τρωσὶ δὲ καὶ Ἕκτορι κῦδος ὅπαζεν. 730
 Ἐκτωρ δ’ ἄλλους μὲν Δαναοὺς ἔα, οὐδ’ ἐνάριζεν·
 Αὐτὰρ ὃ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους.
 Πάτροκλος δ’ ἐτέρωθεν ἀφ’ ἵππων ἄλτο χαμᾶζε,
 Σκαιῇ ἔγχος ἔχων· ἐτέρωφί δὲ λάζετο πέτρον
 Μάρμαρον, ὁκριόνετα, τόν οἱ περὶ χεῖρ ἐκάλυψεν, 735
 Ἦκε δ’ ἐρεισάμενος, οὐδὲ δὴν χάζετο φωτός.

702. ἀγκῶνος. Properly, the elbow; i. e. the bend of the arm. Hence, an angle of the wall.

714. ἀλῆναι. From ἀλημι, congregor: whence also ἀλείς, *supra* v. 403.

718. Δύμαντος. See on Il. Z. 299.

736. οὐδὲ δὴν χάζετο φωτός. *Nec multum ab homine, i. e. Hectore, recedebat, aberrabat.*

Οὐδ' ἀλίωσε βέλος· βάλε δ' Ἐκτορος ἥνιοχῃα
 Κεβριόνην, νόθον υἷον ἀγακλῆος Πριάμοιο,
 Ἴππων ἥνι' ἔχοντα, μετώπιον ὀξεί λαϊ·
 Ἀμφοτέρας δ' ὀφρύς σύνελε λίθος, οὐδέ οἱ ἔσχεν 740
 Ὀστέον· ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κοινήσιν
 Αὐτοῦ πρόσθε ποδῶν· ὃ δ' ἄρ', ἀρνευτῆρι εἰκῶς,
 Κάππεσ' ἀπ' εὐεργέος δίφρου· λίπε δ' ὅστέα θυμός.
 Τὸν δ' ἐπικερτομένων προσέφη, Πατρόκλεις ἱππεῦ·
 ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ· ὥς ρεῖα κυβιστᾷ. 745
 Εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
 Πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε, τήθεα διφῶν,
 Νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη·
 ὦς νῦν ἐν πεδίῳ ἔξ Ἴππων ρεῖα κυβιστᾷ·
 Ἥ ῥα καὶ ἐν Τρώεσσι κυβιστῆτῆρες ἔασιν. 750
 ὦς εἰπὼν, ἐπὶ Κεβριόνη ἥρωϊ βεβήκει,
 Οἶμα λέοντος ἔχων, ὅστε, σταθμοὺς κερατίζων,
 Ἐβλητο πρὸς στῆθος, ἐή τέ μιν ὤλεσεν ἀλκή·
 ὦς ἐπὶ Κεβριόνη, Πατρόκλεις, ἄλσο μεμαῶς.
 Ἐκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' Ἴππων ἄλτο χαμᾶζε. 755
 Τὼ περὶ Κεβριόναο, λέονθ' ὥς, δηρινθήτην,
 ὦ τ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,
 Ἀμφω πεινάοντε, μέγα φρονέοντε, μάχεσθον·
 ὦς περὶ Κεβριόναο δύω μῆστῳρες αὐτῆς,
 Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἐκτωρ, 760
 Ἴεντ' ἀλλήλων ταμέειν χρῶα νηλεῖ χαλκῷ.
 Ἐκτωρ μὲν κεφαλῇφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·
 Πάτροκλος δ' ἐτέρωθεν ἔχε ποδός· οἱ δὲ δὴ ἄλλοι
 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
 ὦς δ' Εὐρύς τε Νότος τ' ἐριδαίνετον ἀλλήλοισιν 765
 Οὔρεος ἐν βήσσης βαθὴν πελεμιζέμεν ὕλην,
 Φηγόν τε, μελίν τε, τανύφλοιόν τε κράνειαν,
 Αἷ τε πρὸς ἀλλήλας ἔβαλον τανυήκας ὄζους
 Ἥχῃ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων·
 ὦς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770
 Δήρουν, οὐδ' ἕτεροι μνώνοντ' ὀλοοῖο φόβοιο.
 Πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δοῦρα πεπήγει,

745. ὥς ρεῖα κυβιστᾷ. See note on Eurip. Phœn. 1166. Pent. Gr. p. 370.

747. τήθεα διφῶν. Searching for oysters. Schol. Vill. διφῶν· ζητῶν, ἐρευνῶν.

748. εἰ καὶ δυσπέμφελος εἴη. Even though it were stormy: scil. ὁ πόντος. Schol. δυσπέμφελος· δυσχείμερος, δι' οὗ δυσχερῶς ναῦς πέμπεται. Hesiod. Op. D.

618. ναυτιλίῃ δυσπέμφελος. Theog. 440. οἱ γλαυκὴν δυσπέμφελον ἐργάζονται.

752. κερατίζων. See on Il. B. 861.

762. ἐπεὶ λάβεν. Scil. Cebriōnem.

765. ὥς δ' Εὐρύς τε Νότος τε κ. τ. λ. Compare Virg. Æn. II. 416. IV. 441.

766. βήσσης. See on Il. A. 238.

769. πάταγος δέ τε κ. τ. λ. The verb

Ἴοί τε πτερόεντες ἀπὸ νευρῆφι θορόντες·
 Πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφείλιξε
 Μαρναμένων ἀμφ' αὐτόν· ὃ δ' ἐν στροφάλιγγι κονίης 775
 Κεῖτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.
 Ὅφρα μὲν Ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει,
 Τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 Ἥμος δ' Ἥελιος μετενίσσεται βουλυτόνδε,
 Καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν 780
 Ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν
 Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο.
 Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσε·
 Τρὶς μὲν ἔπειτ' ἐπόρουσε, θοῶν ἀτάλαντος Ἀρηϊ,
 Σμερδαλέα ἰάχων· τρὶς δ' ἐννέα φῶτας ἔπεφνεν 785
 Ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
 Ἐνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτῇ·
 Ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὕσμινῃ
 Δεινός· ὃ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
 Ἥρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησε. 790
 Στῇ δ' ὀπιθε, πλῆξέν τε μετάφρενον, εὐρέε τ' ὤμω
 Χειρὶ καταπρηνεῖ· στρεφεδίνηθεν δὲ οἱ ὅσσε.
 Τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
 Ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὕφ' ἵππων,
 Αὐλῶπις τρυφάλεια· μίανθησαν δὲ ἔθειραι 795
 Αἶματι καὶ κονίησι· πάρος γε μὲν οὐ θέμις ἦεν,
 Ἴπποκόμον πῆλκα μιαίνεσθαι κονίησιν·
 Ἀλλ' ἀνδρὸς θείοιο κάρη, χαρίεν τε μέτωπον
 Ῥύετ' Ἀχιλλῆος· τότε δὲ Ζεὺς Ἐκτορι δῶκεν
 Ἥ, κεφαλῇ φορέειν· σχεδύθεν δὲ οἱ ἦεν ὄλεθρος. 800
 Πᾶν δὲ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,
 Βριθὺν, μέγα, στιβαρόν, κεκορυθμένον· αὐτὰρ ἀπ' ὤμων
 Ἀσπίς σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα·
 Λῦσε δὲ οἱ θώρηκα ἄναξ, Διὸς υἱός, Ἀπόλλων.
 Τὸν δ' ἄτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα 805
 Στῇ δὲ ταφῶν· ὀπιθεν δὲ μετάφρενον ὀξείῃ δουρὶ
 Ὡμων μεσσηγὺ σχεδύθεν βάλε Δάρδανος ἀνὴρ,

γίγνεται must be supplied, as in Il. A. 800.

776. κεῖτο μέγας μεγαλωστί. Virg. Æn. X. 842. *Ingentem, atque ingenti vulnere victum.*

779. βουλυτόνδε. Towards the evening; so called from being the time when the oxen were loosed from the plough. Eustath. βουλυτός δὲ ὁ πρὸς ἐσπέραν καιρὸς, ὁ δειλινός, ὅτε τοῦ ἐργάζεσθαι τοὺς βόας λύομεν. See

Ernesti's Greek Index to Cicero, *in voce*. On the custom of noting time by certain regular occurrences, compare notes on Il. A. 84. 175.

803. τερμιόεσσα. Reaching to the extremity of the body; i. e. to the ancles. Eustath. ποδηνεκῆς. Od. T. 242. χιτῶν τερμίους. The derivation is from τέρμα, *finis*.

805. ἄτη φρένας εἶλε. See on Il. A. 412.

- Πανθοΐδης Εὐφορβος, ὃς ἡλικίην ἐκέκαστο
 "Εγχεΐ θ', ἵπποσύνῃ τε, πόδεσσί τε καρπαλίμοισι·
 Καὶ γὰρ δὴ τότε φῶτας ἐέκοσι βῆσεν ἀφ' ἵππων, 810
 Πρῶτ' ἔλθων σὺν ὄχεσφι, διδασκόμενος πολέμοιο.
 "Ὅς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεις ἱππεῦ,
 Οὐ δὲ δάμασς· ὃ μὲν αὖτις ἀνέδραμε, μίκτο δ' ὀμίλῳ,
 'Εκ χροῶς ἀρπάξας δόρυ μέλινον· οὐδ' ὑπέμεινε
 Πάτροκλον, γυμνὸν περ ἑόντ', ἐν δηϊοτήτι. 815
 Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεῖς
 *Αψ ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων.
 "Εκτωρ δ', ὥς εἶδε Πατροκλῆα μεγάλθυμον
 *Αψ ἀναχαζόμενον, βεβλημένον ὀξεῖ χαλκῷ,
 'Αγχίμολόν ρά οἱ ἦλθε κατὰ στίχας, οὔτα δὲ δουρὶ 820
 Νείατον ἐς κενεῶνα· διὰ πρὸ δὲ χαλκὸν ἔλασσε.
 Δούπησε δὲ πεσῶν, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.
 'Ὡς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίήσατο χάρμη,
 "Ω τ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον,
 Πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πῖμεν ἄμφω· 825
 Πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίρην·
 *Ὡς πολέας πέφνοντα Μενoitίου ἄλκιμον υἱὸν
 "Εκτωρ Πριαμίδης σχεδὸν ἐγχεῖ θυμὸν ἀπηέρα·
 Καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα·
 Πάτροκλ', ἧ που ἔφησθα πόλιν κεραϊζέμεν ἀμὴν, 830
 Τρωϊάδας δὲ γυναικάς, ἐλεύθερον ἡμαρ ἀπούρας.
 "Αἴειν ἐν νήεσσι φίλην ἐς πατρίδα γαίαν,
 Νήπιε· τῶν δὲ πρόσθ' "Εκτορος ὠκέες ἵπποι
 Ποσσὶν ὀρωρέχεται πολεμίζειν· ἐγχεῖ δ' αὐτὸς
 Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὅς σφιν ἀμύνω 835
 "Ημαρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γῦπες ἔδονται.
 *Α δεῖλ', οὐδέ τοι, ἐσθλὸς ἐὼν, χραΐσμησεν Ἀχιλλεὺς,
 "Ὅς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι·
 Μή μοι πρὶν ἰέναι, Πατρόκλεις ἱπποκέλευθε,
 Νῆας ἐπὶ γλαφυρὰς, πρὶν γ' "Εκτορος ἀνδροφύνοιο 840
 Αἵματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι·
 "Ὡς πού σε προσέφη, σοὶ δὲ φρένας ἄφρονι πείθε.
 Τὸν δ' ὀλιγοδρανέων προσέφης, Πατρόκλεις ἱππεῦ·
 "Ηδὴ νῦν, "Εκτορ, μεγάλ' εὐχέο· σοὶ γὰρ ἔδωκε
 Νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ με δάμασσαν 845
 'Ρηϊδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλονται.

808. Εὐφορβος. This is the hero with whom Pythagoras claimed identity (Horat. Od. I. 18. 10. Ovid. Met. XV. 160.). See also on Il. B. 701.

811. διδασκόμενος πολέμοιο. See on Il. B. 718.

831. ἐλεύθερον ἡμαρ. *Infra* v. 836. ἡμαρ ἀναγκαῖον. See on Il. Z. 455.

Τοιοῦτοι δ' εἶπερ μοι ἐείκοσιν ἀντεβόλησαν,
 Πάντες κ' αὐτόθ' ὄλοντο, ἐμῷ ὑπὸ δουρὶ δαμέντες.
 Ἀλλά με Μοῖρ' ὅλοη, καὶ Λητοῦς ἔκτανεν υἱός,
 Ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν,
 Οὔ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἦδη
 Ἀγχι παρέστηκε θάνατος καὶ Μοῖρα κραταῖη,
 Χερσὶ δαμέντ' Ἀχιλῆος ἀμύμονος Αἰακίδαο.
 Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε. 855
 Ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἀἰδοόσδε βεβήκει,
 Ὅν πότμον γοώωσα, λιποῦσ' ἀδροτῆτα καὶ ἥβην.
 Τὸν καὶ τεθνεῖωτα προσηύδα φαίδιμος Ἔκτωρ·
 Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον;
 Τίς δ' οἷδ', εἴ κ' Ἀχιλεὺς, Θέτιδος παῖς ἠνυκόμοιο, 860
 Φθῆῃ ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι;
 Ὡς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὠτειλῆς
 Εἵρυσσε, λαῖξ προσβάς· τὸν δ' ὑπτίον ὥσ' ἀπὸ δουρός.
 Αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,
 Ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο· 865
 Ἴετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι
 Ἀμβροστοι, οὓς Πηλεΐ θεοὶ δόσαν ἀγλαὰ δῶρα.

851. ἄλλο δέ τοι ἐρέω, κ. τ. λ. The period of approaching death has frequently been supposed to bring with it a spirit of divination and prophecy. Hence Homer has put into the mouth of the dying Patroclus a prediction of the fate of his enemy; and Hector, in a similar way, foretells that of Achilles; in Il. X. 359. Dido is another instance in Virg. *Æn.* IV. 607. Compare also Sil. Ital. II. 696. Eustathius instances the observation of Socrates in his defence before the Athenians: *ἐνταῦθα γέγονα ἐν ᾧ μάλιστα ἄνθρωποι χρησµυδοῦσιν, ὅτ' ἂν μέλλωσιν ἀποθανεῖσθαι.* Compare Virg. *Æn.* X. 739. Arguments in favour of the reality of such prophetic ecstasies have been founded upon the prediction of Jacob upon his death-bed, Gen. xlix. 1. and other passages of Holy Writ; but no fair conclusion can be drawn from them.

852. βέη. See on Il. O. 194.

855. τέλος θανάτοιο κάλυψε. Pope considers the whole train of circumstances attendant upon the death of Patroclus as altogether unnecessary, and, resigning the passage to the mercy of the critics, maintains that the hero might have fallen with equal decency by the single arm of Hector. But, in truth, an ordinary death in battle, would not, in this instance, have been sufficient: something was required to mark the event

as one of essential importance to the whole economy of the poem. The infuriated determination of Achilles still remained unaltered, and in fixed opposition to the counsels of Jupiter; and it was this catastrophe which was to effect the necessary change in his resolution, and bring him back to the field. Hence it is represented by the poet as a special act of divine intervention; and the point upon which the superiority of the will of the deity over that of man was more immediately to turn. It is the grand central point, the legitimate *μέσον* of the poem; wherein the inaction of Achilles ceases, and his active exertions, by which the will of Jupiter is to be accomplished, commence. See Prelim. Obs. Sect. III. Penn's *Primary Argument*, ch. IV. p. 129.

856. ψυχὴ δ' ἐκ ῥεθέων, κ. τ. λ. The separation of the soul from the body after death is here plainly asserted, and the descent of the former into Hades. Of the immortality of the soul, as inculcated by the poet, see on Il. A. 3. See also Davies on Cic. *de Divin.* I. 30.

857. ἀδροτῆτα. *Strength, vigour.* The vulgar reading is *ἀνδρότητα*, which Heyne retains, notwithstanding the violation of the metre. Perhaps, however, both readings are corrupt; though there can be no doubt which of the two is preferable.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Ρ’.

Ἐπιγραφαί.

ἈΡΙΣΤΕΙΑ ΜΕΝΕΛΑΟΥ.

Ἄλλως.

Ῥῶ, κράτερη ἔρις ὦρτο, Μενoitιάδαο πεσόντος.

THE ARGUMENT.

THE SEVENTH BATTLE, FOR THE BODY OF PATROCLUS:—THE ACTS OF MENELAUS.

Menelaus, upon the death of Patroclus, defends his body from the enemy ; Euphorbus, who attempts it, is slain. Hector advancing, Menelaus retires ; but soon returns with Ajax and drives him off. This Glaucus objects to Hector as a flight, who thereupon puts on the armour he had won from Patroclus, and renews the battle. The Greeks give way till Ajax rallies them ; Æneas sustains the Trojans. Æneas and Hector attempt the chariot of Achilles, which is borne off by Automedon. The horses of Achilles deplore the loss of Patroclus ; Jupiter covers his body with a thick darkness ; the noble prayer of Ajax on that occasion. Menelaus sends Antilochus to Achilles with the news of Patroclus' death ; then returns to the fight, where, though attacked with the utmost fury, he and Meriones, assisted by the Ajaxes, bear off the body to the ships.

The time is the evening of the eight and twentieth day. The scene lies in the fields before Troy.

ΟΥΔ' ἔλαθ' Ἀτρείος υἱὸν, Ἀρρήφιλον Μενέλαον,
Πάτροκλος Τρώεσσι δαμείς ἐν δηϊότητι·
Βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ·
Ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὥς τις περὶ πόρτακι μήτηρ,
Πρωτοτόκος, κινυρῇ, οὐ πρὶν εἰδυῖα τόκοιο.

5

5. πρωτοτόκος. Giving birth for the first time ; as it is immediately explained in the words, οὐ πρὶν εἰδυῖα τόκοιο. It is to be

observed, however, that derivatives of this kind, which are formed from the perfect middle of verbs, have an active or passive

‘Ως περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος·
 Πρόσθε δέ οἱ δόρυ τ’ ἔσχε καὶ ἀσπίδα πάντοσ’ εἵσην,
 Τὸν κτάμεναι μεμαῶς, ὅστις τοῦ γ’ ἀντίος ἔλθοι.
 Οὐδ’ ἄρα Πάνθου υἱὸς εὐμμελὶς ἀμέλησε
 Πατρόκλοιο πεσόντος ἀμύμονος· ἄγχι δ’ ἄρ’ αὐτοῦ 10
 Ἔστη, καὶ προσέειπεν Ἀρηΐφιλον Μενέλαον·
 Ἀτρείδῃ Μενέλαε, Διοτρεφές, ὄρχαμε λαῶν,
 Χάζεο, λείπε δὲ νεκρὸν, ἕα δ’ ἔναρα βροτόεντα·
 Οὐ γάρ τις πρότερος Τρώων κλειτῶν τ’ ἐπικούρων
 Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμένην. 15
 Τῷ με ἕα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,
 Μή σε βάλῳ, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.
 Τὸν δὲ μέγ’ ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάσθαι.
 Οὐτ’ οὖν πορδάλιος τόσσον μένος, οὔτε λέοντος, 20
 Οὔτε συὸς κάπρου ὀλοόφρονος, οὔ τε μέγιστος
 Θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμαίνει,
 Ὅσσον Πάνθου υἷες εὐμμελῖαι φρονέουσιν.
 Οὐδὲ μὲν οὐδὲ βίῃ Ὑπερήνορος ἵπποδάμοιο
 Ἦς ἥβης ἀπόνηθ’, ὅτε μ’ ὦνατο, καί μ’ ὑπέμεινε, 25
 Καί μ’ ἔφατ’ ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
 Ἐμμεναί· οὐδέ ἐ φημὶ, πόδεσσὶ γε οἷσι κίοντα,
 Εὐφροῇναι ἄλοχόν τε φίλην, κεδνοὺς τε τοκῆας.
 ‘Ως θὴν καὶ σὸν ἐγὼ λύσω μένος, εἴ κε μῦ ἄντα
 Στήρης· ἀλλὰ σ’ ἔγωγ’ ἀναχωρήσαντα κελεύω 30

signification, according as they are accented on the penult, or antepenultima. Thus πρωτότοκος signifies *first-born* in Luke ii. 7. ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. Hence also we have λαιμοτόμος, and λαιμότομος, πατροκτόνος, and πατρόκτονος, &c. &c.—Of the adjective κινυρὸς, see Lex. Pent. Gr. v. κινύρομαι, and Valckenær ad Ammon. p. 94. Schol. κινυρὴ ὀδυρτικῇ, θρηνητικῇ.

19. οὐ μὲν καλὸν ὑπέρβιον εὐχετάσθαι. Pind. Olymp. IX. 59. τὸ δὲ καυχᾶσθαι παρὰ καιρὸν, μαυρίασις ὑποκρέκει. Æsch. Pers. 825. ὥς οὐχ ὑπέρφεν θνητὸν ὄντα χρὴ φρονεῖν.

22. περὶ σθένει βλεμαίνει. See on Il. Θ. 337. where this expression occurs without the preposition; as also *infra* v. 135. and elsewhere. The poets frequently add *ἀμφὶ* or *περὶ* to the dative, which of itself implies a cause or motive. So Æsch. Pers. 702. περὶ τάρβει. Choëph. 543. ἀμφὶ φόβῳ. See Matt. Gr. Gr. §. 402. Obs.

25. ὦνατο. Imperf. pass. from ὄναμαι, *to injure, to abuse*; which is distinct from

δυναμαι, to be benefited, which also occurs in this line. Eustath. ὅρα δὲ καὶ ὅτι ἐν στίχῳ ἐνὶ Ὁμηρῷ εἰπὼν καὶ Ὁνατο, οὐ μόνον παρισῶσαι καὶ παρηγῆσαι δοκεῖ, ἀλλὰ καὶ διαφορὰν τῶν τοιούτων δοῦναι λεξέων ἀρέσκει γὰρ τοῖς παλαοῖς, διὰ τοῦ Η μὲν γράφειν ἐπ’ ὠφελείας, διὰ δὲ τοῦ Α ἐπὶ μεμψέως. The infinitive ὄνασθαι occurs in Apoll. Rhod. II. 196. There seems also to have been another form, *δνω*, of which the middle *δνομαι* repeatedly occurs; as in Il. I. 55. N. 127. 287. Ξ. 95. *infra* vv. 173. 378. and elsewhere. Hence the adjective ὄνοστος, in Il. I. 164. It may be observed, however, that later writers used also *δναμαι*, from *δνημι, juvo*. See Rhunken. Ep. Crit. 114. Valck. ad Theocr. Adon. p. 362.—With respect to the abuse which Hyperenor is here said to have heaped upon Menelaus, nothing of the kind appears in Il. Ξ. 516. where his death is mentioned. Heyne, therefore, suggests that ἔφατο, in the next line, should be rendered *putavit, credidit*; in which sense φημὶ immediately succeeds.

Ἔς πληθὺν ἰέναι, μὴδ' ἀντίος ἴστασ' ἐμεῖο,
Πρίν τι κακὸν παθεῖν· ῥέχθεν δέ τε νήπιος ἔγνω.

ᾧς φάτο, τὸν δ' οὐ πείθεν· ἀμειβόμενος δὲ προσήδα·

Νῦν μὲν δῆ, Μενέλαε Διοτρεφές, ἧ μάλα τίσεις
Γνωτὸν ἐμὸν, τὸν ἔπεφνες· ἐπευχόμενος δ' ἀγορεύεις· 35

Χήρωσας δὲ γυναῖκα μυχῶ θαλάμοιο νέοιο,

Ἄρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.

Ἥ κέ σφιν δειλοῖσι γόου κατάπαυμα γενοίμην,

Εἴ κεν ἐγὼ κεφαλὴν τε τήν καὶ τεύχε' ἐνείκας

Πάνθω ἐν χεῖρεσσι βάλω καὶ Φρόντιδι δῖρ· 40

Ἄλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται,

Οὐδέ τ' ἀδῆριτος, ἦδ' ἀλκῆς, ἦδὲ φόβοιο.

ᾧς εἰπὼν, οὔτησε κατ' ἀσπίδα πάντοσ' εἴσιν,

Οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμῇ

Ἀσπίδι ἐν κρατερῇ· ὃ δὲ δεύτερος ὤρνυτο χαλκῶ 45

Ἀτρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·

Ἄψ δ' ἀναχαζόμενοιο κατὰ στομάχοιο θέμεθλα

Νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖρ χειρὶ πιθήσας·

Ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυσθ' ἀκωκή.

Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῶ. 50

Αἵματί οἱ δέοντο κόμαι, Χαρίτεσσιν ὁμοῖαι,

Πλοχμοὶ θ', οἱ χρυσῶ τε καὶ ἀργύρῳ ἐσφήκωντο.

Οἶον δὲ τρέφει ἔρνος ἀνὴρ ἐριθιλὲς ἐλαίης

32. ῥέχθεν δέ τε νήπιος ἔγνω. So Hesiod. Op. D. 1. 216. παθὼν δέ τε νήπιος ἔγνω. Hence Plato Sympos. in fin. εὐλαβηθῆναι, καὶ μὴ, κατὰ τὴν παροιμίαν, ὥσπερ νήπιον, παθόντα γινώσκει. To the same effect, Prov. xxiii. 3. LXX. πανοῦργος ἰδὼν πονηρὸν τιμωρούμενον κρατερῶς αὐτὸς παιδεύεται, οἱ δὲ ἄφρονες παρελθόντες ἐζημιώθησαν.

37. ἀρητὸν γόον. Horrendum, detestabilem luctum; from ἀρᾶσθαι. Hence also πολυνάρητος, Il. Ω. 741.

38. κατάπαυμα. Res pro persona. See the references in the note on Il. Ξ. 201.

42. ἀδῆριτος. Uncontested. Etym. M. p. 17. 39. χωρὶς μάχης, καὶ ἀφιδόνεικος, ἐκ τοῦ δῆρις. And so the Scholiast. In Æsch. Prom. 105. it signifies irresistible. With ἀλκῆς, the preposition περὶ is understood.

44. ἔρρηξεν χαλκόν. See on Il. Γ. 348.

47. στομάχοιο. Gutturis. See on Il. Γ. 292.

51. Χαρίτεσσιν ὁμοῖαι. That is, ταῖς κόμαις τῶν Χαρίτων. It frequently happens in comparisons, when the substantive compared, and that with which it is compared, are the same word, that the word is not always repeated. Plat. Alcib. I. extr.

πελαργοῦ ἄρα ὁ ἐμὸς ἔρως οὐδὲν διοίσει, for τοῦ ἔρωτος πελαργοῦ. This omission is more frequent after comparatives; as in Il. Φ. 191. See Matt. Gr. Gr. §. 453. Hermann on Viger, p. 574. Similar constructions are also met with in Latin.

52. χρυσῶ τε καὶ ἀργύρῳ ἐσφήκωντο. We have here a Trojan who used gold and silver to adorn his hair; which made Pliny say, that he doubted whether the women were the first that used these ornaments. Nat. Hist. XXXIII. 1. Est quidem apud eundem Homerum virorum crinibus aurum implexum; ideo nescio an prior usus a feminis coeperit. He might likewise have strengthened his doubt by the custom of the Athenians, who put into their hair little grasshoppers of gold. POPE; from Dacier. See Thucyd. VI. 6. The verb σφήκω signifies properly, to collect into a taper form, like the body of a wasp. Arist. Vesp. 1073. εἶτα θαναμάζει μ' ὄρων μέσον ἐσφήκωμενον. Hence, generally, to bind, to confine. Eustath. ἐκ τῆς τῶν σφηκῶν κατὰ μέσον ἐντομῆς. So σφήκωμα is explained by Hesychius σχοινίον, and by Suidas δεσμός. Gl. Vet. σφήκωμα. Nodus.

53. οἶον δὲ τρέφει ἔρνος κ. τ. λ. This

- Χώρῳ ἐν οἰοπόλῳ, ὅθ' ἄλις ἀναβέβρουχεν ὕδωρ,
 Καλὸν, τηλεθάον, τὸ δέ τε πνοιαί δονέουσι 55
 Παντοίων ἀνέμων, καὶ τε βρύει ἀνθεῖ λευκῷ·
 Ἐλθὼν δ' ἐξαπίνης ἀνεμος, σὺν λαίλαπι πολλῇ,
 Βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
 Τοῖον Πάνθου νῖδον ἐϋμελίην Εὐφορβον
 Ἀτρείδης Μενέλαος, ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60
 Ὡς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλκὴ πεποιθὼς,
 Βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἥτις ἀρίστη·
 Τῆς δ' ἐξ αὐχέν' ἔαξε, λαβὼν κρατεροῖσιν ὀδοῦσι,
 Πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει 65
 Δηρῶν, ἀμφὶ δὲ τόν γε κύνες τ' ἄνδρες τε νομῆες
 Πολλὰ μάλ' ἰῷζουσιν ἀπόπροθεν, οὐδ' ἐθέλουσιν
 Ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ.
 Ὡς τῶν οὐ τινι θυμὸς ἐνὶ στήθεσιν ἐτόλμα
 Ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.
 Ἐνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδοα 70
 Ἀτρείδης, εἰ μὴ οἱ ἀγάσματο Φοῖβος Ἀπόλλων,
 Ὅς ρά οἱ Ἔκτορ' ἐπῶρσε, θοῶ ἀτάλαντον Ἀρηϊ,
 Ἀνέρι εἰσάμενος Κικόνων ἡγήτορι Μέντρῳ
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα
 Ἔκτορ, νῦν σὺ μὲν ὧδε θέεις, ἀκίχητα διώκων 75

exquisite simile finely illustrates the beauty and sudden fall of Euphorbus, in which the allusion to the circumstance of his comely hair is peculiarly happy. Porphyry and Jamblichus, *de Vita Pythagoræ*, acquaint us of the peculiar affection Pythagoras had for these verses, which he set to the harp, and used to repeat as his own epicædion. Perhaps it was his fondness for them, which put it into his head to say, that his soul transmigrated to him from this hero. POPE. Eustathius observes upon the justness of the comparison, that the olive always preserves its beauty.

54. *χώρῳ ἐν οἰοπόλῳ*. Schol. *ἐρήμῳ καὶ μονώζοντα*. Eustath. *φασὶ γὰρ τὰ ἐν ἐρημίᾳ καὶ μονώζοντα φυτὰ μάλιστα θάλλειν*. Heyne, after Koeppen, compares Catull. LXII. 49. *Ut flos in septis secretus nascitur hortis, Ignotus pecori, nullo contusus aratro, Quem mulcent auræ, firmat sol, educat imber*. Propert. Eleg. I. 2. 12. *Surgit et in solis felicius arbutus antris*.

55. *τηλεθάον*. The verb *τηλεθάω*, *vireo*, is properly applied to plants, as in this passage; so also in Il. Z. 148. Od. E. 63. H. 116. and elsewhere. Hence, metaphorically, in Il. X. 423. Ψ. 142.—Of the verb *βρύω*, in the following line, see Lex. Pent. Gr. *in voce*.

62. *ἥτις ἀρίστη*. See on Il. H. 50.

65. *δηρῶν*. *Dilanians*; as in Il. Π. 158. Schol. *διακόπτων, διαιρῶν*. The verb generally signifies, *Hostiliter se gerere*.

66. *ἰῷζουσιν*. *They shout* ἰοῦ, ἰοῦ. Schol. Venet. *ἀγροικικῇ φωνῇ προσφωνοῦσιν, παρὰ τὸ ἰοῦ ἐπιρρήμα*. Æsch. Supp. ἰοῦ, ἰοῦ, ἰῷζε καὶ βόα. By the same analogy are formed *φεύζω*, from *φεῦ*; *αἰάζω* from *αἶ, αἶ*; *οἰμῶζω* from *οἶμοι*; *ὀτοτύζω* from *ὀτοτοῖ*, &c. &c. The noun *ἰῷγμός* occurs in Il. Σ. 572.

70. *ἐνθα κε ρεῖα φέροι κ. τ. λ.* It seems from this passage that Menelaus did not obtain the arms of Euphorbus. There is mention, however, in Pausan. II. 17. of a shield, dedicated in the temple of Juno at Mycenæ, *ἣν Μενελάος ποτε ἀφείλετο Εὐφορβὸν ἐν Ἰλίῳ*. This shield is said to have been recognised by Pythagoras, as that which he bore, in the person of Euphorbus, in the Trojan war. See Hor. Od. I. 28. Il. Diogen. Laert. VIII. 5. Ovid. Met. XV. 160. Ælian V. H. V. 26.

75. *ἀκίχητα*. Adverbially, for *ἀκικήτως*, i. e. *to no purpose*. Hesych. *ἀκίχητα ἀκατάληπτα*. The expression *ἀκίχητα διώκειν* passed into a proverb, of which we meet with the following variations. M. Anton. *de seipso*: V. *τὸ τὰ ἀδύνατα διώκειν*

Ἴππους Αἰακίδαο δαΐφρονος· οἳ δ' ἄλεγεينوὶ
 Ἀνδράσι γε θνητοῖσι δαμήμεναι, ἥδ' ὀχέεσθαι
 Ἄλλω γ', ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 Τόφρα δέ τοι Μενέλαος, Ἀρήϊος Ἀτρείος υἱός,
 Πατρόκλῳ περιβάς, Τρώων τὸν ἄριστον ἔπεφνε, 80
 Πανθοΐδην Εὐφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.
 Ὡς εἰπὼν, ὃ μὲν αὖτις ἔβη θεὸς ἀμπόνον ἀνδρῶν·
 Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφὶ μελαίνας·
 Πάπτηνε δ' ἄρ' ἔπειτα κατὰ στίχας· αὐτίκα δ' ἔγνω
 Τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ 85
 Κείμενον· ἔρρει δ' αἷμα κατ' οὐταμένην ὠτειλήν.
 Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ,
 Ὅξέα κεκληγῶς, φλογὶ εἵκελος Ἥφαιστοιο
 Ἀσβέστω· οὐδ' υἱὸν λάθην Ἀτρείος ὅξυ βοήσας·
 Ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 90
 ὦ μοι ἐγὼ, εἰ μὲν κε λίπω κάτα τεύχεα καλά,
 Πάτροκλόν θ', ὃς κείται ἐμῆς ἔνεκ' ἐνθάδε τιμῆς,
 Μή τις μοι Δαναῶν νεμεσῆσεται, ὅς κεν ἴδῃται·
 Εἰ δέ κεν Ἐκτορι μῶνος ἐὼν καὶ Τρωσὶ μάχωμαι
 Αἰδεσθεῖς, μή πως με περιστείωσ' ἕνα πολλοί· 95
 Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος Ἐκτωρ.
 Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;
 Ὅππότε ἄνῃρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι,
 Ὅν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθῃ·
 Τῷ μ' οὐ τις Δαναῶν νεμεσῆσεται, ὅς κεν ἴδῃται 100
 Ἐκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφι πολεμίζει.
 Εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
 Ἀμφω κ' αὖτις ἰόντες ἐπιμνησαίμεθα χάρις,
 Καὶ πρὸς δαίμονά περ, εἰ πως ἐρυσαιέμεθα νεκρὸν

μανικόν. Isid. Pelus. Ep. V. 145. τὰ ἀδύ-
 νата διώκειν, μανικόν· πέπαυστο τοῖνυν
 ἀκίχῃτα διώκων. Plato Euthyphr. p. 4. τί
 δέ ; πετόμενόν τινα διώκεις ; Fragn. In-
 cert. ἀρχὴν δὲ θηρᾶν οὐ πρόπει τὰ μή-
 χανα. Epist. Galat. ii. 2. μήπως εἰς κενὸν
 τρέχω, ἢ ἔδραμον.

76. οἳ δ' ἄλεγεينوὶ κ. τ. λ. See on Il. K.
 402.

83. φρένας ἀμφὶ μελαίνας. See on Il.
 A. 103. In this passage, however, φρένες
 appears rather to denote the *mind* itself, in
 reference to which the epithet μελαίνας
 may be rendered, metaphorically, *tristes*,
sollicitæ. Hence Æsch. Pers. 119. Ταῦτά
 μοι μελαγχίτων Φρήν ἀμύσσεται φόβῳ.
 Suppl. 792. μελανόχρως δὲ πάλλεται μου
 καρδίᾳ. Theogn. 1199. καὶ μοι κραδίην

ἐπάταξε μελαίναν, "Ὅττι μοι εὐανθεῖς
 ἄλλοι ἔχουσιν ἀγροῦς. See Blomfield's
 Gloss. on the passage of Æschylus first
 cited.

91. τεύχεα καλά. Scil. *Euphorbi*. In vv.
 93. 95. the verb δέδοικα, as in repeated
 instances, must be supplied.

95. αἰδεσθεῖς. See on Il. E. 531. In
 the next line, we have the particle δὲ for
 γάρ.

98. πρὸς δαίμονα. *Adverso Numine* :
 and so again in v. 104. On the other
 hand, ἐκ θεοῦ, *favente Deo*, in v. 101. With
 the sentiment, compare Exod. xiv. 25. Isa.
 xli. 11. 13.

99. κυλίσθῃ. *Advolveri solet*. This im-
 port of the Aorist has been repeatedly
 noticed.

- Πηλείδῃ Ἀχιλῆϊ· κακῶν δέ κε φέρτατον εἶη. 105
 “Εως δὲ ταυτ’ ὤρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,
 Τόφρα δ’ ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ’ ἄρ’ Ἐκτωρ.
 Αὐτὰρ ὅγ’ ἐξοπίσω ἀνεχάζετο, λείπε δὲ νεκρὸν
 Ἑντροπαλιζόμενος· ὥστε λῖς ἡϋγένειος,
 “Ον ῥά κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίνονται 110
 Ἔγχεσι καὶ φωνῇ· τοῦ δ’ ἐν φρεσὶν ἄλκιμον ἦτορ
 Παχνοῦται, ἀέκων δέ τ’ ἔβη ἀπὸ μεσσαύλοιο·
 “Ως ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
 Στῇ δὲ μεταστρεφθεὶς, ἐπεὶ ἴκετο ἔθνος ἐταίρων,
 Παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν· 115
 Τὸν δὲ μάλ’ αἰψ’ ἐνόησε μάχης ἐπ’ ἀριστερὰ πάσης,
 Θαρσύνονθ’ ἐτάρους, καὶ ἐποτρύνοντα μάχεσθαι·
 Θεσπέσιον γάρ σφι φόβον ἔμβαλε Φοῖβος Ἀπόλλων·
 Βῆ δὲ θέειν, εἶθαρ δὲ παριστάμενος ἔπος ἡῦδα·
 Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος 120
 Σπεύσομεν, αἶ κε νέκυν περ Ἀχιλλῆϊ προφέρωμεν
 Γυμνόν· ἀτὰρ τά γε τεύχε’ ἔχει κορυθαίολος Ἐκτωρ.
 “Ως ἔφατ’· Αἴαντι δὲ daίφρονι θυμὸν ὄρινε·
 Βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.
 “Εκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε’ ἀπηύρα, 125
 “Ελχ’, ἴν’ ἀπ’ ὤμοϊν κεφαλὴν τάμοι ὀξεῖ χαλκῷ,
 Τὸν δὲ νέκυν Τρωῷσιν ἐρυσσάμενος κυσὶ δοίη·
 Αἴας δ’ ἐγγύθεν ἤλθε, φέρων σάκος, ἥύτε πύργον.
 “Εκτωρ δ’ ἂψ ἐς ὄμιλον ἰὼν ἀνεχάζεθ’ ἐταίρων·
 Ἔς δίφρον δ’ ἀνόρουσε· δίδου δ’ ὅγε τεύχεα καλὰ 130
 Τρωσὶ φέρειν προτὶ ἄστυ, μέγα κλέος ἔμμεναι αὐτῷ.
 Αἴας δ’, ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας,
 Ἐστήκει, ὥς τις τε λέων περὶ οἷσι τέκεσσιν·
 “Ωι ῥά τε νήπι’ ἄγοντι συναντήσωνται ἐν ὕλῃ
 Ἄνδρες ἐπακτῆρες· ὃ δὲ τε σθένεϊ βλεμεαίνει, 135
 Πᾶν δέ τ’ ἐπισκύνιον κάτω ἔλκεται, ὅσσε καλύπτων·
 “Ως Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.
 Ἀτρείδης δ’ ἐτέρωθεν, Ἀρηίφιλος Μενέλαος,

105. κακῶν δέ κε φέρτατον εἶη. Hence the proverb, *De malis minimum*. Aristot. Ethic. II. 9. τὰ ἐλάχιστα ληπτέον τῶν κακῶν. Hannibal ap. Polyb. XV. τῶν μὲν ἀγαθῶν αἰεὶ τὸ μέγιστον, τῶν κακῶν δὲ τὸ ἐλάχιστον αἰρεῖσθαι.

112. παχνοῦται. *Is chilled, or frozen*; scil. *with vexation*. Schol. ὑπὸ λύπης πῆγνυνται, δάκνεται· ἡ μεταφορὰ ἀπὸ τῆς πάχνης. Aesch. Choëph. 76. κρυφαίους πένθεσιν παχνονμένῃ. Eurip. Hipp. 803.

λύπη παχνωθεῖσα. Hesiod. Op. D. 357. ἐπάχνωσεν φίλον ἦτορ. So Ovid. Heroid. XV. 112. *Adstrictum gelido frigore pectus erat*. See Monk on Hippol. *loc. cit.* Rhunken. Ep. Crit. I. p. 120.

136. πᾶν δὲ τ’ ἐπισκύνιον κ. τ. λ. Plin. N. H. VIII. 19. *Cum pro catulis fera dimicat, oculorum aciem traditur defigere in terram, ne venabula expavescat*. Compare Val. Flacc. I. 758.

Ἔσθήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέζων.

Γλαῦκος δ', Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,
Ἔκτορ' ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ 141

Ἔκτορ, εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδέυεο·

Ἥ σ' αὐτῶς κλέος ἐσθλὸν ἔχει, φύξην λιν ἐόντα.

Φράζεο νῦν, ὅππως κε πόλιν καὶ ἄστν σαώσῃς

Οἷος σὺν λαοῖσι, τοῖ Ἰλίῳ ἐγγεγάασιν· 145

Οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν

Εἴσι περὶ πτόλιος· ἐπεὶ οὐκ ἄρα τίς χάρις ἦεν

Μάρνασθαι δηῖοισιν ἐπ' ἀνδράσι νωλεμέσ αιεί.

Πῶς κε σὺ χεῖρονα φῶτα σαώσεας μεθ' ὅμιλον,

Σχέτλι· ἐπεὶ Σαρπηδόν', ἅμα ξεῖνον καὶ ἑταῖρον, 150

Κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι·

Ὅς τοι πόλλ' ὄφελος γένετο πτόλει τε καὶ αὐτῷ,

Ζωὸς ἐών· νῦν δ' οὐ οἱ ἀλαλκόμεναι κύνας ἔτλης.

Τῷ νῦν, εἴ τις ἐμοὶ Λυκίων ἐπιπίσεται ἀνδρῶν,

Οἶκαδ' ἴμεν, Τροίην δὲ πεφήσεται αἰπὺς ὄλεθρος. 155

Εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσές ἐνείη

Ἄτρομον, οἷόν τ' ἀνδρας ἐσέρχεται, οἱ περὶ πάτρης

Ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,

Αἰψά κε Πάτροκλον ἐρυσάιμεθα Ἴλιον εἴσω·

Εἰ δ' οὗτος προτὶ ἄστν μέγα Πριάμοιο ἀνακτος 160

Ἔλθοι τεθνειῶς, καί μιν ἐρυσάιμεθα χάρμης,

Αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ ἐντεα καλὰ

Λύσειαν, καί κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω.

Τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος

Ἀργείων παρὰ νηυσὶ, καὶ ἀγχέμαχοι θεράποντες. 165

Ἀλλὰ σύγ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασας

Στήμεναι ἅντα, κατ' ὅσσε ἰδὼν δηῖων ἐν αὐτῇ,

Οὐδ' ἰθὺς μαχέσασθαι· ἐπεὶ σέο φέρτερός ἐστι.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·

Γλαῦκε, τίη δὲ σὺ τοῖος ἐὼν ὑπέροπλον ξειπες; 170

ὦ πόποι, ἦτ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων

Τῶν, ὅσσοι Λυκίην ἐριβώλακα ναιετάουσι·

139. πένθος ἀέζων. Latine, *fovens, retinens*. Apoll. Rhod. I. 1339. οὐ θῆν τοι ἀδευκία μῆνιν ἀέζω. II. 643. θάρσος ἀέζω. Cf. *infra* v. 226. HEYNE.

150. σχέτλι. See on II. B. 112.

151. ἔλωρ καὶ κύρμα γενέσθαι. See on II. A. 4. E. 488.

155. οἶκαδ' ἴμεν. The verb *δεῖ* is understood. Of φαίνεσθαι, signifying *adesse*, see note on II. K. 235.

163. αὐτόν. Sarpedon. Glaucus was

unconscious of the transportation of this hero's body into Lycia; and this rebuke of Hector proceeds upon the supposition, that the Greeks had obtained possession of it, and conveyed it to the ships.

164. πέφατ'. *Interfectus est*. Of the following line, see on II. II. 271.

167. κατ' ὅσσε ἰδὼν. Scil. αὐτοῦ. *As soon as you saw his face*. Compare II. E. 236.

172. τῶν. For τούτων; as usual in Homer. See on II. A. 9.

- Νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες,
 "Ὅς τέ με φῆς Αἴαντα πελώριον οὐχ ὑπομεῖναι.
 Οὔτοι ἐγὼ ἔρριγα μάχην, οὐδὲ κτύπον ἵππων· 175
 'ΑΛΛ' αἰεὶ γε Διὸς κρείσσων νόος αἰγιόχοιο·
 "Ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
 'Ρῆιδίως· ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
 'ΑΛΛ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο, καὶ ἴδε ἔργον·
 'Ἡὲ πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις, 180
 "Ἡ τίνα καὶ Δαναῶν ἀλκῆς, μάλα περ μέμαῶτα,
 Σχήσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος.
 "Ὡς εἰπὼν, Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχηταί,
 'Ανέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς· 185
 "Ὀφρ' ἂν ἐγὼ Ἀχιλῆος ἀμύμονος ἔντεα δύο
 Καλὰ, τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς.
 "Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ
 Διῆιον ἐκ πολέμοιο· θέων δ' ἐκίχανεν ἐταίρους
 "Ἔκα μάλ', οὐπὼ τῆλε, ποσὶ κραιπνοῖσι μετασπῶν, 190
 Οἱ προτὶ ἄστν φέρον κλυτὰ τεύχεα Πηλεΐδαο.
 Στὰς δ' ἀπάνευθε μάχης πολυδακρύτου, ἔντε' ἄμειβεν.
 "Ἦτοι ὃ μὲν τὰ ἂ δῶκε, φέρειν προτὶ Ἴλιον ἱρὴν,
 Τρωσὶ φιλοπτολέμοισιν· ὃ δ' ἄμβροτα τεύχεα δύνει
 Πηλεΐδew Ἀχιλῆος, ἃ οἱ θεοὶ οὐρανίωνες 195
 Πατρὶ φίλῳ ἔπορον, ὃ δ' ἄρα ᾧ παιδὶ ὅπασσε
 Γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.
 Τὸν δ' ὥς οὔν ἀπάνευθεν ἴδε νεφεληγερέτα Ζεὺς
 Τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
 Κινήσας ῥα κάρη προτὶ ὃν μυθήσατο θυμόν· 200
 "Ἄ δεῖλ', οὐδέ τι τοὶ θάνατός καταθύμός ἐστιν,
 "Ὅς δὴ τοι σχεδὸν ἐστὶ· σὺ δ' ἄμβροτα τεύχεα δύνεις
 'Ανδρὸς ἀριστῆος, τόν τε τρομέουσι καὶ ἄλλοι·
 Τοῦ δὴ ἐταῖρον ἔπεφνες ἐννέα τε, κρατερόν τε·
 Τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων 205
 Εἴλεν· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
 Τῶν ποινήν, ὃ τοι οὐ τι μάχης ἐκ νοστήσαντι
 Δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος.
 "Ἡ, καὶ κυανέρισιν ἐπ' ὀφρύσι νεύσε Κρονίων.

176. ἀλλ' αἰεὶ γε κ. τ. λ. This, and the following verses, are found also in Il. II. 688. sqq. where the two last appear somewhat out of place. In v. 178. ὅτε is for ἄλλοτε, *interdum*. With the sentiment we may compare Soph. Elect. 696. ὅταν δέ τις

θεῶν Βλάπτῃ, δύναται' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.

195. οἱ πατρί. For οὐ, or αὐτοῦ. See on Il. Δ. 219.

207. ὅ. For καθ' ὃ, or ὅτι.

- "Εκτορι δ' ἤρμοσε τεύχε' ἐπὶ χοοί· δῦ δέ μιν Ἄρης 210
 Δεινὸς ἐννάλιος· πλησθεν δ' ἄρα οἱ μέλ' ἐντὸς
 Ἀλκῆς καὶ σθένεος· μετὰ δὲ κλειτοὺς ἐπικούρους
 Βῆ ῥα μέγα ἰάχων· ἰνδάλλετο δέ σφισι πᾶσι,
 Τεύχεσι λαμπόμενος, μεγαθύμῳ Πηλείωνι.
 "Οτρυνε δὲ ἕκαστον ἐποιχόμενος ἐπέεσσι, 215
 Μέσθλην τε, Γλαῦκόν τε, Μέδοντά τε, Θερσίλοχόν τε,
 Ἀστεροπαῖόν τε, Δεισήνορά θ', Ἴππόθοόν τε,
 Φόρκυν τε, Χρομίον τε, καὶ Ἕννομον οἰωνιστήν·
 Τοὺς ὄγ' ἐποτρύνων, ἔπεα πτερόεντα προσηύδα·
 Κέκλυτε, μυρία φύλα περικτιόνων ἐπικούρων, 220
 Οὐ γὰρ ἐγὼ πληθὺν διζήμενος, οὐδὲ χατίζων,
 Ἐνθάδ' ἀφ' ὑμετέρων πολίων ἡγεῖρα ἕκαστον·
 Ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
 Προφρονέως ρύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.
 Τὰ φρονέων, δώροισι κατατρύχῳ καὶ ἔδωδῃ 225
 Λαοὺς, ὑμέτερον δὲ ἕκάστου θυμὸν ἀέξω.
 Τῷ τις νῦν ἰθὺς τετραμμένος, ἢ ἀπολέσθω,
 Ἥε σωθήτω· ἢ γὰρ πολέμου ὀαριστὺς.
 "Ος δέ κε Πάτροκλον, καὶ τεθνεῖσά περ, ἔμπηξ
 Τρῳᾶς ἐς ἵπποδάμους ἐρύσῃ, εἷξῃ δέ οἱ Αἴας, 230
 Ἥμισιν τῷ ἐνάρων ἀποδάσσομαι, ἥμισιν δ' αὐτὸς
 Ἐξω ἐγὼ· τὸ δέ οἱ κλέος ἔσσεται, ὅσσον ἐμοί περ.
 Ὡς ἔφαθ'· οἱ δ' ἰθὺς Δαναῶν βρῖσαντες ἔβησαν,
 Δούρατ' ἀνασχόμενοι· μάλα δὲ σφισιν ἔλπετο θυμὸς
 Νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο· 235
 Νήπιοι· ἦτε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπήυρα.
 Καὶ τότε ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαον·
 ὦ πέπον, ὦ Μενέλαε Διοτρεφεῆς, οὐκέτι νῶϊ
 Ἐλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.
 Οὐ τι τόσον νέκυος πέρι δεΐδία Πατρόκλοιο, 240
 "Ος κε τάχα Τρώων κορέει κύνας, ἢδ' οἰωνοὺς,
 "Οσσον ἐμῇ κεφαλῇ πέρι δεΐδία, μή τι πάθῃσι,
 Καὶ σῇ· ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει

210. "Εκτορι δ' ἤρμοσε τεύχεα. *The arms fitted Hector.* Compare Il. Γ. 333. T. 386.

225. δώροισι κατατρύχῳ κ. τ. λ. *I exhaust my people of gifts and provisions; i. e. I levy upon them the necessities for your support, and the hire of your services.* Schol. κατατρύχῳ καταδαπανῶ, ἀνιῶ, εἰς ταλαιπωρίαν ἀγω. See on Il. Σ. 287.

227. ἢ ἀπολέσθω, κ. τ. λ. See on Il. O. 502.

228. ἢ γὰρ πολέμου ὀαριστὺς. *Such is the business of war.* The noun ὀαριστὺς signifies properly conversation, familiar intercourse; as in Il. Ξ. 216. whence its import in this place is easily deducible. Compare Il. N. 291.

237. εἶπε Μενέλαον. See on Il. M. 60.

243. πολέμοιο νέφος. Hector is so called, as Amphiarus in Pind. Nem. X. 16. Virgil has a similar metaphor in Æn. X. 809.

- Ἔκτωρ· ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.
 Ἄλλ' ἄγ', ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ. 245
 Ὡς ἔφατ'· οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος·
 Ἦυσε δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 ὦ φίλοι, Ἀργείων ἡγήτορες, ἡδὲ μέδοντες,
 Οἵτε παρ' Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 Δήμια πίνουσι, καὶ σημαίνουσιν ἕκαστος 250
 Λαοῖς, ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ·
 Ἀργαλέον δέ μοι ἐστὶ διασκοπιᾶσθαι ἕκαστον
 Ἠγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδρην.
 Ἀλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ
 Πάτροκλον Τρωῇσι κυσὶ μέλπηθρα γενέσθαι. 255
 Ὡς ἔφατ'· ὅξυν δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας·
 Πρῶτος δ' ἀντίος ἦλθε θεῶν ἀνὰ δηϊοτήτα·
 Τὸν δὲ μέτ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντῃ.
 Τῶν δ' ἄλλων τίς κεν ἦσι φρεσὶν οὐνόματ' εἴποι, 260
 Ὅσσοι δὴ μετόπισθε μάχην ἠγειραν Ἀχαιῶν.
 Τρῶες δὲ προὔτυψαν ἀολλέες· ἦρχε δ' ἄρ' Ἔκτωρ.
 Ὡς δ' ὅτ' ἐπὶ προχοῇσι διῦπετέος ποταμοῖο
 Βέβρυχε μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι
 Ἥϊονες βοόωσιν, ἐρενγομένης ἀλὸς ἕξω· 265
 Τόσση ἄρα Τρῶες ἰαχῇ ἴσαν· αὐτὰρ Ἀχαιοὶ
 Ἔστασαν ἀμφὶ Μενoitιάδῃ, ἕνα θυμὸν ἔχοντες,
 Φραχθέντες σάκεσι χαλκήρεσιν· ἀμφὶ δ' ἄρα σφί
 Λαμπρῇσι κορύθεσσι Κρονίων ἥερα πολλὴν
 Χεῦ· ἐπεὶ οὐδὲ Μενoitιάδην ἔχθαιρε πάρος γε, 270
 Ὅφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο·
 Μίσησε δ' ἄρα μιν δηῖων κυσὶ κύρμα γενέσθαι
 Τρωῇσι· τῷ καὶ οἱ ἀμυνέμεν ὥρσεν ἐταῖρους.
 Ὡσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς.
 Νεκρὸν δὲ προλιπόντες ὑπέτρεσαν· οὐδὲ τιν' αὐτῶν 275

Aeneas, nubem belli, dum detonet, omnem Sustinet. Some, however, prefer the following construction: "Ἔκτωρ καλύπτει νέφος πολέμοιο περὶ πάντα.

250. *δήμια.* At the public cost.
 251. *ὀπηδεῖ.* That is, *πάρεστι.* Compare Il. A. 97.

255. *κυσὶ μέλπηθρα.* See on Il. N. 233.

263. *ὥς δ' ὅτ' ἐπὶ προχοῇσι κ. τ. λ.* The Poet has been supposed to allude, in this simile, to the noise of the breakers, at one of the mouths of the Nile. Mr. Wood observes that the representation is so strikingly expressive of the dashing sound, like

that proceeding from a succession of cascades, which he experienced on his approach to the coast of Egypt, that it might fairly be concluded that Homer had been in precisely the same situation. The exquisite beauty of the lines, in which the sound is so distinctly accordant with the sense, determined Solon and Plato to abandon poetry, in despair of ever producing a description of equal sublimity. See Wood's Essay on Homer, p. 77.

272. *μίσησε.* He was unwilling. In this sense *φθονεῖν* also is sometimes used.

275. *νεκρὸν δὲ προλιπόντες.* Scil. *Achivi.*

Τρῶες ὑπέρθυμοι ἔλον ἔγχεσιν, ἰέμενοί περ·
 Ἀλλὰ νέκυν ἐρύοντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
 Μέλλον ἀπέσσεσθαι· μάλα γὰρ σφέας ὦκ' ἐλέλιξεν
 Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
 Τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλείωνα· 280
 Ἴθυσε δὲ διὰ προμάχων, συὶ εἵκελος ἀλκῆν
 Καπρίῳ, ὅστ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηοὺς
 Ῥηϊδίῳς ἐκέδασεν, ἐλιζάμενος, διὰ βήσας·
 Ὡς υἱὸς Τελαμῶνος ἀγανοῦ, φαίδιμος Αἴας,
 Ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285
 Οἷ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
 Ἄστν ποτὶ σφέτερον ἐρύειν, καὶ κῦδος ἀρέσθαι.
 Ἦτοι τὸν, Λήθιοι Πελασγοῦ φαίδιμος υἱὸς,
 Ἴπποόθοος ποδὸς εἴλκε κατὰ κρατερὴν ὑσμίνην,
 Δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας, 290
 Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 Ἦλθε κακὸν, τό οἱ οὐ τις ἐρύκακεν ἰέμενων περ.
 Τὸν δ' υἱὸς Τελαμῶνος, ἐπαΐξας δι' ὀμίλου,
 Πληῖξ αὐτοσχεδίην, κυνέης διὰ χαλκοπαρήν·
 Ἦρικε δ' ἵπποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ, 295
 Πληγείσ' ἔγχεϊ τε μεγάλῳ καὶ χειρὶ παχείῳ·
 Ἐγκέφαλος δὲ, παρ' αὐλὸν, ἀνέδραμεν ἐξ ὠτειλῆς,
 Αἱματόεις, τοῦ δ' αὖθι λύθη μένος· ἐκ δ' ἄρα χειρῶν
 Πατρόκλοιο πόδα μεγαλήτορος ἦκε χαμᾶζε
 Κεῖσθαι· ὃ δ' ἄγχ' αὐτοῖο πέσε πρηνῆς ἐπὶ νεκρῷ, 300
 Τῇλ' ἀπὸ Δαρίσσης ἐριβώλακος· οὐδὲ τοκεῦσι
 Θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 Ἐπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Ἐκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ·
 Ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος 305
 Τυτθόν· ὃ δὲ Σχεδίον, μεγαθύμου Ἰφίτον υἱόν,
 Φωκῆων ὄχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῇι
 Οἰκία ναιετάασκε, πολέσσ' ἀνδρεσσιν ἀνάσσω·
 Τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερὲς ἄκρη
 Αἰχμὴ χαλκείη παρὰ νείατον ὦμον ἀνέσχε. 310
 Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

295. ἦρικε. *Dissiluit; diffracta est*; from ἐρείκω. Compare II. N. 441.

297. παρ' αὐλόν. See on II. Γ. 337.

301. οὐδὲ τοκεῦσι Θρέπτρα κ. τ. λ. See on II. Δ. 478. Hesiod, in reference to the iron age, observes in Op. D. I. 185. οὐδὲ μὲν οἷγε Γηράντεσσι τοκεῦσιν ἀπὸ θρεπ-

τήρια δοῖεν. The duty of making provision for aged parents, as inculcated by Homer, is recognised in Holy Writ. See 1 Tim. v. 4. and compare Gen. xlv. 10. Matt. xv. 6.

309. ὑπὸ κληῖδα. See on II. E. 146.

Αἴας δ’ αὖ Φόρκυνα δαΐφρονα, Φαίνοπος υἷον,
 Ἴπποθόῳ περιβάντα, μέσσην κατὰ γαστέρα τύψε·
 Ῥῆξε δὲ θώρηκος γύαλον, διὰ δ’ ἔντερα χαλκός
 Ἦφυσ’· ὃ δ’ ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστώ. 315
 Χώρησαν δ’ ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ.
 Ἀργεῖοι δὲ μέγα ἵαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ’, Ἴππόθοόν τε· λύοντο δὲ τεύχε’ ἀπ’ ὤμων.
 Ἐνθα κεν αὖτε Τρώες Ἀρηϊφίλων ὑπ’ Ἀχαιῶν
 Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες· 320
 Ἀργεῖοι δὲ κε κῦδος ἔλον, καὶ ὑπὲρ Διὸς αἶσαν,
 Κάρτεϊ καὶ σθένει σφετέρῳ· ἄλλ’ αὐτὸς Ἀπόλλων
 Αἰνείαν ὥτρυνε, δέμας Περίφαντι ἐοικώς,
 Κήρυκ’ Ἠπυτίδῃ, ὅς οἱ παρὰ πατρὶ γέροντι
 Κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς· 325
 Τῷ μιν εἰσιάμενος προσέφη Διὸς υἷος Ἀπόλλων·
 Αἰνεία, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσαισθε
 Ἴλιον αἰπεινὴν, ὥς δὴ ἶδον ἀνέρας ἄλλους
 Κάρτεϊ τε σθένει τε πεποιθότας, ἡνορέῃ τε,
 Πλήθει τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας ; 330
 Ὑμῖν δὲ Ζεὺς μὲν πολὺ βούλεται, ἢ Δαναοῖσι,
 Νίκην· ἄλλ’ αὐτοὶ τρεῖτ’ ἄσπετον, οὐδὲ μάχεσθε.
 Ὡς ἔφατ’· Αἰνείας δ’ ἑκατηβύλον Ἀπόλλωνα
 Ἐγνώ ἐσάντα ἰδὼν· μέγα δ’ Ἔκτορα εἶπε βοήσας·
 Ἔκτορ τ’, ἡδ’ ἄλλοι Τρώων ἀγοῖ, ἡδ’ ἐπικούρων, 335
 Αἰδώς μὲν νῦν ἦδε γ’, Ἀρηϊφίλων ὑπ’ Ἀχαιῶν
 Ἴλιον εἰσαναβῆναι, ἀναλκείησι δαμέντας.
 Ἀλλ’ ἔτι γάρ τις φησὶ θεῶν, ἐμοὶ ἄγχι παραστάς,
 Ζῆν’, ὕπατον μῆστωρα, μάχης ἐπιτάρρροθον εἶναι.
 Τῷ ρ’ ἰθὺς Δαναῶν ἴομεν, μῆδ’ οἳ γε ἔκηλοι 340
 Πάτροκλον νηυσὶ πελασαίατο τεθνεῖωτα.
 Ὡς φάτο· καὶ ῥα πολὺ προμάχων ἐξάλμενος ἔστη.
 Οἳ δ’ ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἐνθ’ αὖτ’ Αἰνείας Λειώκριτον οὔτασε δουρὶ,

321. ὑπὲρ Διὸς αἶσαν. *In opposition to the decree of Jupiter.* See on Il. B. 155. In the same sense we have ὑπὲρ θεὸν in v. 327. which is sufficiently explained in the subsequent lines. It should seem from this and other passages, where the like expressions recur, that the decrees of Fate, though finally irreversible, were supposed liable to be set aside for a time, by accidental or provisional causes.

327. πῶς ἂν καὶ ὑπὲρ θεὸν κ. τ. λ. The sense is : *How would you deliver Troy against the will of the Deity,—as indeed I*

have seen men trusting in their own might, &c.—since you stand trembling when Jove is on your side. In v. 330. there is a doubt as to the meaning of the adjective ὑπερδής, which Heyne renders *numero valde inferior* ; i. e. ὑπερβαλλόντως ἐνδεής. The commentators, however, generally derive it from δέος, *timor* ; in which they are supported by v. 332. αὐτοὶ τρεῖτ’ ἄσπετον, οὐδὲ μάχεσθε. It must be observed, that ὑπερδέα is a trisyllable ; and in v. 331. μᾶλλον is understood. See on Il. A. 117.

Υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἑταῖρον. 345
 Τὸν δὲ πεσόντ' ἐλέησεν Ἀρηΐφιλος Λυκομήδης·
 Στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 Καὶ βάλεν Ἴππασίδην Ἀπισάονα, ποιμένα λαῶν,
 Ἥπαρ ὑπὸ πρᾶπιδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 Ὅς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει, 350
 Καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
 Τὸν δὲ πεσόντ' ἐλέησεν Ἀρήϊος Ἀστεροπαῖος,
 Ἴθυσε δὲ καὶ ὃ πρόφρων Δαναοῖσι μάχεσθαι·
 Ἀλλ' οὐπὼς ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντα 355
 Ἑσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο.
 Αἴας γὰρ μάλα πάντας ἐπώχετο, πολλὰ κελεύων·
 Οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει,
 Οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἑξοχὸν ἄλλων,
 Ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβιάμεν, σχεδόνθεν δὲ μάχεσθαι.
 Ὡς Αἴας ἐπέτελλε πελώριος· αἵματι δὲ χθών 360
 Δεύετο πορφυρέῳ· τοὶ δ' ἀγχιστῖνοι ἐπιπτον
 Νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων,
 Καὶ Δαναῶν· οὐδ' οἱ γὰρ ἀναιμωτί γε μάχοντο·
 Πανρότεροι δὲ πολὺ φθίνυνθον· μέμνηντο γὰρ αἰεὶ
 Ἀλλήλοισι ἀν' ὁμιλὸν ἀλεξέμεναι πόνον αἰπύν. 365
 Ὡς οἱ μὲν μάρναντο δέμας πυρός· οὐδέ κε φαίης
 Οὔτε ποτ' Ἥελιον σόον ἔμμεναι, οὔτε Σελήνην·
 Ἥερί γὰρ κατέχοντο μάχης ἔπι, ὅσσοι ἄριστοι
 Ἑστασαν ἀμφὶ Μενoitιάδῃ κατατεθνηῶτι.
 Οἱ δ' ἄλλοι Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ 370
 Εὐκηλοὶ πολέμιζον ὑπ' αἰθέρι· πέπτατο δ' αὐγὴ
 Ἥελίου ὀξεία, νέφος δ' οὐ φαίνεται πάσης
 Γαίης, οὐδ' ὀρέων· μεταπαυόμενοι δὲ μάχοντο,
 Ἀλλήλων ἀλεείνοντες βέλεα στονόεντα,
 Πολλὸν ἀφεσταότες· τοὶ δ' ἐν μέσῳ, ἄλγε' ἔπασχον 375
 Ἥερί καὶ πολέμῳ, τείροντο δὲ νηλεῖ χαλκῷ,
 Ὅσσοι ἄριστοι ἔσαν. Δύο δ' οὐπὼ φῶτε πεπύσθην,
 Ἀνέρε κυδαλίμῳ, Θρασυμήδῃ, Ἀντίλοχός τε,
 Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο
 Ζωὸν ἐνὶ πρώτῳ ὁμάδῳ Τρώεσσι μάχεσθαι. 380
 Τῷ δ' ἐπιοσσομένῳ θάνατον καὶ φῦζαν ἑταίρων,
 Νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ,

354. ἔρχατο. For ἐεργμένοι ἦσαν, from εἶργω, not from ἐρχομαι. So also in Il. II. 481.

361. τοὶ δ' ἀγχιστῖνοι. See on Il. A. 414. E. 141.

368. ἡέρι γὰρ κατέχοντο κ. τ. λ. Virg. *Æn.* XI. 610. *fundunt simul undique tela Crebra nivis ritu, cælumque obtexitur umbra.*

- Ὅτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.
 Τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει
 Ἀργαλέης· καμάτῃ δὲ καὶ ἰδρῶ νωλεμὲς αἰεὶ 385
 Γούνατά τε, κνήμαί τε, πόδες θ' ὑπένερθεν ἐκάστου,
 Χεῖρές τ', ὀφθαλμοί τε, παλάσσετο μαρναμένοϊιν,
 Ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.
 Ὡς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μέγαλοιο βοείην
 Λαοῖσι δῶή τανύειν, μεθύουσαν ἀλοιφῇ· 390
 Δεξάμενοι δ' ἄρα τοίγε διαστάντες τανύουσι
 Κυκλός', ἄφαρ δέ τε ἱκμάς ἔβη, δύνει δέ τ' ἀλοιφῇ,
 Πολλῶν ἐλκόντων, τάνυται δέ τε πᾶσα διὰ πρό·
 Ὡς οἷγ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ
 Εἵλκεον ἀμφότεροι· μάλα γάρ σφισιν ἔλπετο θυμός, 395
 Τρωσὶν μὲν, ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς,
 Νῆας ἐπὶ γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει
 Ἀγριοῖς· οὐδέ κ' Ἀρης λαοσσόος, οὐδέ κ' Ἀθήνη
 Τόν γε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἴκοι.
 Τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400
 Ἥματι τῷ ἐτάνυσσε κακὸν πόνον. Οὐ δ' ἄρα πῶ τι
 Ἦιδεε Πάτροκλον τεθνηϊότα διὸς Ἀχιλλεύς·
 Πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
 Τείχει ὑπὸ Τρώων· τό μιν οὐποτε ἔλπετο θυμῷ
 Τεθνάμεν, ἀλλὰ ζῶν, ἐνιχριμφθέντα πύλῃσιν, 405
 Ἀψ' ἀπονοστήσειν· ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
 Ἐκπέρσειν πτολίεθρον ἄνευ ἔθην, οὐδὲ σὺν αὐτῷ.
 Πολλάκι γὰρ τόδε μητρὸς ἐπεύθετο, νόσφιν ἀκούων,
 Ἥ οἱ ἀπαγγέλλεσκε Διὸς μέγαλοιο νόημα.
 Δῆ τότε γ' οὐ οἱ ἔειπε κακὸν τόσον, ὅσσον ἐτύχθη, 410
 Μήτηρ, ὅττι ρά οἱ πολὺ φίλτατος ὦλεθ' ἐταῖρος.
 Οἷ δ' αἰεὶ περὶ νεκρὸν, ἀκαχμένα δούρατ' ἔχοντες,
 Νωλεμὲς ἐγχρίμπτοντο, καὶ ἀλλήλους ἐνάριζον·
 Ὡδε δέ τις εἶπεσκεν Ἀχαιῶν χαλκοχιτώνων·
 ὦ φίλοι, οὐ μὰν ἡμῖν ἐυκλεὲς ἀπονέεσθαι 415

386. γούνατά τε, κ. τ. λ. See on Il. B. 146.

389. ὥς δ' ὅτ' ἀνὴρ κ. τ. λ. Homer gives us a most lively picture of their drawing the body on all sides, and instructs in the ancient manner of stretching hides, being first made soft and supple with oil. And though this comparison be one of those mean and humble ones, which some have objected to, yet it has also its admirers, for being so expressive, and for representing to the imagination the most strong and exact idea of the subject in hand. POPE:

from Eustathius. Compare Val. Flacc. VI. 355.

392. κυκλός'. See on Il. Δ. 212.

398. οὐδέ κ' Ἀρης λαοσσόος κ. τ. λ. Compare Il. N. 128.

401. ἐτάνυσσε πόνον. See on Il. A. 336.

404. τό. For δι' δ, *wherefore*. See Matt. Gr. Gr. §. 290. c.

408. πολλάκι γάρ τῶδε κ. τ. λ. Of the various intimations which Achilles had received respecting his fate, compare Il. A. 352. 416. I. 410. II. 709. Σ. 59. 360. T. 420. and elsewhere.

- Νῆας ἐπὶ γλαφυράς· ἀλλ' αὐτοῦ γαῖα μέλαινα
 Πᾶσι χάνοι· τό κεν ἡμιν ἄφαρ πολὺ κέρδιον εἴη·
 ἥ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν
 Ἄστυ ποτὶ σφέτερον ἐρύσαι, καὶ κῦδος ἀρέσθαι.
 Ὡδε δέ τις Τρώων μεγαθύμων αὐδήσασκεν· 420
 ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι
 Πάντας ὁμῶς, μήπω τις ἐρωεῖτω πολέμοιο.
 Ὡς ἄρα τις εἶπεσκε, μένος δ' ὄρσασκεν ἐκάστον.
 Ὡς οἱ μὲν μάρναντο· σιδήρειος δ' ὀρυμαγδὸς
 Χάλκεον οὐρανὸν ἵκε δι' αἰθέρος ἀτρυγέτοιο. 425
 Ἴπποι δ' Αἰακίδαο, μάχης ἀπάνευθεν ἑόντες,
 Κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἡνιόχοιο
 Ἐν κόνιῃσι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνοιο.
 Ἥ μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱὸς,
 Πολλὰ μὲν ἄρ μάστιγι θοῇ ἐπεμαίετο θείων, 430
 Πολλὰ δὲ μελιχίοισι προσηύδα, πολλὰ δ' ἄρεϊ·
 Τῷ δ' οὐτ' ἄψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
 Ἥθελέτην ἰέναι, οὐτ' ἐς πόλεμον μετ' Ἀχαιούς·
 Ἄλλ', ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ
 Ἀνέρος ἐστήκει τεθνεότος, ἥε γυναικός· 435
 Ὡς μένον ἀσφαλέως περικαλλέα δίφρον ἔχοντε,
 Οὐδὲ ἐνισκίψαντε καρῆατα· δάκρυα δέ σφι
 Θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοϊν,
 Ἠνιόχοιο ποθῇ· θαλερῇ δὲ μαίνεται χαίτη,
 Ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωσε. 440

425. αἰθέρος ἀτρυγέτοιο. See on Il. A. 316. and compare Ovid. Met. I. 68.

426. Ἴπποι δ' Αἰακίδαο κλαῖον. It adds a great beauty to the poem when inanimate things act like animate; as also to find brute creatures addressed, as if rational. So Hector encourages his horses: Il. O. 185. and one of Achilles' is not only endued with speech, but with foreknowledge of future events: Il. T. 408. Here they weep for Patroclus, and stand fixed and immoveable with grief. As to the particular fiction of the horses weeping, it is countenanced both by naturalists and historians. Aristotle and Pliny write that these animals often deplore their master's loss in battle, and even shed tears for them. So Solinus: cap. 47. Ælian relates the like of elephants, when they are carried from their native country: *de Animal.* X. 17. Suetonius, in the life of Cæsar, cap. 81. tells us: *Proximis diebus, equorum greges, quos in trahendo Rubicone flumine Marti consecrarat, ac sine custode vagos demiserat, comperit pabulo pertinacissime abstinere, ubertimque*

flere. Virgil could not forbear copying this beautiful circumstance in those fine lines on the horse of Pallas: *Æn.* XI. 89. *Post bel-lator equus, positus insignibus, Æthion It lacrymans, guttisque humectat grandibus ora.* POPE: partly from Eustathius.—Of the use of the participle after *πυθέσθην*, see Mat. Gr. Gr. §. 547. 1.

430. ἐπεμαίετο. See on Il. E. 748.

432. πλατὺν Ἑλλήσποντον. See on Il. B. 845.

434. ἀλλ', ὥστε στήλη κ. τ. λ. See on Il. II. 547. Glover has imitated this beautiful simile in his *Leonidas*: B. IX. *as a marble form, Fixed on the solemn sepulchre, inclines The silent head, in imitated woe, O'er some dead hero, whom his country loved: Entranced by anguish, o'er the breathless clay, So hung the princess.*

440. ζεύγλης. The ancient yoke was a transverse wooden rod, fastened by cords to the pole. In this there were two circular apertures, one at either extremity, called *ζεύγλαι*, into which the necks of the horses were inserted. This line recurs in Il. T. 406.

Μυρομένω δ' ἄρα τῷ γε ἰδὼν ἐλέησε Κρονίων,
Κινήσας δὲ κάρη προτὶ δὴν μυθήσατο θυμόν·

Ἄ δειλὼν, τί σφῶϊ δόμεν Πηληϊῆ ἄνακτι
Θνητῷ; ὑμεῖς δ' ἐστὸν ἀγήρω τ', ἀθανάτω τε·
Ἦ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχητον; 445

Οὐ μὲν γάρ τί που ἐστὶν οἷζυρῶτερον ἀνδρὸς
Πάντων, ὅσσα τε γαῖαν ἐπι πνεῖει τε καὶ ἔρπει.

Ἄλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
Ἐκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἑάσω.
Ἦ οὐχ ἄλλης, ὥς καὶ τεύχε' ἔχει, καὶ ἐπεύχεται αὐτῶς; 450

Σφῶϊν δ' ἐν γούνεσσι βαλῶ μένος, ἥδ' ἐνὶ θυμῷ,
Ὅφρα καὶ Αὐτομέδοντα σώωσεται ἐκ πολέμοιο
Νῆας ἐπὶ γλαφυράς· ἔτι γάρ σφισι κῦδος ὀρέξω,
Κτείνειν, εἰσόκε νῆας εὖσσέλμους ἀφίκωνται,
Δύη τ' Ἥελιος, καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ. 455

Ὡς εἰπὼν, ἵπποισιν ἐνέπνευσε μένος ἧψ·
Τῷ δ', ἀπὸ χαιτάων κούνην οὐδάσδε βαλόντε,
Ῥίμφ' ἔφερον θοδὴν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοῦς.
Τοῖσι δ' ἔπ' Αὐτομέδων μάχετ', ἀχνύμενός περ ἑταῖρου,
Ἴπποισι αἰίσσων, ὥστ' αἰγυπιδὸς μετὰ χῆνας. 460

Ῥέα μὲν γὰρ φεύγεσκεν ὑπ' ἐκ Τρώων ὀρυμαγδοῦ,
Ῥεῖα δ' ἐπαΐξασκε πολὺν καθ' ὁμιλον ὁπάζων.

Ἄλ' οὐχ ἤρει φῶτας, ὅτε σεύαιτο διώκειν·
Οὐ γὰρ πως ἦν, οἷον ἐόνθ' ἱερῷ ἐνὶ δίσφρῳ,
Ἐγχει ἐφορμᾶσθαι, καὶ ἐπίσχειν ὠκείας ἵππους. 465

Ὅψ' δὲ δὴ μιν ἑταῖρος ἀνὴρ ἶδεν ὀφθαλμοῖσιν
Ἀλκιμέδων, νίδος Λαέρκεος Αἰμονίδαο·
Στῇ δ' ὅπιθε δίσφροιο, καὶ Αὐτομέδοντα προσηύδα·

Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλὴν
Ἐν στήθεσιν ἔθηκε, καὶ ἐξέλετο φρένας ἐσθλὰς; 470
Οἷον πρὸς Τρῶας μάχεται πρῶτῳ ἐν ὁμίλῳ

Μοῦνος· ἀτὰρ τοι ἑταῖρος ἀπέκτατο· τεύχεα δ' Ἐκτωρ
Αὐτὸς ἔχων ὥμοισιν ἀγάλλεται Αἰακίδαο.

Τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διῶρεος νιός·
Ἀλκιμέδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος, 475

446. οὐ μὲν γάρ τί που κ. τ. λ. The same sentiment occurs in Il. Ω. 525. and thus Solon ap. Herod. I. 32. πᾶν ἐστὶν ἀνθρώπος συμφορῇ. Compare Ibid. VII. 47. Eurip. Alcest. 812. οὐ βίος ἀληθὺς ὁ βίος, ἀλλὰ συμφορῇ. Menander ap. Stobæum. "Ἀπαντα τὰ ζῳά ἐστι μακαριώτατα, καὶ νοῦν ἔχοντα μᾶλλον ἀνθρώπου πολὺ. Philemon ap. eund. πολὺ γ' ἐστὶ πάντων ζῳων ἀθλιώτατον ἀνθρώπος. Apoll. Rhod.

I. 298. πῆματα γάρ τ' αἰδέηλα θεοὶ θνητοῖσι νέμουσι. Petron. Arb. Heu! heu! nos miseros! quam totus homuncio nil est! So Job v. 7. LXX. ἀνθρώπος γεννᾶται κόπῳ. Compare Ib. xiv. I. 453. σφισι. Scil. Trojanis. 469. νηκερδέα. Vain, useless. Eustath. ἀσύνετον κατὰ τοὺς παλαιούς· κέρδος γάρ φασι καὶ ἡ σύνεσις.

- Ἴππων ἀθανάτων ἐχέμεν δμῆσιν τε μένος τε,
 Εἰ μὴ Πάτροκλος, θεόφι μήστωρ ἀτάλαντος,
 Ζωὸς ἑὸν ; νῦν δ' αὖ Θάνατος καὶ Μοῖρα κιχάνει.
 Ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλέοντα
 Δέξαι, ἐγὼ δ' Ἴππων ἀποβήσομαι, ὄφρα μάχωμαι. 480
 ὦς ἔφατ'· Ἀλκιμέδων δὲ βοῇ θοδὸν ἄρμ' ἐπορούσας
 Καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν·
 Αὐτομέδων δ' ἀπόρουσε· νόησε δὲ φαίδιμος Ἑκτωρ,
 Αὐτίκα δ' Αἰνείαν προσεφώνεεν ἐγγὺς ἐόντα·
 Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων, 485
 Ἴππῳ τῷδ' ἐνόησα ποδώκεος Αἰακίδαο
 Ἔς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσι·
 Τῷ κεν ἐελποίμην αἰρησέμεν, εἰ σύ γε θυμῷ
 Σῶ ἑθέλεις· ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶϊ
 Τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἀρῇ. 490
 ὦς ἔφατ'· οὐδ' ἀπίθησεν ἔς πάϊς Ἀγχίσαιο.
 Τῷ δ' ἰθὺς βήτην, βοέρις εἰλυμένῳ ὦμος
 Αὔρσι, στερεῇσι πολὺς δ' ἐπελήλατο χαλκός.
 Τοῖσι δ' ἅμα Χρομῖος τε, καὶ Ἀρητος θεοειδής,
 Ἦϊσαν ἀμφότεροι· μάλα δέ σφισιν ἔλπετο θυμὸς 495
 Αὐτῷ τε κτενέειν, ἐλάαν τ' ἐριαύχενας ἵππους.
 Νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτί γε νέεσθαι
 Αὐτίς ἀπ' Αὐτομέδοντος· ὃ δ', εὐξάμενος Διὶ πατρὶ,
 Ἀλκῆς καὶ σθένεος πλήτο φρένας ἀμφὶ μελαίνας·
 Αὐτίκα δ' Ἀλκιμέδοντα προσηύδα, πιστὸν ἑταῖρον· 500
 Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχέμεν ἵππῳ,
 Ἀλλὰ μάλ' ἐμπνεῖοντε μεταφρένῃ· οὐ γὰρ ἔγωγε
 Ἑκτορα Πριαμίδην μένεος σχήσεσθαι οἶω,
 Πρὶν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππῳ,
 Νῶϊ κατακτείναντα, φοβῆσθαι τε στίχας ἀνδρῶν 505
 Ἀργείων, ἧ κ' αὐτὸς ἐνὶ πρότοισιν ἁλώη.
 ὦς εἰπὼν, Αἴαντε καλέσσατο, καὶ Μενέλαον·
 Αἴαντ', Ἀργείων ἡγήτορε, καὶ Μενέλαε,

478. Μοῖρα κιχάνει. Scil. αὐτόν. So again *infra* v. 672. See on Il. B. 359.

489. ἐφορμηθέντε γε νῶϊ. The accusative absolute. See the note on Soph. CEd. C. 1119. Pent. Gr. p. 171.

497. νήπιοι, οὐδ' ἄρ' ἔμελλον κ. τ. λ. These beautiful anticipations are frequent in the poets, who affect to speak in the character of prophets, and men inspired with the knowledge of futurity. Thus Virgil to Turnus; *Nescia mens hominum fati*.—*Turno tempus erit*, &c. Milton makes

a like apostrophe to Eve, at her leaving Adam, before she met the serpent: *She to him engaged To be returned by noon amid the bower, And all things in best order to invite Noon-tide repast, or afternoon's repose. O much deceived, much failing, hapless Eve, Of thy presum'd return! event perverse! Thou never from that hour, in Paradise, Found'st either sweet repast, or sound repose.* POPE.

499. φρένας ἀμφὶ μελαίνας. See above on v. 83.

- Ἦτοί μὲν τὸν νεκρὸν ἐπιτράπεθ', οἳ περ ἄριστοι,
 Ἀμφ' αὐτῷ βεβήμεν, καὶ ἀμύνεσθαι στίχας ἀνδρῶν· 510
 Νῶϊν δὲ ζῶοισιν ἀμύνετε νηλεὲς ἦμαρ.
 Τῇδε γὰρ ἔβρισαν πόλεμον κατὰ δακρυνόμεντα
 Ἔκτωρ, Αἰνείας θ', οἳ Τρώων εἰσὶν ἄριστοι·
 Ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται·
 Ἦσω γὰρ καὶ ἐγὼ· τὰ δὲ κεν Διὶ πάντα μελήσει. 515
 Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 Καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα πάντοσ' εἴσῃν·
 Ἦ δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἴσατο χαλκός·
 Νειάριρ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσειν.
 Ὡς δ' ὅταν ὀξὺν ἔχων πέλεκυν αἰζήϊος ἀνῆρ, 520
 Κόψας ἐξόπιθε κεράων βοὸς ἀγραύλοιο,
 Ἵνα τάμῃ διὰ πᾶσαν, ὃ δὲ προθορὼν ἐρίπρῃσιν·
 Ὡς ἄρ' ὅγε προθορῶν πέσειν ὕπτιος· ἐν δὲ οἳ ἔγχος
 Νηδυίῳσι μάλ' ὀξὺν κραδαινόμενον λύε γυῖα.
 Ἔκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525
 Ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 Πρόσσω γὰρ κατέκυψε· τὸ δ' ἐξόπιθε δόρυ μακρὸν
 Οὐδεὶ ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 Ἔγχεος· ἐνθάδ' ἔπειτ' ἀφίει μένος ὄβριμος Ἀρης·
 Καὶ νῦ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὥρμηθήτην, 530
 Εἰ μὴ σφῶ· Αἴαντε διέκριναν μεμαῶτε,
 Οἳ ῥ' ἦλθον καθ' ὅμιλον, ἐταίρου κυκλήσκοντος.
 Τοῦσδ' ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις
 Ἔκτωρ, Αἰνείας τ', ἠδὲ Χρομῖος θεοειδής·
 Ἀρητον δὲ κατ' αὖθι λίπον, δεδαϊγμένον ἦτορ, 535
 Κείμενον· Αὐτομέδων δὲ, θοῶ· ἀτάλαντος Ἀρηϊ,
 Τεύχεά τ' ἐξενάριξε, καὶ εὐχόμενος ἔπος ἤνδα·
 Ἦ δὴ μὰν ὀλίγον γε, Μενoitιάδαο θανόντος,
 Κῆρ ἄχεος μεθέηκα, χερεῖονά περ καταπέφνων.
 Ὡς εἰπὼν, ἐς δίφρον ἐλὼν ἔναρα βροτόεντα 540

509. οἳ περ ἄριστοι. That is, τοῖς ἀρίστοις. See on Il. H. 50.

514. ταῦτα θεῶν ἐν γούνασι κείται. Schol. ἐν τῇ τῶν θεῶν ἐξουσίᾳ ἐστὶ. So Quint. Calab. VII. ἐθέλα τε καὶ τὰ χερεῖα θεῶν ἐν γούνασι κείται. The expression seems to have arisen from the custom of suppliants, who used to embrace the knees of those whom they entreated. See on Il. A. 407. A custom also existed, though perhaps not in Homer's time, of committing their prayers to writing, and fastening them with wax to the knees of the gods. Hence Juv. Sat. X. 55. *Propter quæ fas est genua*

incerare Deorum. With the sentiment we may compare Eurip. Phœn. 717. ἀλλ' εἰς θεοὺς χρὴ ταῦτ' ἀναρτήσαντ' ἔχειν. Plaut. Bacchid. *Quid eveniat, Diis in manu est.* James iv. 15. ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο.

515. ἦσω γὰρ καὶ ἐγὼ· κ. τ. λ. Compare *infra* v. 632. 2 Sam. x. 12. Eustath. ἦσω· πέμψω, ἀκοντίσω.

519. ἔλασσε. Scil. *Automedon.*

529. ἀφίει μένος ὄβριμος Ἀρης. See on Il. N. 444.

531. σφῶε. For αὐτῷ. Join σφῶε μεμαῶτε.

Θῆκ', ἀνὰ δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὕπερθεν
Αἱματόεις, ὥς τις τε λέων κατὰ ταῦρον ἐδηδώς.

Ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερῇ ὕσμίνῃ,
Ἀργαλήν, πολὺδακρυς· ἔγειρε δὲ νεῖκος Ἀθήνη,
Οὐρανόθεν καταβάσα· προῆκε γὰρ εὐρύοπα Ζεὺς 545
Ὅρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.

Ἦύτε πορφυρέην ἱρίν θνητοῖσι τανύσση
Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο,
Ἥ καὶ χειμῶνος δυσθαλπέος· ὅς ρά τε ἔργων
Ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονὶ, μῆλα δὲ κήδει 550

Ὡς ἦ, πορφυρέη νεφέλῃ πυκάσασά ἐ αὐτήν,
Δύσει· Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
Πρῶτον δ' Ἀτρεὺς υἱὸν ἐποτρύνουσα προσηύδα,
Ἴφθιμον Μενέλαον, ὃ γάρ ρά οἱ ἐγγύθεν ἦεν,
Εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν· 555

Σοὶ μὲν δὴ, Μενέλαε, κατηφείῃ καὶ ὄνειδος
Ἔσσεται, εἴ κ' Ἀχιλῆος ἀγανοῦ πιστὸν ἑταῖρον
Τείχει ὑπὸ Τρώων ταχέες κύνες ἐλκήσωσιν·
Ἄλλ' ἔχεο κρατερώς, ὄτρυνε δὲ λαὸν ἅπαντα.

Τὴν δ' αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος· 560
Φοῖνιξ, ἄττα, γεραῖε παλαιγενὲς, εἰ γὰρ Ἀθήνη
Δοίῃ κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρωήν·
Τῷ κεν ἔγωγ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν
Πατροκλῷ· μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν·
Ἄλλ' ἔκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπολήγει 565
Χαλκῷ δηϊόν· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.

Ὡς φάτο· γήθησε δὲ θεὰ γλαυκῶπις Ἀθήνη,
Ὅττι ρά οἱ πάμπρωτα θεῶν ἠρήσατο πάντων·
Ἐν δὲ βίῃν ὥμοισι καὶ ἐν γούνεσσιν ἔθηκε,
Καὶ οἱ μνίης θάρσος ἐνὶ στήθεσσιν ἐνῆκεν, 570

Ἦτε, καὶ ἐργομένη μάλα περ χρὸς ἀνδρομέοιο,
Ἰσχανάα δακέειν· λαρόν τέ οἱ αἶμ' ἀνθρώπων·
Τοίου μιν θάρσευς πλῆσε φρένας ἀμφὶ μελαίνας·
Βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.

Ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἥετίωνος, 575
Ἀφνειός τ', ἀγαθός τε· μάλιστα δέ μιν τίεν ἔκτωρ
Δῆμου, ἐπεὶ οἱ ἑταῖρος ἦεν φίλος εἰλαπιναστής·

547. ἡὔτε πορφυρέην ἱρίν κ. τ. λ. See on II. Δ. 27.

551. πυκάσασα. See on II. Θ. 124.

561. ἄττα. See on II. I. 603.

564. ἐσεμάσσατο θυμόν. Has searched, i. e. has grieved my heart. See on II. Δ. 190.

565. ἄλλ' ἔκτωρ κ. τ. λ. At Hector ignea virtute grassatur, furit. HEYNE.

570. θάρσος. Perseverance. Eustath. τὸ ἐπίμονον τῆς μνίας λέγει.

572. λαρόν. Agreeable, pleasant. Schol. προσηγνές, γλυκύ. II. T. 316. λαρόν παρὰ δειπνον.

Τόν ῥα κατὰ ζωστήρα βάλε Ξανθὸς Μενέλαος
 ‘Αἶξαντα φέβονδε· διὰ πρὸ δὲ χαλκὸν ἔλασσε.
 Δούπησε δὲ πεσών· ἀτὰρ ‘Ατρείδης Μενέλαος 580
 Νεκρὸν ὑπ’ ἐκ Τρώων ἔρυσε μετὰ ἔθνος ἐταίρων.

‘Εκτορα δ’ ἐγγύθεν ἰστάμενος ὥτρυνεν ‘Απόλλων,
 Φαίνοπι ‘Ασιάδῃ ἐναλίγκιος, ὅς οἱ ὑπάντων
 Ξείνων φίλτατος ἔσκεν, ‘Αβυδόθι οἰκία ναίων·
 Τῷ μιν ἐεισάμενος προσέφη ἐκάεργος ‘Απόλλων· 585

‘Εκτορ, τίς κέ σ’ ἔτ’ ἄλλος ‘Αχαιῶν ταρβήσειεν ;
 Οἶον δὴ Μενέλαον ὑπέτρεσας, ὅς τὸ πάρος περ
 Μαλθακὸς αἰχμητῆς· νῦν δ’ οἴχεται οἶος αἰέρας
 Νεκρὸν ὑπ’ ἐκ Τρώων· σὸν δ’ ἔκτανε πιστὸν ἐταῖρον,
 ‘Εσθλὸν, ἐνὶ προμάχοισι, Ποδῆν, υἱὸν ‘Ηετίωνος. 590

‘Ως φάτο· τὸν δ’ ἄχεος νεφέλῃ ἐκάλυψε μέλαινα·
 Βῇ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.

Καὶ τότε ἄρα Κρονίδης ἔλετ’ αἰγίδα θυσσανόεσσαν,
 Μαρμαρήν, ‘Ιδην δὲ κατὰ νεφέεσσι κάλυψεν·
 ‘Αστράφας δὲ, μάλα μεγάλ’ ἔκτυπε, τὴν δ’ ἐτίναξε· 595
 Νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ’ ‘Αχαιοὺς.

Πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο·
 Βλῆτο γὰρ ὤμον δουρὶ, πρόσω τετραμμένος αἰεὶ,
 ‘Ακρον ἐπιλίγδην· γράψε δέ οἱ ὀστέον ἄχρις
 Αἰχμὴ Πουλυδάμαντος· ὃ γὰρ ἔβαλε σχεδὸν ἐλθών. 600
 Λήϊτον αὖθ’ ‘Εκτωρ σχεδὸν οὔτασε χεῖρ’ ἐπὶ καρπῷ,
 Υἱὸν ‘Αλεκτρύονος μεγαθύμου, παῦσε δὲ χάρμης.

Τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ
 ‘Εγχοῦς ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.
 ‘Εκτορα δ’ ‘Ιδομενεὺς μετὰ Λήϊτον ὀρμηθέντα 605

Βεβλήκει θώρηκα κατὰ στήθος παρὰ μαζόν·
 ‘Εν καυλῷ δ’ ἐάγῃ δολιχὸν δόρυ· τοὶ δ’ ἐβόησαν
 Τρώες· ὃ δ’ ‘Ιδομενῆος ἀκόντισε Δευκαλίδαι
 Δίφρῳ ἐφεσταότος· τοῦ μὲν ῥ’ ἀπὸ τυτθὸν ἄμαρτεν·
 Αὐτὰρ ὃ Μηριόναο ὀπάονά θ’, ἠνίοχόν τε, 610
 Κοίρανον, ὅς ῥ’ ἐκ Λύκτου ἐυκτιμένης ἔπετ’ αὐτῷ·
 Πεζὸς γὰρ τὰ πρῶτα, λιπὼν νέας ἀμφιελίσσας
 ‘Ηλυθε, καί κε Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
 Εἰ μὴ Κοίρανος ὥκα ποδώκεας ἤλασεν ἵππους·

591. ἄχεος νεφέλῃ. This metaphor is not unfrequent. So in Latin: Lucan Phars. VI. 297. *nube timoris*. Val. Flacc. III. 573. *nube mali*.

599. ἐπιλίγδην. Slightly. Eustath. ξεστικῶς καὶ ἐπιπολῆς. Of the adverb ἄχρις, see on II. Δ. 522.

607. καυλῷ. See on II. N. 162.

612. πεζός. Scil. *Idomeneus*. Compare II. N. 210. 240. These lines are parenthetical; and the verb βάλε must be supplied to the last sentence, from v. 617.

- Καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἡμαρ· 615
 Αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἐκτορος ἀνδροφόνοιο.
 Τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος, ἐκ δ' ἄρ' ὀδόντας
 ὦσε δόρον πρυμνὸν, διὰ δὲ γλῶσσαν τάμε μέσσην.
 Ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ἡνία χεῦεν ἔραζε·
 Καὶ τάγε Μηριόνης ἔλαβε χεῖρεσσι φίλῃσι 620
 Κύφας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα·
 Μάστιγε νῦν, εἰως κε θοὰς ἐπὶ νῆας ἵκηαι·
 Γινώσκεις δὲ καὶ αὐτὸς, ὅτ' οὐκέτι κάρτος Ἀχαιῶν.
 ὦς ἔφατ'· Ἰδομενεὺς δ' ἵμασε καλλιτρίχας ἵππους
 Νῆας ἐπὶ γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ. 625
 Οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
 Ζεὺς, ὅτε δὴ Τρώεσσι δίδον ἑτεραλκέα νίκην·
 Τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας·
 ὦ πόποι, ἤδη μὲν κε καὶ, ὃς μάλα νήπιός ἐστι,
 Γνοίη, ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει. 630
 Τῶν μὲν γὰρ πάντων βέλε' ἄπτεται, ὅστις ἀφείη,
 Ἥ κακὸς, ἡ ἀγαθός· Ζεὺς δ' ἔμπης πάντ' ἰθύνει·
 Ἡμῖν δ' αὐτως πᾶσιν ἐτώσια πίπτει ἔραζε.
 Ἄλλ' ἄγετ', αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 Ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ 635
 Χάρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες·
 Οἳ που δεῦρ' ὀρόωντες ἀκηχέατ', οὐδ' ἔτι φασὶν
 Ἐκτορος ἀνδροφόνοιο μένος καὶ χεῖρας ἀάπτους
 Σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσι πεσέεσθαι·
 Εἴη δ', ὅστις ἐταῖρος ἀπαγγεῖλειε τάχιστα 640
 Πηλεΐδῃ· ἐπεὶ οὐ μιν ὀίομαι οὐδὲ πεπύσθαι
 Λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἐταῖρος.
 Ἄλλ' οὐ πη δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·
 Ἡέρι γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.
 Ζεῦ πάτερ, ἀλλὰ σὺ ρῦσαι ὑπ' ἥeros νῆας Ἀχαιῶν. 645
 Ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι·
 Ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι εὐαδεν οὕτως.

623. οὐκέτι κάρτος Ἀχαιῶν. Scil. ἔστι.

626. οὐδ' ἔλαθε Ζεὺς, ὅτε δίδου. The usual construction of *λανθάνειν* is with a participle. The use of ὅτε, in this passage, is peculiar to Homer; and very rarely employed.

637. ἀκηχέατ'. For ἀκήχηνται, 3 plur. perf. pass. from ἀκηχέω, *to grieve*. This reading, which is that of the early editions, and supported by several MSS. is correct. Heyne retains ἀκηχέδαται, which is found in some copies: but the formation of it is quite anomalous. See Matt. Gr. Gr. §. 198.

5. It may be observed that the verb ἀκηχέω is perfectly distinct from the obsolete ἀκάζω, *to point*, from which the part. perf. pass. ἀκαχμένος continually recurs. Of the following sentence, see on Il. I. 234.

647. ἐν δὲ φάει καὶ ὄλεσσον. Longinus cites this passage; and his words afford an excellent commentary thereon. *De Sublim.* §. 9. ἔστιν ὡς ἀληθῶς τὸ πάθος Αἴαντος· οὐ γὰρ ζῆν εὐχεται (ἦν γὰρ τὸ αἶτημα τοῦ ἥρωος ταπεινότερον) ἀλλ' ἐπειδὴ ἐν ἀπράκτῳ σκότει τὴν ἀνδρίαν εἰς οὐδὲν

- ᾧς φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα.
 Αὐτίκα δ' ἥερα μὲν σκέδασε, καὶ ἀπῶσεν ὀμίχλην·
 Ἥελιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη. 650
 Καὶ τότ' ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
 Σκέπτεο νῦν, Μενέλαε Διοτρεφές, αἶκεν ἴδῃαι
 Ζῶν ἔτ' Ἀντίλοχον, μεγαθύμου Νέστορος υἱόν·
 Ὅτρυνον δ' Ἀχιλῆϊ δαΐφροني θάσσον ἰόντα
 Εἰπεῖν, ὅττι ρά οἱ πολὺν φίλτατος ὤλεθ' ἑταῖρος. 655
 ᾧς ἔφατ'· οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος·
 Βῆ δ' ἰέναι, ὥς τις τε λέων ἀπὸ μεσσαύλοιο,
 Ὅστ', ἐπεὶ ἄρ' κε κάμησι κύνας τ' ἄνδρας τ' ἐρεθίζων,
 Οἷτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι,
 Πάννυχοι ἐγρήσσοντες· ὃ δὲ κρειῶν ἐρατίζων 660
 Ἰθύει, ἀλλ' οὔτι πρήσσει· θαμέες γὰρ ἄκοντες
 Ἀντίοι αἴσσουσι θρασειάων ἀπὸ χειρῶν,
 Καίόμεναί τε δεταῖ, τάς τε τρεῖ ἐσσύμενός περ·
 Ἡῶθεν δ' ἀπὸ νόσφιν ἔβη τετιηότι θυμῷ·
 ᾧς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος 665
 Ἡῖε πόλλ' ἀέκων· πέρι γὰρ δῖε, μὴ μιν Ἀχαιοὶ
 Ἀργαλέου πρὸ φόβοιο ἔλωρ δηΐοισι λίποιν·
 Πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν·
 Αἶαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,
 Νῦν τις ἐνηείης Πατροκλῆος δειλοῖο 670
 Μνησάσθω· πᾶσι γὰρ ἐπίστατο μείλιχος εἶναι
 Ζῶδς ἐών· νῦν αὖ Θάνατος καὶ Μοῖρα κιχάνει.
 ᾧς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
 Πάντοσε παπταίνων, ὥστ' αἰετὸς, ὃν ρά τε φασὶν
 Ὁξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν, 675
 Ὅν τε καὶ ὑψόθ' ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτώξ,
 Θάμνῃ ὑπ' ἀμφικόμῳ κατακείμενος· ἀλλὰ τ' ἐπ' αὐτῷ
 Ἔσσυτο, καὶ τέ μιν ὤκα λαβὼν ἐξείλετο θυμόν·
 ᾧς τότε σοὶ, Μενέλαε Διοτρεφές, ὅσσε φαεινῷ
 Πάντοσε δινείσθην, πολέων κατὰ ἔθνος ἑταίρων, 680

γενναῖον εἶχε διαθέσθαι, διὰ ταῦτ' ἀγανακτῶν, ὅτι πρὸς τὴν μάχην ἀργεῖ, ὥς ὅτι τάχιστα αἰετῖται, ὥς πάντως τῆς ἀρετῆς εὐρήσων ἐντάφιον ἄξιον, καὶ αὐτῷ Ζεὺς ἀντιτάττηται. The sentiment is similar in Lucan: *Phars. IV. 488. Non tamen in caeca bellorum nube cadendum est: Ut, cum permistis acies sua tela tenebris involvunt, &c.*

657. ὥς τις τε λέων κ. τ. λ. This simile is repeated from *Il. A. 547*. The relative ὅστε, in the next line, is to be joined with ἡῶθεν δ' ἔβη, in v. 664; the intervening

lines being parenthetical. In some MSS. vv. 659, 660. are wanting.

667. ἀργαλέου πρὸ φόβοιο. On account of the flight. This sense of the preposition πρὸ is very unfrequent. See *Matt. Gr. Gr. §. 575*. Heyne constructs the sentence thus: μὴ προλίποιν μιν διὰ φόβον, ἔλωρ δηΐοισι.

670. ἐνηείης. Schol. πρᾶότητος, προσηνείας. The pronoun τις for ἕκαστός, ut *sæpius*.

676. ὃν τε καὶ ὑψόθ' ἐόντα κ. τ. λ. Compare *Virg. Æn. IX. 563*.

Εἴ που Νέστορος υἱὸν ἔτι ζῶντα ἴδοιο.

Τὸν δὲ μάλ' αἶψα νόησε, μάχης ἐπ' ἀριστερὰ πάσης,
Θαρσύνονθ' ἐτάρους, καὶ ἐποτρύνοντα μάχεσθαι·

Ἀγχοῦ δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·

Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, Διοτρεφές, ὄφρα πύθῃαι 685
Λυγρῆς ἀγγελίης, ἣ μὴ ὤφελλε γενέσθαι.

Ἦδη μὲν σε καὶ αὐτὸν ὁῖομαι εἰσορόωντα

Γιγνώσκειν, ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,

Νίκη δὲ Τρώων· πέφαται δ' ὄριστος Ἀχαιῶν

Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690

Ἀλλὰ σὺ γ' αἶψ' Ἀχιλῆϊ, θέων ἐπὶ νῆας Ἀχαιῶν,

Εἰπεῖν, αἶ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ

Γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.

Ὡς ἔφατ'· Ἀντίλοχος δὲ κατέστυγε, μῦθον ἀκούσας·

Δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὅσσε 695

Δακρυόφι πλησθεν, θαλερῇ δέ οἱ ἔσχετο φωνή.

Ἀλλ' οὐδ' ὥς Μενελάου ἐφημοσύνης ἀμέλησε·

Βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἐταίρω

Λαοδόκῳ, ὅς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.

Τὸν μὲν δακρυχέοντα πόδες φέρον ἐκ πολέμοιο, 700

Πηλείδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα.

Οὐδ' ἄρα σοὶ, Μενέλαε Διοτρεφές, ἤθελε θυμὸς

Τειρομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν

Ἀντίλοχος· μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·

Ἀλλ' ὅγε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνῆκεν, 705

Αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει.

Στῇ δὲ παρ' Αἰάντεσσι θέων, εἴθαρ δὲ προσηύδα·

Κεῖνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῆσιν

Ἐλθεῖν εἰς Ἀχιλῆα πόδας ταχύν· οὐ δέ μιν οἶω

Νῦν ἰέναι, μάλα περ κεχολωμένον Ἔκτορι δίῳ· 710

Οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο.

Ἡμεῖς δ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,

Ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἥδὲ καὶ αὐτοὶ

Τρώων ἐξ ἐνοπῆς Θάνατον καὶ Κῆρα φύγωμεν.

Τὸν δ' ἡμίβετ' ἔπειτα μέγας Τελαμώνιος Αἴας· 715

Πάντα κατ' αἶσαν ἔειπες, ἀγακλεές ὦ Μενέλαε·

Ἀλλὰ σὺ μὲν καὶ Μηριόνης, ὑποδύντε μάλ' ὤκα,

Νεκρὸν ἀείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὅπισθε

685. εἰ δ' ἄγε. See on Il. A. 302.

695. ἀμφασίῃ. Schol. ἀφασία, ἐκπληξις, ἀφωνία.

696. θαλερῇ δέ οἱ ἔσχετο φωνή. Virg. Æn. IV. 280. Vox faucibus hæsit.

704. μεγάλη δὲ ποθὴ κ. τ. λ. Etsi Pylæi valde cuperent, ut cum iis pugnaret. HEYNE.

Νῶϊ μαχισόμεθα Τρωσί τε καὶ Ἑκτορι δίῳ,
 Ἴσον θυμὸν ἔχοντες ὁμώνυμοι, οἳ τὸ πάρος περ 720
 Μίμνομεν ὄξυν Ἄρηα παρ' ἀλλήλοισι μένοντες.
 Ὄς ἔφαθ'· οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο
 Ὑψι μάλα μεγάλῳ· ἐπὶ δ' ἴαχε λαὸς ὀπισθε
 Τρωϊκὸς, ὥς εἶδοντο νέκυν ἄραντας Ἀχαιοὺς·
 Ἴθυσαν δὲ, κύνεσσιν ἰοικότες, οἷτ' ἐπὶ κάρῳ 725
 Βλημένῳ αἰέτωσι πρὸ κούρων θηρητήρων·
 Ἐως μὲν γάρ τε θεοῦσι, διαρράϊσαι μεμαῶτες·
 Ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται, ἀλκὶ πεποιθὼς,
 Ἀψ τ' ἀνεχώρησαν, διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος·
 Ὄς Τρῶες εἰως μὲν ὁμιλαδὸν αἰὲν ἔποντο 730
 Νύσσοντες ξίφεσί τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 Ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς
 Σταίησαν, τῶν δὲ τράπετο χρῶς, οὐδέ τις ἔτλη
 Πρῶσσω αἰξας περὶ νεκροῦ δηριάσθαι.
 Ὄς οἳ γε μεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735
 Νῆας ἐπὶ γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
 Ἀγριοι, ἥτε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν,
 Ὅρμενον ἐξαίφνης, φλεγέθει· μινύθουσι δὲ οἴκοι
 Ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἱς ἀνέμοιο·
 Ὄς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχημάτων 740
 Ἀζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν.
 Οἳ δ' ὣσθ' ἡμίονοι, κρατερὸν μένος ἀμφιβαλόντες,
 Ἐλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν
 Ἡ δοκὸν, ἥ δὲ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς
 Τείρεθ', ὁμοῦ καμάτῳ τε καὶ ἰδρῶ, σπενδόντεςσιν· 745
 Ὄς οἳ γε μεμαῶτε νέκυν φέρον· αὐτὰρ ὀπισθεν
 Αἴαντ' ἰσχανέτην, ὥστε πρῶν ἰσχάνει ὕδωρ
 Ὑλῆεις, πεδίοιο διαπρύσιον τετυχηκώς·
 Ὅστε καὶ ἰφθίμων ποταμῶν ἀλεγεῖνὰ ρέεθρα

727. ἔως μὲν. Sometimes. And so again in v. 730.

733. τῶν δὲ τράπετο χρῶς. *Expaullerunt.* Compare II. N. 279.

737. ἥτε πῦρ, κ. τ. λ. The heap of images which Homer throws together at the end of this book, makes the same action appear with a very beautiful variety. This description of the burning of a city is short, but very lively. He compares the Ajaxes to a boar for their fierceness and boldness; to a long bank that keeps off the course of the waters, for their standing firm and immoveable in the battle; those that carry the dead body, to mules dragging a vast beam through rugged paths, for their labo-

riousness; the body carried, to a beam, for being heavy and inanimate; the Trojans to dogs, for their boldness; and to water, for their agility and moving backwards and forwards; the Greeks to a flight of starlings and jays, for their timorousness and swift-ness. POPE: from Eustathius.

742. μένος ἀμφιβαλόντες. *Putting on, i. e. exerting, their strength.* The expression is analogous to ἀμφιβάλλει σάκος, χιτῶνα, and the like. In precisely the same sense, we have in II. H. 164. ἐπιειμένος ἀλκήν.

747. ἰσχανέτην. *Scil. Trojanos.* Compare v. 752.

Ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίονδε τίθησι 750
 Πλάζων, οὐδέ τί μιν σθένει ῥηγνύσι ῥέοντες·
 ὦς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω
 Τρώων· οἳ δ' ἅμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,
 Αἰνείας τ' Ἀγχισιάδης, καὶ φαίδιμος Ἕκτωρ.
 Τῶν δ' ὥστε ψαρῶν νέφος ἔρχεται, ἥε κολοιῶν, 755
 Οὔλον κεκλήγοντες, ὅτε προΐδωσιν ἰόντα
 Κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν·
 ὦς ἄρ' ὑπ' Αἰνείᾳ τε καὶ Ἕκτορι κοῦροι Ἀχαιῶν
 Οὔλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης·
 Πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἀμφί τε τάφρον, 760
 Φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἔρωή.

755. ψαρῶν. See on Il. II. 583.

760. περὶ τ' ἀμφί τε τάφρον. See on Il.

757. κίρκον. A bird of the hawk species. See Aristot. Hist. Anim. IX. 38.

B. 305.

761. πολέμου δ' οὐ γίγνεται ἔρωή. See on Il. II. 302.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Σ’.

Ἐπιγραφαί.

ὍΠΛΟΠΟΙΑ.

Ἄλλως.

Σῆγμα, Θέτις Ἀχιλῆϊ παρ’ Ἡφαίστου φέρειν ὄπλα.

THE ARGUMENT.

THE GRIEF OF ACHILLES, AND NEW ARMOUR MADE HIM BY VULCAN.

The news of the death of Patroclus is brought to Achilles by Antilochus. Thetis, hearing his lamentations, comes with all her sea-nymphs to comfort him. The speeches of the mother and son on this occasion. Iris appears to Achilles by the command of Juno, and orders him to show himself at the head of the entrenchments. The sight of him turns the fortune of the day, and the body of Patroclus is carried off by the Greeks. The Trojans call a council, where Hector and Polydamas disagree in their opinions; but the advice of the former prevails, to remain encamped in the field. The grief of Achilles over the body of Patroclus. Thetis goes to the palace of Vulcan to obtain new arms for her son. The description of the wonderful works of Vulcan; and lastly, that noble one of the Shield of Achilles.

The latter part of the nine-and-twentieth day, and the night ensuing, take up this Book. The scene is at Achilles’ tent on the sea-shore, from whence it changes to the palace of Vulcan.

‘Ως οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο.

Ἀντίλοχος δ’ Ἀχιλῆϊ πόδας ταχὺς ἄγγελος ἦλθε.

Τὸν δ’ εὔρει προπάροιθε νεῶν ὀρθοκραιράων,

Τὰ φρονέοντ’ ἀνὰ θυμόν, ἃ δὴ τετελεσμένα ἦεν.

Ὅχθήσας δ’ ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

‘Ω μοι ἐγὼ, τί τ’ ἄρ’ αὐτε κάρη κομόωντες Ἀχαιοὶ

5

1. δέμας πυρὸς αἰθομένοιο. See on Il. A. 595.

3. ὀρθοκραιράων. With their paws erect. So again Il. T. 344. This adjective is usually

applied as an epithet of oxen, who bear their heads erect and stately among the herd. Compare *supra* v. 573. Il. Θ. 231. Od. M. 348.

- Νηυσὶν ἐπὶ κλονέονται ἀτυζόμενοι πεδίοιο ;
 Μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,
 "Ὡς ποτέ μοι μήτηρ διεπέφραδε, καὶ μοι ἔειπε,
 Μυρμιδόνων τὸν ἄριστον, ἔτι ζώντος ἐμεῖο, 10
 Χερσὶν ὑπὸ Τρώων λείψειν φάος Ἡελίοιο.
 "Ἡ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,
 Σχέτλιος ἦτ' ἐκέλευον, ἀπωσάμενον δῆϊον πῦρ,
 * Ἀψ' ἐπὶ νῆας ἴμεν, μηδ' Ἐκτορι ἴφι μάχεσθαι.
 "Εως δ' ταυθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15
 Τόφρα οἱ ἐγγύθεν ἦλθεν ἀγανοῦ Νέστορος υἱός,
 Δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν·
 "ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
 Πεύσσαι ἀγγελίης, ἢ μὴ ὠφέλλε γενέσθαι.
 Κεῖται Πάτροκλος· νέκυος δὲ δὴ ἀμφὶ μάχονται 20
 Γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἐκτωρ.
 "Ὡς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα·
 ' Ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόνιν αἰθαλόεσσαν,
 Χεῦατο κακὰ κεφαλῆς, χαρίεν δ' ἥσχυνε πρόσωπον·
 Νεκταρέω δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη· 25
 Αὐτὸς δ' ἐν κόνιῃσι μέγας μεγαλωστί τανυσθεὶς
 Κεῖτο, φίλῃσι δὲ χερσὶ κόμην ἥσχυνε δαΐζων.
 Δμωαὶ δ', ἃς Ἀχιλεὺς λήϊσσατο, Πάτροκλός τε,
 Θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε
 * Ἐδραμον ἀμφ' Ἀχιλῆα δαΐφρονα· χερσὶ δὲ πᾶσαι 30

8. μὴ δὴ μοι κ. τ. λ. Scil. δέδοικα.

10. Μυρμιδόνων τὸν ἄριστον κ. τ. λ. Achilles had received several intimations, directly and indirectly, of the circumstances that would attend his expedition to Troy. If he chose the latter of two fates offered to him, he was to fall before the walls of the city, II. Ψ. 80. by the weapon of Apollo, Φ. 278. and by the hand of Paris, X. 359. T. 417. but not till the bravest Myrmidon had fallen. It was not expressly declared, however, that this Myrmidon was Patroclus; since Achilles fully expected that his friend would survive him; II. T. 328. Lastly, it was foretold, *infra* v. 95. that the death of Hector would speedily be followed by that of Achilles.

20. κεῖται. *Lies dead.* Schol. ἀνῆρηται, τέθνηκεν. This signification of the verb *κεῖμαι* is very frequent. So Virg. *Æn.* I. 99. *Sævus ubi Æacidæ telo jacet Hector.* The announcement of the death of Patroclus, by Antilochus, has been repeatedly admired for its appropriate and solemn brevity. Quintil. Instit. Orat. X. 1. *Narrare vero quis brevius potest, quam qui mortem nuntiat Patrocli?* It may be

observed also, that there is a close parallel between the death of Patroclus, and that of Pallas, in the *Æneid*, by the hand of Turnus.

27. χερσὶ κόμην ἥσχυνε δαΐζων. The custom of tearing the hair, and soiling it with dust, and of mutilating the person, on the death of friends, and other melancholy occasions, is of very early origin. Compare *Od.* Ω. 315. *Eurip. Supp.* 825. *κατὰ μὲν ὄνυξιν Ἥλοκίσμεθ'*, ἀμφὶ δὲ σποδὸν Κάρα κεχύμεθα. Virg. *Æn.* XII. 605. *flavos Lavinia crines Et roseas laniata genas.* Traces of the custom are to be found in the Sacred Scriptures. See *Jerem.* xvi. 6.; xli. 5. It was customary also to offer first-fruits of the hair upon the funeral pyre, or the tomb of the deceased. See II. Ψ. 46. *Eurip. Orest.* 96. *Phæn.* 1540. *Alcest.* 77.

28. δμωαὶ δ'. The captive maids lamented either in pity for their lord, or in gratitude to the memory of Patroclus, who was remarkable for his goodness and affability; or under these pretences mourned for their own misfortunes and slavery. POPE: from Eustathius. See on II. T. 302.

Στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυνὴ ἐκάστης.
 Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο, δάκρυα λείβων,
 Χεῖρας ἔχων Ἀχιλῆος· ὃ δ' ἔστενε κυδάλιμον κῆρ·
 Δεῖδιδε γὰρ μὴ λαίμον ἀποτμήξειε σιδήρῳ.
 Σμερδαλέον δ' ὤμωξεν· ἄκουσε δὲ πότνια μήτηρ, 35
 Ἥμενη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι,
 Κώκυσε τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο
 Πᾶσαι, οὔσαι κατὰ βένθος ἀλὸς Νηρηίδες ἦσαν.
 Ἐνθ' ἄρ' ἦν Γλαύκη τε, Θάλειά τε, Κυμοδόκη τε,
 Νησαίη, Σπειώ τε, Θόή θ', Ἀλίη τε βοώπις, 40
 Κυμοθόη τε, καὶ Ἀκταίη, καὶ Λιμνώρεια,
 Καὶ Μελίτη, καὶ Ἰαιρα, καὶ Ἀμφιθόη, καὶ Ἀγαυή,
 Δωτώ τε, Πρωτώ τε, Φέρουσά τε, Δυναμένη τε,
 Δεξαμένη τε, καὶ Ἀμφινόμη, καὶ Καλλιάνειρα,
 Δωρίς, καὶ Πανόπη, καὶ ἀγακλειτὴ Γαλάτεια, 45
 Νημέρτης τε, καὶ Ἀψεύδης, καὶ Καλλιάνασσα·
 Ἐνθα δ' ἦν Κλυμένη, Ἰάνειρά τε, καὶ Ἰάνασσα,
 Μαῖρα, καὶ Ὠρεῖθυια, ἐϋπλόκαμός τ' Ἀμάθεια·
 Ἄλλαι θ', αἱ κατὰ βένθος ἀλὸς Νηρηίδες ἦσαν.
 Τῶν δὲ καὶ ἀργύφειον πλήτο σπέος· αἱ δ' ἅμα πᾶσαι 50
 Στήθεα πεπλήγοντο· Θέτις δ' ἐξῆρχε γόοιο·
 Κλῦτε, κασίγνηται Νηρηίδες, ὅφρ' ἐν πᾶσαι
 Εἶδ'ετ' ἀκούουσαι, οὔσ' ἐμῶ ἐνὶ κήδεα θυμῶ.
 ὦ μοι ἐγὼ δειλῇ, ὦ μοι δυσαριστοτόκεια,
 Ἦ τ' ἐπεὶ ἄρ' τέκον υἱὸν ἀμύμονά τε, κρατερόν τε, 55
 Ἐξοχὸν ἡρώων, ὃ δ' ἀνέδραμεν ἔρνεϊ ἴσος,
 Τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶ ἀλωῆς,
 Νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω,
 Τρωσὶ μαχισόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις
 Οἴκαδε νοστήσαντα, δόμον Πηληϊὸν εἶσω. 60
 Ὅφρα δέ μοι ζῶει καὶ ὄρᾳ φάος Ἥελιοιο,
 Ἀχυνται, οὐδέ τί οἱ δύναιμαι χραισμῆσαι ἰούσα.

49. ἄλλαι θ', αἱ κατὰ κ. τ. λ. The Nereids were in number fifty; those whom Homer has named being, perhaps, the most eminent or beautiful. Hesiod has given a complete enumeration of them in Theog. 242. See also Natal. Com. VIII. 6. Valckenaer on Ammon: c. 3. p. 161. Virgil has a catalogue of Nymphs, evidently borrowed from this of Homer, in Georg. IV. 333.

50. ἀργύφειον. *Transparent*. Eustath. ὥσανεὶ φωσφόρον, καὶ ἀργόν, ὃ ἐστὶ λευκὸν φαίνόμενον.

54. δυσαριστοτόκεια. Eustath. ἐπὶ κακῶ τετοκνῖα τὸν ἄριστον.

56. ὃ δ' ἀνέδραμεν ἔρνεϊ ἴσος. Psalm cxvii. 3. LXX. οἱ υἱοὶ σου ὡς νεόφυτα ἐλαιῶν. Compare Isaiah liii. 2.

57. γουνῶ ἀλωῆς. See on Il. I. 530.

59. ὑποδέξομαι. This verb, and the noun ὑποδοχή, are constantly employed to denote a *hospitable* reception. So again *infra*, v. 89. Od. II. 70. Compare also Herod. I. 44. Arist. Pac. 530. Acharn. 888. *et passim*.

Ἄλλ' εἴμ', ὄφρα ἴδοιμι φίλον τέκος, ἥδ' ἐπακούσω,
Ὅ ττι μιν ἵκετο πένθος ἀπὸ πτολέμοιο μένοντα.

Ὡς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ 65

Δακρυόεσσαι ἴσαν, περὶ δὲ σφισι κῦμα θαλάσσης
Ῥήγνυτο· ταὶ δ', ὅτε δὴ Τροίην ἐρίβωλον ἵκοντο,
Ἀκτὴν εἰσανέβαινον ἐπισχερῶ, ἔνθα θαμειαὶ
Μυρμιδόνων εἵρυντο νέες ταχὺν ἀμφ' Ἀχιλλῆα.
Τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ,
Ὅξυν δὲ κωκύσασα κάρη λάβε παιδὸς ἐοῖο· 70

Καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;

Ἐξαύδα, μὴ κεῦθε· τὰ μὲν δὴ τοι τετέλεσται

Ἐκ Διὸς, ὥς ἄρα δὴ πρίν γ' εὔχεο, χεῖρας ἀνασχών, 75

Πάντας ἐπὶ πρύμνησιν ἀλήμεναι νῆας Ἀχαιῶν,

Σεῦ ἐπιδενομένους, παθέειν τ' ἀεκήλια ἔργα.

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Μῆτερ ἐμῇ, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσεν·

Ἀλλὰ τί μοι τῶν ἥδος, ἐπεὶ φίλος ὤλεθ' ἐταῖρος, 80

Πάτροκλος; τὸν ἐγὼ περὶ πάντων τίον ἐταίρων,

Ἴσον ἐμῇ κεφαλῇ, τὸν ἀπώλεσα· τεύχεα δ' ἔκτωρ

Δῆωσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,

Καλά· τὰ μὲν Πηλῇ θεοὶ δόσαν, ἀγλαὰ δῶρα,

Ἥματι τῷ, ὅτε σε βροτοῦ ἀνέρος ἔμβαλον ἐννῇ· 85

Αἴθ' ὄφελος σὺ μὲν αὖθι μετ' ἀθανάτης ἀλήρῃσι

Ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.

Νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρρίον εἴη,

Παιδὸς ἀποφθιμένοιο· τὸν οὐχ ὑποδέξεται αὖτις

Οἴκαδε νοστήσαντ'· ἐπεὶ οὐδ' ἐμὲ θυμὸς ἀνώγει 90

Ζῶειν, οὐδ' ἄνδρεςσι μετέμμεναι, αἶ κε μὴ ἔκτωρ

Πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσω,

Πατρόκλοιο δ' ἔλωρα Μενoitιάδew ἀποτίσῃ.

Τὸν δ' αὖτε προσέειπε Θέτις καταδακρυχέουσα·

Ὤκύμορος δὴ μοι, τέκος, ἔσσεαι, οἷ' ἀγορεύεις· 95

Αὐτίκα γάρ τοι ἔπειτα μεθ' ἔκτορα πότμος ἐτοῖμος.

Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐταίρω

68. ἐπισχερῶ. Schol. ἐφεξῆς. See on II. A. 667.

71. κάρη λάβε. *Brachio cervicem amplexa.* HEYNE.

73. τί δέ σε φρένας ἵκετο πένθος; See on II. Δ. 219.

76. ἀλήμεναι. *Congregari.* See on II. E. 823.

95. οἷ' ἀγορεύεις. For ὅτι τοιαῦτα ἀγορεύεις, *pro iis quæ dixisti.* See on II. Θ. 450.

Κτεινομένην ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
 Ἐφθιτ’ ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. 100
 Νῦν δ’, ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
 Οὐδέ τι Πατρόκλῳ γενόμην φάος, οὐδ’ ἐτάροισι
 Τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἐκτορι δίψ’
 Ἄλλ’ ἤμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,
 Τοῖος ἐὼν, οἷος οὔτις Ἀχαιῶν χαλκοχιτώνων 105
 Ἐν πολέμῳ· ἀγορῇ δέ τ’ ἀμείνονές εἰσι καὶ ἄλλοι.
 Ὡς ἕρις ἔκ τε θεῶν, ἔκ τ’ ἀνθρώπων ἀπόλοιτο,
 Καὶ χόλος, ὅς τ’ ἐφέηκε πολύφρονά περ χαλεπῆναι,
 Ὅς τε, πολὺν γλυκίων μέλιτος καταλειβομένοιο,
 Ἀνδρῶν ἐν στήθεσσιν ἀέζεται, ἥτε καπνός· 110
 Ὡς ἐμὲ νῦν ἐχόλωσεν ἀναξ ἀνδρῶν Ἀγαμέμνων.
 Ἀλλὰ τὰ μὲν προτετεύχθαι ἔασομεν, ἀχνύμενοί περ,
 Θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.
 Νῦν δ’ εἴμ’, ὅφρα φίλης κεφαλῆς ὀλετῆρα κιχείω
 Ἐκτορα· Κῆρα δ’ ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ 115
 Ζεὺς ἐθέλῃ τελέσαι, ἡδ’ ἀθάνατοι θεοὶ ἄλλοι.
 Οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε Κῆρα,
 Ὅσπερ φίλτατος ἔσκε Διὶ Κρονίῳνι ἀνακτι·
 Ἀλλά ἐ Μοῖρα δάμασσε καὶ ἀργαλέος χόλος Ἡρης.
 Ὡς καὶ ἐγὼν, εἰ δὴ μοι ὁμοίη μοῖρα τέτυκται, 120
 Κείσομ’, ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
 Καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων,
 Ἀμφοτέρησιν χερσὶ παρειάων ἀπαλάων
 Δάκρυ’ ὁμορξαμένην, ἀδινὸν στοναχῆσαι ἐφείην·
 Γνοῖεν δ’, ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125
 Μηδὲ μ’ ἔρκε μάχης, φιλέουσά περ· οὐδὲ με πείσεις.
 Τὸν δ’ ἡμείβετ’ ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 Ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον· οὐ κακόν ἐστι

100. ἐμεῖο δὲ δῆσεν. For ἐδέησεν, *me indiguit*. See also on Il. ̐. 485.

101. νῦν δ’, ἐπεὶ οὐ κ. τ. λ. Achilles breaks off at v. 106. and leaves the sentence thus suspended, either because in his heat he had forgot what he was speaking of, or because he did not know how to end it: for he should have said, *Since I have done all this, I will perish to revenge him*. Nothing can be finer than this sudden execration against discord and revenge, which breaks from the hero in the deep sense of the miseries those passions had occasioned. POPE. Ernesti understands the apodosis to be contained in v. 107. *Nunc quoniam, &c. optem ut*. This, however, he acknowledges to be extremely harsh; and aposiopesis of a nature similar to the present are

not unfrequent. See on Il. A. 135. 341. and elsewhere.

104. ἄχθος ἀρούρης. Od. Y. 379. αὐτὸς ἄχθος ἀρούρης.

107. ὥς ἀπόλοιτο. *Utinam pereat*: which is the usual signification of ὥς, εἴθε, &c. with the optative. See on Il. A. 415. Soph. Elect. 126. ὥς ὁ τὰδε πορὼν Ὀλοῖτ’.

110. ἥτε καπνός. The anger of Jehovah is signified by *smoke* in Psalm xviii. 8. Compare also Deut. xxix. 20. Psalm lxxiv. 1.

114. κεφαλῆς. See on Il. Θ. 281.

119. ἀργαλέος. *Non compescendus*. So Horat. Od. I. 13. 4. *Fervens difficili bile tumet jecur*.

128. ἐτήτυμον. Adverbially for ἐτητύμως, scil. εἴπερ.

Τειρομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον·
 Ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130
 Χάλκεα, μαρμαίροντα· τὰ μὲν κορυθαίολος Ἔκτωρ
 Αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδὲ ἐ φημί
 Δηρὸν ἐπαγλαϊεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.
 Ἀλλὰ σὺ μὲν μήπω καταδύσεο μῶλον Ἄρηος,
 Πρίν γ' ἐμὲ δεῦρ' ἔλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι. 135
 Ἡῶθεν γὰρ νεῦμαι, ἅμ' ἡελίῳ ἀνιόντι,
 Τεύχεα καλὰ φέρονσα παρ' Ἠφαίστοιο ἄνακτος.
 Ὄς ἄρα φωνήσασα, πάλιν τράπεθ' υἱὸς ἐοῖο·
 Καὶ στρεφθεῖς ἄλῃσι κασιγνήτησι μετηύδα·
 Ὑμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον, 140
 Ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρὸς,
 Καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
 Εἶμι παρ' Ἠφαιστον κλυτοτέχνην, αἱ κ' ἐθέλῃσιν
 Υἱεῖ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα.
 Ὄς ἔφαθ'· αἱ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν. 145
 Ἡ δ' αὖτ' Οὐλύμπόνδε θεὰ Θέτις ἀργυρόπεζα
 Ἦῖεν, ὅφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνεῖκοι.
 Τὴν μὲν ἄρ' Οὐλύμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
 Θεσπεσίῳ ἀλαλητῷ ὑφ' Ἐκτορος ἀνδροφόνιο
 Φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκοντο. 150
 Οὐδέ κε Πάτροκλόν περ ἑκκνήμιδες Ἀχαιοὶ
 Ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος·
 Αὐτίς γὰρ δὴ τὸν γε κίχον λαός τε καὶ ἵπποι,
 Ἐκτωρ τε Πριάμοιο πάϊς, φλογὶ εἵκελος ἀλκῇ·
 Τρὶς μὲν μιν μετόπισθε ποδῶν λάβει φαίδιμος Ἐκτωρ, 155
 Ἑλκόμεναι μεμαῶς, μέγα δὲ Τρώεσσιν ὀμόκλα·
 Τρὶς δὲ δὴ Αἴαντες, θοῶριν ἐπιειμένοι ἀλκῇ,
 Νεκροῦ ἀπεστυφελίζαν· ὃ δ' ἔμπεδον, ἀλκὶ πεποιθὼς,
 Ἀλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
 Στάσκε μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. 160
 Ὄς δ' ἀπὸ σώματος οὐ τι λείοντ' αἰθῶνα δύνανται
 Ποιμένες ἄγραυλοι μέγα πεινᾶοντα δίεσθαι·
 Ὄς ῥα τὸν οὐκ ἐδύναντο δύο Αἴαντε κορυστὰ,
 Ἐκτορα Πριαμίδην, ἀπὸ νεκροῦ δειδίξασθαι.
 Καὶ νῦν κεν εἵρυσσέ τε καὶ ἄσπετον ἥρατο κῦδος, 165
 Εἰ μὴ Πηλεΐωνι ποδῆνεμος ὤκεια Ἴρις

135. ἐν ὀφθαλμοῖσιν ἴδῃαι. See on II. A. 587.

157. θοῶριν ἐπιειμένοι ἀλκῇ. See on II. A. 149. E. 454.

161. ἀπὸ σώματος. *A cadavere, aut corpore cæso.* ERNESTI.—Of the epithet αἰθῶν, see on II. O. 690.

Ἄγγελος ἦλθε θεουσ’ ἀπ’ Ὀλύμπου θωρήσσεσθαι,
Κρύβδα Διὸς, ἄλλων τε θεῶν· πρὸ γὰρ ἦκε μιν Ἥρη·
Ἀγχοῦ δ’ ἰσταμένη ἔπεα πτερόεντα προσηύδα·
Ὅρσοε, Πηλείδῃ, πάντων ἐκπαγλότατ’ ἀνδρῶν· 170

Πατρόκλῳ ἐπάμνυνον, οὗ ἔνεκα φύλοπις αἰνῇ
Ἔστηκε πρὸ νεῶν· οἱ δ’ ἀλλήλους ὀλέκουσιν,
Οἱ μὲν, ἀμυνόμενοι νέκυος πέρι τεθνεϊῶτος,
Οἱ δὲ, ἐρύσσασθαι προτὶ Ἴλιον ἡνεμόεσσαν
Τρῶες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἔκτωρ 175
Ἐλκόμεναι μέμονεν· κεφαλὴν δέ ἐ θυμὸς ἀνώγει
Πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ’ ἀπαλῆς ἀπὸ δειρῆς.
Ἄλλ’ ἄνα, μῆδ’ ἔτι κείσο· σέβας δέ σε θυμὸν ἰκέσθω
Πάτροκλον Τρωῇσι κυσὶ μέλπηθρα γενέσθαι·
Σοὶ λώβῃ, αἶ κεν τι νέκυς ἤσχυμένος ἔλθῃ. 180

Τὴν δ’ ἡμείβετ’ ἔπειτα ποδάρκης διὸς Ἀχιλλεύς·
Ἴρι θεὰ, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκε ;
Τὸν δ’ αὖτε προσέειπε ποδῆνεμος ὥκέα Ἴρις·
Ἥρη με προέηκε, Διὸς κυδρὴ παράκοιτις·
Οὐδ’ οἶδε Κρονίδης ὑψίζυγος, οὐδέ τις ἄλλος 185
Ἀθανάτων, οἱ Ὀλυμπον ἀγάννιφον ἀμφιέμονται.

Τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὥκυν Ἀχιλλεύς·
Πῶς τ’ ἄρ’ ἴω μετὰ μῶλον ; ἔχουσι δὲ τεύχε’ ἐκείνοι.
Μήτηρ δ’ οὐ με φίλη πρίν γ’ εἶα θωρήσσεσθαι,
Πρίν γ’ αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι· 190
Στεῦτο γὰρ Ἥφαιστοιο πᾶρ’ οἰσέμεν ἔντεα καλὰ·
Ἄλλου δ’ οὐ τευ οἶδα, τεῦ ἂν κλυτὰ τεύχεα δύω,
Εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
Ἀλλὰ καὶ αὐτὸς ὄγ’, ἔλπομ’, ἐνὶ πρώτοισιν ὀμιλεῖ,
Ἐγχεῖ δηϊόων περὶ Πατρόκλοιον θανόντος. 195

Τὸν δ’ αὖτε προσέειπε ποδῆνεμος ὥκέα Ἴρις·
Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι κλυτὰ τεύχε’ ἔχονται·

167. ἄγγελος ἦλθε θωρήσσεσθαι. That is, ἡγγελλε θωρήσσεσθαι.

168. κρύβδα. Privately. The proper form is κρύβδην. Eustath. ὅρα καὶ τὰ συχνὰ ποιητικὰ πάρισα, καὶ τὸ μίγδα ἐκ τοῦ μίγδην μεταπλασθὲν ὁμοίως τῷ κρύβδην κρύβδα. See on Il. A. 292.

170. πάντων ἐκπαγλότατ’ ἀνδρῶν. See on Il. A. 146.

175. ἐπιθύουσι. Schol. ἐπ’ εὐθείας ὀρμῶσι. Compare Il. P. 661. The change in the construction, which requires ἐπιθύοντες, is similar to many others already noticed.

178. σέβας. Eustath. ἡγουν αἰδῶς ἡ νέμεσις.

180. ἤσχυμένος ἔλθῃ. That is simply, ἤσχυμένος ἦ. The verbs ἔρχομαι, εἶμι, and the like, are frequently joined with a participle, in which case they are used merely as a periphrasis. Herod. I. 122. ἦτε ταύτην αἰνέων. See Matt. Gr. Gr. §. 559. c. Hoogeveen on Viger, p. 202. Also on Il. A. 343. In the present instance, however, ἔλθῃ might certainly be translated *si afferatur cadaver*.

182. Ἴρι θεὰ, κ. τ. λ. Virg. Æn. IX. 18. *Iri, decus cœli, quis te mihi nubibus actam Detulit in terras?*

191. στεῦτο. See on Il. Γ. 83.

197. ἔχονται. Scil. *By Hector*.

'Αλλ' αὐτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
 Αἴ κε σ' ὑποδδείσαντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν 200
 Τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις·
 Αὐτὰρ Ἀχιλλεὺς ὤρτο Διὶ φίλος· ἀμφὶ δ' Ἀθήνη
 ὦμοις ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν·
 Ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε διὰ θεάων 205
 Χρύσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανώωσαν.

Ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται
 Τηλόθεν ἐκ νήσου, τὴν δῆϊοι ἀμφὶ μάχονται,
 Οἷτε πανημέριοι στυγερωῶ κρίνωνται Ἀρηϊ
 Ἀστεος ἐκ σφετέρου· ἅμα δ' ἡελίω καταδύντι 210
 Πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
 Γίγνεται αἰσσοῦσα, περικτιόνεσσιν ἰδέσθαι,

Αἴ κεν πως σὺν νηυσὶν Ἀρεως ἀλκτῆρες ἴκωνται·
 Ὡς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἴκανε·
 Στῇ δ', ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος· οὐδ' ἐς Ἀχαιοὺς 215
 Μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.

Ἐνθα στὰς ἦϋσ' ἀπάτερθε δὲ Παλλὰς Ἀθήνη
 Φθέγγατ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὥρσε κυδοιμόν.
 Ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ
 Ἀστὺ περιπλομένων δηϊῶν ὑπὸ θυμοραϊστέων· 220
 Ὡς τότ' ἀριζήλη φωνὴ γένητ' Αἰακίδαο.

Οἱ δ' ὥς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,
 Πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 Ἀψ' ὄχρα τρώπεον· ὄσسونτο γὰρ ἄλγεα θυμῷ.

200. ἀναπνεύσωσι δὲ κ. τ. λ. Repeated from Il. A. 800. Il. 43. and elsewhere.

206. ἐκ δ' αὐτοῦ. Scil. τοῦ νέφους. Of the verb δαίω, see on Il. E. 4.

207. ὥς δ' ὅτε καπνὸς κ. τ. λ. Fires in the day appear nothing but smoke, and in the night flames are visible because of the darkness. And thus it is said in Exod. xiii. 21. that God led his people in the day with a pillar of smoke, and in the night with a pillar of fire. POPE: from Dacier; who observes also that Homer made choice of an island, since a town situated upon a continent had other means besides signals by fire, to make known its necessities to the neighbouring country.

209. κρίνωνται Ἀρηϊ. See on Il. B. 385.

211. ἐπήτριμοι. Schol. ἐπάλληλοι, πυκνοί.

219. σάλπιγξ. Homer never expressly asserts the use of the trumpet in the heroic age, though it is clear from this that it was

invented before his own time. See also on Il. Φ. 388. Virgil, however, speaks of it, as in general use in the Trojan war: *Æn. Il. 313. Exoritur clamorque virum clangorque tubarum*. In the tragic writers also the use of the trumpet is repeatedly recognised in these times. See note on Eur. Phœn. 1392. Pent. Gr. p. 382. It is affirmed, however, by Aurelius Victor, c. 9. that this instrument had not then been invented; though the authorities are greatly in favour of a contrary hypothesis. Prior to the use of the trumpet shells were employed to answer the same purpose. See Eurip. Iph. T. 304. Virg. *Æn. VI. 171*. Hesych. in ν. κόχλος. Hence the Scholiast on this passage: ἀπὸ τῶν ἰδίων χρόνων ὁ ποιητὴς ὠνόμασε τὴν σάλπιγγα, ἐπεὶ οὐδέπω ἡῤῥητο παρὰ τοῖς παλαιοῖς· κόχλῳ γὰρ θαλασσίῳ ἐσάλπιζον. Homer does not mention these shells. The construction is: ὅτε σάλπιγξ ἴαχε ὑπὸ δηϊῶν πελομένων περὶ ἄστῃ.

224. ὄσسونτο. See on Il. A. 105.

- ‘Ηνίοχοι δ’ ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
 Δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 Δαιόμενον· τὸ δὲ δαΐε θεὰ γλανκῶπις Ἀθήνη.
 Τρὶς μὲν ὑπὲρ τάφρου μεγάλ’ ἴαχε διὸς Ἀχιλλεύς·
 Τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ’ ἐπίκουροι.
 “Ἐνθα δὲ καὶ τότ’ ὄλοντο δυνάδεκα φῶτες ἄριστοι 230
 Ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν· αὐτὰρ Ἀχαιοὶ
 Ἀσπασίως Πάτροκλον ὑπ’ ἐκ βελέων ἐρύσαντες
 Κάτθεσαν ἐν λεχέεσσι· φίλοι δ’ ἀμφέσταν ἑταῖροι
 Μυρόμενοι· μετὰ δέ σφι ποδῶκης εἶπετ’ Ἀχιλλεύς 235
 Δάκρυα θερμὰ χέων, ἐπεὶ εἶσιδε πιστὸν ἑταῖρον
 Κείμενον ἐν φέρτρῳ, δεδαῖγμένον ὀξεί χαλκῷ·
 Τόν ρ’ ἦτοι μὲν ἔπεμπε σὺν ἵπποισι καὶ ὄχεσφιν
 Ἔς πόλεμον, οὐδ’ αὖτις ἐδέξατο νοστήσαντα.
 Ἥελιον δ’ ἀκάμαντα βοῶπις πότνια Ἥρη
 Πέμψεν ἐπ’ Ὠκεανοῖο ῥοὰς ἀέκοντα νέεσθαι. 240
 Ἥελιος μὲν ἔδυ, παύσαντο δὲ δίοι Ἀχαιοὶ
 Φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.
 Τρῶες δ’ αὖθ’ ἐτέρωθεν, ἀπὸ κρατερῆς ὑσμίνης
 Χωρήσαντες, ἔλυσαν ὑφ’ ἄρμασιν ὠκέας ἵππους.
 Ἔς δ’ ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι· 245
 Ὀρθῶν δ’ ἐσταότων ἀγορὴ γένητ’, οὐδέ τις ἔτλη
 Ἐξεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ’ Ἀχιλλεὺς
 Ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ’ ἀλεγεινῆς.
 Τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ’ ἀγορεύειν
 Πανθοίδης· ὃ γὰρ οἷος ὄρα πρόσσω καὶ ὀπίσσω· 250
 Ἐκτορι δ’ ἦεν ἑταῖρος, ἱῆ δ’ ἐν νυκτὶ γένοντο·
 Ἀλλ’ ὃ μὲν ἄρ μῦθοισιν, ὃ δ’ ἔγχεϊ πολλὸν ἐνίκα·
 “Ὅς σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε
 Ἀστυδε νῦν ἰέναι, μὴ μίνειν Ἡῷ δῖαν 255
 Ἐν πεδίῳ παρὰ νηυσίν· ἑκάς δ’ ἀπὸ τείχεος εἰμέν.
 Ὅφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μῆνιε δῖω,
 Τόφρα δὲ ῥήτεροι πολμίζειν ἦσαν Ἀχαιοί.

236. φέρτρῳ. *A bier*. Eustath. δηλοῖ δὲ νεκρικὸν φορεῖον· ἀσπίδα τυχόν, ἢ ἄλλο τι αὐτοσχέδιον. Hence the Latin *feretrum*: Virg. *Æn.* VI. 222. Ovid. *Met.* XIV. 747.

250. ὄρα πρόσσω καὶ ὀπίσσω. See on II. A. 343.

251. ἱῆ δ’ ἐν νυκτὶ γένοντο. The same is related of Paris and Mimas; in Virg. *Æn.* X. 702.

252. ἀλλ’ ὃ μὲν ἄρ μῦθοισιν, κ. τ. λ.

Propert. Eleg. III. 9. 19. *Hic satus ad pacem, hic castrensibus utilis armis; Naturæ sequitur semina quisque suæ*. Anton. Orat. in Cæs. ap. Dion. Cass. XLIV. παγχαλεπὸν δὲ, τὸν αὐτὸν καὶ ἐν τοῖς λόγοις καὶ ἐν τοῖς ἔργοις διαπρέψαι. Compare also II. N. 729. and the parallels there cited. Somewhat similar is 1 Cor. vii. 7. ἑκαστος ἰδίον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.

Χαίρεσκον γὰρ ἔγωγε θοῆς ἐπὶ νηυσὶν ἰαύων,
 Ἐλπόμενος νῆας αἶρησέμεν ἀμφιελίσσας· 260
 Νῦν δ' αἰνῶς δείδοικα ποδῶκεα Πηλείωνα·
 Οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
 Μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
 Ἐν μέσῳ ἀμφοτέρωι μένος Ἄρηος δατέονται,
 Ἄλλὰ περὶ πτόλιός τε μαχήσεται, ἥδὲ γυναικῶν. 265
 Ἄλλ' ἵομεν προτὶ ἄστυ, πίθεσθέ μοι· ὧδε γὰρ ἔσται·
 Νῦν μὲν νῦξ ἀπέπαυσε ποδῶκεα Πηλείωνα
 Ἀμβροσίῃ· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἰόντας
 Αὔριον ὀρμηθεὶς σὺν τεύχεσιν, εὔ νύ τις αὐτὸν
 Γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν, 270
 Ὃς κε φύγῃ πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὔατος ὧδε γένοιτο.
 Εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα, κηδόμενοί περ,
 Νύκτα μὲν εἰν ἀγορῇ σθένος ἔχομεν, ἄστυ δὲ πύργοι,
 Ὑψηλαί τε πύλαι, σανίδες τ' ἐπὶ τῆς ἀραρυῖαι 275
 Μακραὶ, ἐύξεστοι, ἐξενγμέναι εἰρύσσονται.
 Πρωὶ δ' ὑπηοῖοι σὺν τεύχεσι, θωρηχθέντες,
 Στησόμεθ' ἂν πύργους· τῷ δ' ἄλγιον, αἱ κ' ἐθέλησιν,

262. οἷος ἐκείνου κ. τ. λ. For ὅτι τοιοῦτος, i. e. *pro sua atrocitate nolet*; as in Latin, *quæ ejus est atrocitas*, or *qua est atrocitate*. Compare v. 95. *supra*.

264. μένος Ἄρηος δατέονται. *Pugnam dividunt*: μένος Ἄρηος being simply a periphrasis for Ἄρην, i. e. μάχην.

265. πτόλιος, ἥδὲ γυναικῶν. *Scil. of the Trojans*.

266. ὧδε γὰρ ἔσται. For so it will be: i. e. the event will prove my words to be true. Heyne understands ἔσται for ἔστω, the future for the imperative; which is not only unnecessary, but incorrect.

269. σὺν τεύχεσιν. It has been objected that the arms of Achilles were in the possession of Hector, and that Polydamas was unacquainted with the promise of Thetis to refit him. Now there is an evident reference in these words to the late appearance of the hero *without his arms*; otherwise τεύχεα might be understood to signify an *armed force*, i. e. his Myrmidons; in which sense ὅπλα is used in Eurip. *Iph. T.* 1427. 1432. Compare vv. 1338. 1358. Achilles himself also plainly declares to Iris, that his armour had fallen into the hands of Hector; v. 188. and thence infers the impossibility of his joining in the war. Still Polydamas was not aware that he was unprepared with other armour, in case of an emergency; not to mention that the spoils which he had

taken from the enemy, might supply him in the present exigence. Compare II. N. 260. sqq.—Of τις, many an one, see on II. Θ. 379.

270. γνώσεται. So Horat. *Od. I.* 15. 26. *Merionen quoque nosces*.

272. αἱ γὰρ δὴ μοι κ. τ. λ. Oh! that I may never hear that it has so happened. The term ἀπ' οὔατος εἶναι occurs again in II. X. 454.

274. εἰν ἀγορῇ σθένος ἔχομεν. The meaning of this passage is by no means evident. Clarke translates it, *Per noctem in concione nos muniemus*. The Schol. Villois. explain σθένος by στρατὸν, in the same manner as the Latins use *robur* for *copiæ*. Other interpretations also have been given; but none of them seem to meet the sense. The phrase σθένος ἔχειν signifies properly *to have strength, to be strong*; whereas *to recruit our strength* would better suit the bearing of the passage.

275. σανίδες τ' ἐπὶ τῆς ἀραρυῖαι. In Homer the gates are called σανίδες, and the πύλαι is the passage or aperture which is opened or closed by the gates. See on II. I. 579.

278. ἂν πύργους. This is the old reading. The Harleian MS. has ἀμπύργους, which Barnes has edited. Probably the true reading is ἀμ πύργους. See on II. II. 106. After ἄλγιον supply ἔσται, as *infra*, v. 603.

Ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.
 Ἄψ πάλιν εἷς ἐπὶ νῆας, ἐπεὶ κ’ ἐριαύχενας ἵππους 280
 Παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἡλασκάζων.
 Εἴσω δ’ οὐ μιν θυμὸς ἐφορμηθῆναι ἑάσει,
 Οὐδέ ποτ’ ἐκπέρσει, πρὶν μιν κύνες ἀργοὶ ἔδονται.
 Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἴκτωρ·
 Πουλυδάμα, σὺ μὲν οὐκ ἔτ’ ἐμοὶ φίλα ταῦτ’ ἀγορεύεις, 285
 Ὅς κέλειαι κατὰ ἄστυ ἀλήμεναι αὐτίς ἰόντας.
 Ἦ οὐπὼ κεκόρησθε ἐελμένοι ἐνδοθὶ πύργων ;
 Πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
 Πάντες μυθέσκοντο πολύχρυσον, πολύχαλκον·
 Νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά· 290
 Πολλὰ δὲ δὴ Φρυγίην καὶ Μυονίην ἐρατεινὴν
 Κτήματα περνάμεν’ ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς·
 Νῦν δ’ ὅτε πέρ μοι ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω
 Κῦδος ἀρέσθ’ ἐπὶ νηυσὶ, θαλάσῃ τ’ ἔλσαι Ἀχαιοὺς,
 Νήπιε, μηκέτι ταῦτα νοήματα φαῖν’ ἐνὶ δήμῳ. 295
 Οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἑάσω.
 Ἄλλ’ ἄγεθ’, ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 Νῦν μὲν δόρπον ἔλεσθε, κατὰ στρατὸν, ἐν τελέεσσι,
 Καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·
 Τρώων δ’ ὅς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300
 Συλλέξας, λαοῖσι δότω καταδημοβορῆσαι,
 Τῶν τινα βέλτερόν ἐστιν ἐπαυρέμεν, ἥπερ Ἀχαιούς.
 Πρωὶ δ’ ὑπηοῖοι σὺν τεύχεσι, θωρηχθέντες,
 Νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν’ Ἀρηα.
 Εἰ δ’ ἔτεον παρὰ ναῦφιν ἀνέστη διὸς Ἀχιλλεύς, 305
 Ἄλγιον, αἶ κ’ ἐθέλῃσι, τῷ ἔσσεται· οὐ μιν ἔγωγε

281. παντοίου δρόμου ἄσῃ. See on Il. A. 88.

287. ἐελμένοι ἐνδοθὶ πύργων. The Trojans had confined themselves to the city during the first nine years of the war, up to the period at which the action of the Iliad commences. Compare Il. E. 788. I. 352. During the whole of this time, therefore, the lands had lain uncultivated, so that their resources were greatly diminished, not only by the necessity of procuring provisions for themselves and their allies, but also, as it appears from Il. P. 225. by the gifts by which the assistance of the neighbouring nations was obtained. Hence also it appears, that the town was not so completely invested by the besiegers, but that provisions could be conveyed into it from Phrygia and Mæonia, across the eastern ridge of Ida. The immense wealth of Troy, before the expedition of the

Greeks, has been already alluded to in Il. I. 401.

292. περνάμενα. Exported for sale ; or, rather, to barter in exchange for other commodities. See on Il. B. 106. H. 467. The verbs *πέρνημι* and *περνάω*, are formed from *περάω*, *transeo* ; and imply a passing from the possession of one person into that of another.

298. ἐν τελέεσσι. See on Il. H. 380.

300. Τρώων δ’ ὅς κ. τ. λ. Eustathius observes, that this is said with an eye to Polydamas, as accusing him of being rich, and of not offering the advice he had given for any other reason than to preserve his wealth. POPE.—κτεάτεσσιν ἀνιάζων is for *ὑπὲρ κτεάτων*.

303. πρωὶ δ’ ὑπηοῖοι κ. τ. λ. This part of the speech of Hector is directed against the advice of Polydamas, contained in v. 277. Compare also vv. 278. 306.

Φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
Στήσομαι, ἥ κε φέροισι μέγα κράτος, ἥ κε φεροίμην.
Ξυνὸς Ἐννάλιος, καί τε κτανέοντα κατέκτα.

- ᾠς Ἐκτωρ ἀγόρευ'· ἐπὶ δὲ Τρῶες κελάδησαν, 310
Νήπιοι· ἐκ γάρ σφεων φρένας εἴλετο Παλλὰς Ἀθήνη·
Ἐκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόωντι,
Πουλυνδάμαντι δ' ἄρ' οὐ τις, ὃς ἐσθλὴν φράζετο βουλήν.
Δόρπον ἔπειθ' εἶλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ
Παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315
Τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
Χείρας ἐπ' ἀνδροφόνους θέμενος στήθεσσι ἐταίρου,
Πυκνὰ μάλα στενάχων· ὥς τε λῖς ἠϋγένειος,
ᾠ ρά θ' ὑπὸ σκύμνους ἐλαφιβόλος ἀρπάσῃ ἀνὴρ
Ἵλῃς ἐκ πυκινῆς· ὃ δέ τ' ἄχνηται ὕστερος ἐλθὼν 320
Πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἵχνι' ἐρευνῶν,
Εἴ πόθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ.
ᾠς δ' βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·
ᾠ πόποι, ἦ ρ' ἄλιον ἔπος ἔκβαλον ἡματι κείνῳ,
Θαρσύνων ἥρωα Μενόιτιον ἐν μεγάροισι· 325
Φῆν δέ οἱ εἰς Ὀπείντα περικλυτὸν υἱὸν ἀπάξειν,
Ἰλιον ἐκπέρσαντα, λαχόντα τε ληΐδος αἶσαν.
Ἄλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ·
Ἀμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
Αὐτοῦ ἐνὶ Τροίῃ· ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330
Δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς,
Οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
Νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἼμ' ὑπὸ γαῖαν,
Οὐ σε πρὶν κτεριῶ, πρὶν γ' Ἐκτορος ἐνθάδ' ἐνείκαι
Τεύχεα καὶ κεφαλὴν μεγαθύμου σεῖο φονῆος· 335
Δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθεῖς.

309. *Ξυνὸς Ἐννάλιος*, κ. τ. λ. Compare *Æsch. Theb.* 410. and to the parallels cited in the note, *Pent. Gr.* p. 437. add the following. *Archilochus ap. Clem. Alex. Strom.* 6. *ἐτήτυμον γὰρ ξυνὸς ἀνθρώποις Ἄρης.* *Livy XXVIII.* 19. *In pugna et in acie, ubi Mars communis et victum sæpe erigeret, et adfigeret victorem.* Compare *Ibid.* V. 12. *XXI.* 1. and see *Aristot. Rhet. II.* 22. So also *2 Sam.* xi. 25. *LXX.* *πότε μὲν οὕτως καὶ πότε οὕτως φάγεται ἡ μάχαιρα.* Hence, the epithet *ὁμοῖος*, is frequently applied to πόλεμος. See on *Il. Δ.* 315. The adjective *ξυνὸς* is rarely found, except in Ionic writers. In the Tragic writers it occurs thrice; *Æsch. Theb.* 76. *Suppl.* 379.

Soph. Aj. 1. Homer uses the form *ξυνήϊος* in *Il. A.* 124.

313. *οὐ τις.* Scil. *ἐπήνησε.*

318. *ὥς τε λῖς ἠϋγένειος* κ. τ. λ. *2 Sam.* xvii. 8. *LXX.* *κατάπικροι τῇ ψυχῇ αὐτῶν, ὥς ἄρκτος ἡτεκνωμένη ἐν ἀγρῷ.* Compare *Prov.* xvii. 12.

322. *δριμύς χόλος.* See on *Il. O.* 696.

328. *ἀλλ' οὐ Ζεὺς ἀνδρεσσι* κ. τ. λ. *Theogn.* v. 617. *οὔτι μαλ' ἀνθρώποις καταθύμια πάντα τελεῖται.* *Pind. Olymp.* XII. 14. *πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπαισεν.* *Plutarch. de Superstit.* *κοινὸν ἀνθρώπων μὴ τὰ πάντα διεντυχεῖν.*

334. *κτεριῶ.* See *Lex. Pent. Gr.* in voce.

Τόφρα δέ μοι παρὰ νηυσὶ κορωνίσσι κείσεται οὕτως·
 ‘Αμφὶ δέ σε Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
 Κλαύσονται, νύκτας τε καὶ ἡματα δακρυχέουσαι, 340
 Τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῷ
 Πιείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.
 ‘Ως εἰπὼν, ἐτάροισιν ἐκέλετο διός ‘Αχιλλεὺς
 ‘Αμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα τάχιστα
 Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. 345
 Οἱ δὲ λοετροχόον τρίποδ’ ἵστασάν ἐν πυρὶ κηλέω,
 ‘Εν δ’ ἄρ’ ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες·
 Γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ’ ὕδωρ·
 Αὐτὰρ ἐπειδὴ ζέσσειεν ὕδωρ ἐνὶ ἡνοπι χαλκῷ,
 Καὶ τότε δὴ λοῦσάν τε, καὶ ἤλειψαν λίπ’ ἐλαίῳ· 350
 ‘Εν δ’ ὠτειλὰς πλῆσαν ἀλείφατος ἐννεώροιο·
 ‘Εν λεχέεσσι δὲ θέντες, ἐανῶ λιτὶ κάλυψαν
 ‘Ες πόδας ἐκ κεφαλῆς· καθύπερθε δὲ, φάρει λευκῷ.
 Παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ’ ‘Αχιλλῆα
 Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες. 355
 Ζεὺς δ’ “Ηρην προσέειπε κασιγνήτην, ἄλοχόν τε·
 “Επρηξας καὶ ἔπειτα, βοῶπις πότνια “Ηρη,
 ‘Ανστήσας’ ‘Αχιλλῆα πόδας ταχύν· ἥ ρά νυ σείω

339. ἀμφὶ δέ σε Τρῳαὶ κ. τ. λ. It was the custom in these early ages to appoint women to lament over the corpse for several days previous to the interment. Nine days was the period appointed by Priam for the solemnity before the burial of Hector: Il. Ω. 664. The custom prevailed in the later ages of Greece; and the Romans also employed women, whom they called *Præficae*, to perform a similar office. These women accompanied their lamentations with music and mournful songs or dirges, to excite the sympathy of the visitors and survivors. See Æsch. Theb. 1025. Dion. Cass. LVI. p. 850. ed. Reimar. Horat. A. P. 431. The same custom was also practised by the Jews. Jerem. ix. 17. Matt. ix. 23. Mark v. 38.

341. καμόμεσθα. *We have toiled to acquire.* Schol. μετὰ κακοπαθείας καὶ πόνον ἐκτησάμεθα.

345. Πάτροκλον λούσειαν ἄπο. For Πατρόκλον or Πατρόκλῳ. The two accusatives in this instance are explained upon the principle, that the verb may be referred equally to either of them. Thus, it is alike correct to say, ἀπολούειν ἀνθρώπων, and ἀπολούειν αἶμα. Examples of similar construction with several other verbs will be found in Matt. Gr. Gr. §. 413. Obs. 1.

346. λοετροχόον. Schol. Vill. εἰς ὃν τὰ λότερα ἐγγέονται.

348. γάστρην. Eustath. τὴν κοιλότητα λέγει, τὴν οἷον γαστέρα.

350. λοῦσάν τε, καὶ ἤλειψαν. This custom of washing the dead is continued among the Greeks to this day; and it is a pious duty performed by the nearest friend or relation, to see it washed, and anointed with a perfume; after which they cover it with linen, exactly in the manner here related. POPE. Compare Il. Ω. 582. The same practice also prevailed among the Romans and the Jews. Virg. Æn. VI. 218. *Pars calidos latices et athena undantia flammis Expediunt, corpusque lavant frigentis et unguunt.* Compare John xii. 7. Acts ix. 37. The custom is clearly recognised in the Egyptian mummies, in preparing which an amazing quantity of linen was employed. The head and face were wrapped, as here stated, in a separate napkin. Compare John xi. 44. xx. 7.

351. ἐννεώροιο. *Nine years old.* Eustath. ἔλαιον ἐννεώρον· τὸ ἐννάετες ὥρος γὰρ ὁ ἐνιαυτός. Most probably this oil had been brought with them from Greece at the commencement of the war.

357. ἐπρηξας καὶ ἔπειτα, κ. τ. λ. *And so you have accomplished your purpose, &c.* Heyne supposes, that this sarcasm of Jupiter, and the angry reply of Juno, are the interpolation of some rhapsodist.

358. ἥ ρά νυ σείω κ. τ. λ. *Surely the Greeks must be your own children; i. e. you*

Ἐξ αὐτῆς ἐγένοντο κάρη κομόωντες Ἀχαιοί.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 360

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;

Καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,

Ὅσπερ θνητός τ' ἐστὶ, καὶ οὐ τόσα μήδεα οἶδε·

Πῶς δὴ ἔγωγ', ἣ φημὶ θεῶων ἔμμεν' ἀρίστη,

Ἀμφότερον, γενεῇ τε, καὶ οὐνεκα σὴ παράκοιτις 365

Κέκλημαι, σὺ δὲ πᾶσι μέτ' ἀθανάτοισιν ἀνάσσεις,

Οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ράψαι ;

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

Ἡφαίστου δ' ἵκανε δόμον Θέτις ἀργυρόπεζα

Ἀφθιτον, ἀστερόεντα, μεταπρεπέ' ἀθανάτοισι, 370

Χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο Κυλλοποδίων.

Τὸν δ' εὖρ' ἰδρώοντα, ἐλισσόμενον περὶ φύσας,

Σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν,

Ἑστάμεναι περὶ τοῖχον ἐϋσταθέος μεγάροιο·

Χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν, 375

Ὅφρα οἱ αὐτόματοι θεῖον दुसाίαι' ἀγῶνα,

Ἡδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.

Οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὗατα δ' οὐπω

Δαιδάλεα προσέκειτο, τά ῥ' ἤρτυε, κόπτε δὲ δεσμούς.

Ὅφρ' ὅγε ταῦτα πονεῖτο ἰδυίρσι πραπίδεςσι, 380

Τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.

Τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος

Καλὴ, τὴν ὥπυιε περικλυτὸς Ἀμφιγυήεις,

Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·

Τίπτε, Θέτις τανύπεπλος, ἰκάνεις ἡμέτερον δῶ, 385

Αἰδοίη τε φίλη τε ; πάρος γε μὲν οὔτι θαμίζεις·

Ἄλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.

Ὡς ἄρα φωνήσασα, πρὺσω ἄγε δῖα θεῶων·

Τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου,

Καλοῦ, δαιδαλέου, ὑπὸ δὲ θρῆνυς ποσὶν ἦε· 390

have as great an affection for them, as if they were so.

363. οὐ τόσα μήδεα οἶδε. Scil. ὅσα ἐγὼ οἶδα.

364. πῶς δὴ ἔγωγε, κ. τ. λ. Hence Virg. *Æn.* I. 46. *Ast ego, quæ Divum incedo regina, Jovisque Et soror et conjux, una cum gente tot annos Bella gero.*

373. τρίποδας. See on Il. I. 122. Besides the vessels there mentioned, there seem to have been Tripods, of different descriptions, and applied to different purposes. Some were used as seats, others as pedestals for statues, &c. &c. These of Vulcan are

supplied with wheels, so that the handles, οὗατα, v. 378. were merely ornamental; and as being the work of a god, they were possessed of automaton motion. Hence, perhaps, it may be collected, that in these times the use of machinery, similar to clock-work, was already known. See also on v. 418. Of the expression ἐείκοσι πάντας, see on Il. H. 161.

376. θεῖον दुसाίαι' ἀγῶνα. See on Il. H. 293.

378. τόσσον ἔχον τέλος. Were so far completed.

Κέκλετο δ' Ἥφαιστον κλυτοτέχνην, εἰπέ τε μῦθον·
 Ἥφαιστε, πρόμολ' ὦδε, Θέτις νύ τι σείο χατίζει.
 Τὴν δ' ἡμίβζετ' ἔπειτα περικλυτὸς Ἀμφιγυήεις·
 Ἥ ρά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,
 Ἥ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῇλε πεσόντα, 395
 Μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἣ μ' ἐθέλησε
 Κρύψαι χολὸν ἰόντα· τότ' ἂν πάθον ἄλγεα θυμῷ,
 Εἰ μὴ μ' Εὐρυνόμη τε, Θέτις θ' ὑπεδέξατο κόλπῳ,
 Εὐρυνόμη θυγάτηρ ἀψορρόου Ὠκεανοῖο.
 Τῇσι παρ' εἰνάετες χάλκεον δαίδαλα πολλὰ, 400
 Πόρπας τε, γναμπτάς θ' ἔλικας, κάλυκας τε, καὶ ὄρμους,
 Ἐν σπῆϊ γλαφυρῷ· περὶ δὲ ῥόος Ὠκεανοῖο
 Ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 Ἥδεεν οὔτε θεῶν, οὔτε θνητῶν ἀνθρώπων,
 Ἀλλὰ Θέτις τε, καὶ Εὐρυνόμη ἴσαν, αἶ μ' ἐσάωσαν. 405
 Ἥ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεῶ
 Πάντα Θέτι καλλιπλοκάμῳ ζῳάγρια τίνειν.
 Ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλὰ,
 Ὅφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.
 Ἥ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη 410
 Χωλεύων, ὑπὸ δὲ κνῆμαι ῥώοντο ἀραιαί.
 Φύσας μὲν ῥ' ἀπάνευθε τίθει πυρὸς, ὄπλα τε πάντα
 Λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο·
 Σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ,
 Αὐχένα τε στιβαρὸν, καὶ στήθεα λαχνήεντα· 415
 Δϋ δὲ χιτῶν'· ἔλε δὲ σκῆπτρον παχύ· βῆ δὲ θύραζε
 Χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώοντο ἄνακτι,

392. πρόμολ' ὦδε. See on Il. B. 258.

394. ἐνδον. Scil. ἔστι. In this passage the poet has given a mythological account of the childhood of Vulcan; and the origin of his occupation. His ejection from Olympus on a subsequent occasion, is related in Il. A. 587. See also on v. 403. of the same book.

400. τῇσι παρ' εἰνάετες κ. τ. λ. Hence perhaps Glover in his *Athenaid*: *Six moons in deep obscurity she dwelt, Where, as a sea-nymph underneath a rock, Or Indian genie in the cavern'd earth, Her cell in conchs and coral she had dressed.*

401. ὄρμους. See on Il. A. 435.

405. ἴσαν. For ἴσασαν, imperf. 3 plur. act. from ἴσῃμι, *to know*. The vulgar reading is ἔσαν, which is less correct, in reference to the preceding sentence. The text is supported by the Harleian and Leipsig MSS.

407. ζῳάγρια. *Recompense for life preserved*. Eustath. *χαριστήρια ὑπὲρ τοῦ εἰς τὸ ζῆν ἀγερεθῆναι*.—Of the dative Θέτι, see Prelim. Obs. Sect. IV. §. 1.

410. πέλωρ αἶητον. Damm explains πέλωρ as an adjective synonymous with πέλωρος and πελώριος; but it is more probably a substantive indecl. and should be rendered by *monstrum*. Compare Od. I. 428. M. 87. The epithet αἶητον is of uncertain origin. Hesychius explains it by πνευστικόν, *ventosum*; in reference to his bellows, as if from *ἄω*, *spiro*. Others by μέγα; and there is little doubt but that it is synonymous with *ἄητος*, Il. Φ. 395. which is also so interpreted. Etym. M. *ἄητον*· *δεινὸν, εὐρὸν, μέγα*. By some also it is supposed to be the same as *ἄατος, insatiabilis*; Il. A. 430. Hence the Etym. M. and Hesychius also render it by *ἀκόρεστος, ἀπληστος*.

Χρύσεται, ζῶῃσι νεήνισιν εἰοικυῖαι,
 Τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσὶν, ἐν δὲ καὶ αὐδῇ,
 Καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασιν. 420
 Αἱ μὲν ὕπαιθα ἀνακτος ἐποίπνουν· αὐτὰρ ὁ ἑρῶν,
 Πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἴζε φαεινοῦ,
 "Εν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε·
 Τίπτε, Θέτις τανύπεπλος, ἰκάνεις ἡμέτερον δῶ,
 Αἰδοίη τε, φίλη τε; πάρος γε μὲν οὔτι θαμίζεις. 425
 Αὖδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
 Εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστί.
 Τὸν δ' ἡμείβετ' ἔπειτα Θέτις καταδακρυχέουσα·
 "Ηφαιστ', ἧ ἄρα δὴ τις, ὅσαι θεαὶ εἰς' ἐν 'Ολύμπῳ,
 Τοσσάδ' ἐνὶ φρεσὶν ᾗσιν ἀνέσχετο κήδεα λυγρὰ, 430
 "Οσσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
 Ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσαν,
 Αἰακίδῃ Πηλῆϊ, καὶ ἔτλην ἀνέρος εὐνὴν,
 Πολλὰ μάλ' οὐκ ἐθέλουσα· ὁ μὲν δὴ γήραϊ λυγρῷ
 Κεῖται ἐνὶ μεγάροις ἀρημένος· ἄλλα δέ μοι νῦν. 435
 Υἱὸν ἐπεὶ μοι δῶκε γενέσθαι τε, τραφέμεν τε,
 "Εξοχὸν ἡρώων, ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 Τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶ ἀλῶῃς,
 Νηυσὶν ἐπὶ προέηκα κορωνίσιν 'Ιλιον εἴσω,
 Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις 440
 Οἴκαδε νοστήσαντα, δόμον Πηλήϊον εἴσω.
 "Οφρα δέ μοι ζώει καὶ ὄρῃ φάος 'Ηελίοιο,
 "Αχυνται, οὐδέ τί οἱ δύναμαι χροαισμῆσαι ἰοῦσα.
 Κούρην ἦν ἄρα οἱ γέρας ἔξελον νῆες 'Αχαιῶν,
 Τὴν ἂψ ἐκ χειρῶν ἔλετο κρείων 'Αγαμέμνων. 445
 "Ητοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ 'Αχαιοὺς

418. ζῶῃσι νεήνισιν εἰοικυῖαι. That is, *they had every appearance of living beings*. Statuary had already arrived at a considerable degree of perfection in Greece. The statues of Dædalus were then in existence, famous for the exquisite mechanism with which they were contrived: and so wonderful were they considered in those early days of the art, that they were fabled to have been endued with the power of motion. These of Vulcan also were perhaps constructed on a similar principle, like the tripods mentioned in v. 373.

421. ἑρῶν. *Incedens*. So Od. Δ. 367. ἦ μ' οἶω ἑρῶντι συνήντετο.

427. εἰ τετελεσμένον ἐστί. See on Il. ε. 196.

434. πολλὰ μάλ' οὐκ ἐθέλουσα. *Fre-*

quently and strenuously refusing. Hence arose the fable, that Thetis transformed herself into a variety of shapes, that she might elude the embraces of Peleus. See Pind. Nem. IV. 101.

435. ἀρημένος. *Exhausted*: part. perf. pass. from ἀράσμαι, which is used in the sense of βλάπτομαι, as ἀρὰ for calamitas. See on Il. ε. 485. and compare Od. Ζ. 2. Λ. 135. Σ. 53. Others, however, throw back the accent, and form it as the pres. pass. from an unused form, ἄρημι, bearing the same signification. In the latter clause of the line, the words ἄλγε' ἔδωκεν must be supplied from v. 431.

436. τραφέμεν. See on Il. E. 555. The seven following lines are repeated from v. 56. *supra*.

Τρῶες ἐπὶ πρύμνησιν εἴλεον, οὐδὲ θύραζε
 Εἴων ἐξιέναι· τὸν δὲ λίσσοντο γέροντες
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
 "Εὐθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμῦναι· 450
 Αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσε,
 Πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὅπασσε.
 Πᾶν δ' ἡμαρ μάρναντο περὶ Σκαιῆσι πύλῃσι·
 Καί νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 Πολλὰ κακὰ ῥέξαντα Μενoitίου ἄλκιμον υἱὸν 455
 "Εκταν' ἐνὶ προμάχοισι, καὶ "Εκτορι κῦδος ἔδωκε.
 Τοῦνεκα νῦν τὰ σά γούναθ' ἰκάνομαι, αἶ κ' ἐθέλῃσθα
 Ὡτ' ἐμῷ ὠκυμόρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν,
 Καὶ καλὰς κνημίδας ἐπισφυρίοις ἀραρυίας,
 Καὶ θώρηχ'· ὁ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος, 460
 Τρωσὶ δαμείς· ὁ δὲ κῆται ἐπὶ χθονὶ θυμὸν ἀχεύων.
 Τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς Ἀμφιγυήεις·
 Θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 Αἶ γάρ μιν θανάτοιο δυσηχέος ὦδε δυναίμην
 Νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι· 465
 "Ὡς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὔτε
 Ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴδῃται.
 "Ὡς εἰπὼν, τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·
 Τὰς δ' ἐς πῦρ ἔτρεψε, κέλευέ τε ἐργάζεσθαι.
 Φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
 Παντοίῃν ἐϋπρηστον αὐτμὴν ἐξανιῆσαι,
 "Ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,
 "Ὅπως "Ηφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
 Χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα, κασσίτερόν τε,
 Καὶ χρυσὸν τιμῆντα, καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
 Θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα· γέντο δὲ χειρὶ
 Ῥαιστῆρα, κρατερὴν ἐτέρηφι δὲ γέντο πυράγῃ.
 Ποίει δὲ πρῶτιστα σάκος μέγα τε, στιβαρόν τε,

448. λίσσοντο γέροντες. In reference to the embassy of Ulysses, Ajax, and Phoenix, in the Ninth Book.

466. τις. For ἔκαστος.

476. γέντο. See on Il. Θ. 43.

478. ποίει δὲ πρῶτιστα σάκος μέγα. The episode of the SHIELD OF ACHILLES, if not the most beautiful in the Iliad, is at least most strikingly illustrative of the genius of the Poet, his inventive powers, and his exquisite taste. It is a manifest proof, moreover, that Sculpture and the arts of design had made considerable progress in Greece in that early age, having been probably introduced into the country from

Egypt. Mr. Bryant indeed supposes that the shield itself was copied from an Egyptian model; and he has produced several instances to show, that representations, such as those which are therein exhibited, were very common in that country. See his *Heathen Mythology*, Part II. It has been objected, however, that the arts could never have been in that state of forwardness which would be necessary for the production of a work of design, so perfect as that which is here attributed to Vulcan; and consequently that the description must have been introduced into the Iliad at some later period. But it may be answered, that Homer is de-

Πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν,

scribing the work of a god; and that it would therefore be sufficient that the simplest elements of the art were then in existence, which his imagination would enable him to model into any degree of fancied perfection. At the same time there is every reason to believe, that shields, and other pieces of armour, were adorned with figures in bas-relief, which would readily supply the Poet with the idea, which he has embodied into the shield of his hero. It should seem also that Metallurgy, and perhaps Chemistry, so far as relates to the production of colours, was not altogether unknown. For several colours are expressly mentioned, such as the *purple* of the grapes, the *red* of the mantle of Fate, and the *dun* of the oxen, which could not be produced by the simple metals which were used; viz. brass, or *bronze*, tin, gold, and silver, or by any combination of them.

Objections have also been repeatedly raised as to the impossibility of comprising so great a number of objects, as are here described, within the compass of a shield; unless each part were so minute as to be scarcely discernible. But when it is remembered that shields are generally represented in Homer as sufficiently large to protect the whole body, such an objection will not appear very important. At all events it will be a sufficient reply, that an eminent artist of modern times, Mr. Flaxman, has comprised the whole within a circumference of three feet diameter. The entire shield, which was circular according to the fashion of the times, was divided into three concentric circles, each of which displayed a distinct portion of the universe, with a narrow space between them; the interior circle, or *boss* of the shield, which projected spherically, represented a map of the heavens, and had the appearance probably of a modern celestial globe. The border, or outer circle, exhibited the waves of the ocean: and the middle circumference, which typified the earth, was divided into four compartments, each containing three sub-divisions; in which were illustrative pictures of the four estates of society: the *civil*, *military*, *agricultural*, and *pastoral*. In each of these pictures the Poet alludes to customs of his own country in the age in which he lived. Sir Wm. Drummond, *Class. Journal*, vol. VI. p. 7. has a conjecture that it was his intention to represent the four seasons by appropriate emblems, derived from occupations or sports, adapted to each successive month of the Attic year. The arguments by which this hypothesis are supported are extremely learned and inge-

nious; but, perhaps, not altogether satisfactory.

Heyne, who is decided in his opinion that the description of the shield is an interpolation, has produced several other arguments in defence of his assertion. He contends that it interrupts the story unnecessarily, and that the scenes which it describes are at variance with those which are immediately connected with it. The peaceful objects which it represents are totally at variance with the martial and bustling spirit of the passages which precede the episode, and the character of the warrior for whom it was intended. It could not have been fashioned by the means employed by Vulcan in its formation; and when completed, it was not calculated to strike terror into the beholders, but rather admiration. It should be observed, however, that Homer has introduced subjects of a quiet nature into the shield, in order to relieve the reader from the tumult and horror of the scenes already described, by its soft and pleasing variety; and that he has not studied so much the beauty of the shield, as that of the poem. And as to its formation, the process and means employed by a god do not necessarily require to be reduced to the level of human operations. As to a cavil which has been sometimes alleged of the impossibility of representing moving figures on the shield, it is too frivolous to need an answer; since Homer evidently means nothing more than that they had the appearance of being endued with the power of motion; and similar expressions are continually used in reference to paintings.

Hesiod's description of the shield of Hercules is an evident imitation of the shield of Achilles: the opinion that the former was the original, and the latter the copy, being clearly without foundation. Virgil also has imitated Homer in describing the shield of Æneas in *Æn.* VIII. 626. Anacreon alludes to Homer's description in these elegant lines: *Od.* 16. Τὸν ἄργυρον τορεύων, Ἥφαιστέ, μοι ποίησον Πανοπλίαν μὲν οὐχί· τί γὰρ μάχαισι κάμοι; Ποτήριον δὲ κοῖλον, Ὅσον δύνῃ, βαθύνακ. Ποίει δέ μοι κατ' αὐτὸ Μῆτ' ἄστρον, μήθ' ἄμαξαν, Μὴ στυγρὸν Ὀρίωνα· τί Πλειάδων μέλει μοι, τί δ' ἀστέρος Βοιώτῃ; κ. τ. λ. Those who are desirous of learning to what extent the allegorical interpreters of Homer have carried their lucubrations, will be abundantly satisfied by the observations of Heraclitus, and of Damo, the daughter of Pythagoras, on the shield, which are recorded by Eustathius.

479. πάντοσε δαιδάλλων. *Covering it*

Τρίπλακα, μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 480
 Πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
 Ποίει δαίδαλα πολλὰ ἰδύνῃσι πραπίδεςσιν.
 Ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανὸν, ἐν δὲ θάλασσαν,
 Ἡελίον τ' ἀκάμαντα, Σελήνην τε πλήθουσαν,
 Ἐν δέ τε τείρεα πάντα, τὰ τ' οὐρανὸς ἐστεφάνωται, 485
 Πληϊάδας θ', Ὑάδας τε, τό τε σθένος Ὠρίωνος,
 Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν,
 Ἥ τ' αὐτοῦ στρέφεται, καὶ τ' Ὠρίωνα δοκεύει
 Οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

with various workmanship.—Of the *ἀντιζ*, see on Il. E. 262. Z. 118.

480. ἐκ δ' ἀργύρεον τελαμῶνα. Scil. ἐκ τοῦ σάκου ἐβάλλε. The πτύχες, mentioned in the next line, were laminæ, or plates, of different metals. Compare Il. Y. 271.

481. ἐν αὐτῷ. That is, upon the surface.

483. ἐν μὲν γαῖαν ἔτευξ', κ. τ. λ. This line develops the subject of the whole shield, as described in the note on v. 478. and the next commences an enumeration of the heavenly bodies, with the sun and moon, as represented in the central sphere, or boss of the shield. The description from v. 490. to v. 605. inclusive, relates to the earth; and the two following lines conclude the episode, in reference to the ocean, which surrounds the whole. Hence Eurip. Elect. 467. Ἐν δὲ μέσῳ κατέλαμπε σάκει Φαέθων κύκλος ἀελίοιο Ἰπποῖς ἀν' πτεροέσσασιν. Ἀστρων τ' αἰθήριοι χοροὶ, Πλειάδες, Ὑάδες. Ovid. Met. XIII. 291. Neque enim clypei celamina norit, Oceanum, et Terras, cumque alto sidera cœlo, Pleiadasque, Hyadasque, immunetque æquoris Arcton, Diversasque urbes, nitidumque Orionis ense. Compare Virg. Georg. I. 137.

484. πλήθουσαν. Full. Blomfield on Æsch. Pers. 277. Ravior hic sensus, qui plerumque exprimitur per πληθύνω. Dicebant περὶ ἀγορὰν πλήθουσιν. Vide Duker ad Thucyd. VIII. 92. Xen. Anab. I. 8. 1. It occurs also in an active signification with ποταμὸς in Il. A. 492. and elsewhere; but seldom, if ever, with any other substantive, except the two already instanced.

485. τείρεα. The stars. Hesiod. Theog. ἄστρον τε λαμπετόωντα, τὰ τ' οὐρανὸς ἐστεφάνωται. Schol. τὰ ἄστρον παρὰ τὸ τερατώδης καὶ σημειώδης ταῦτα εἶναι. Eustathius says that they are so called διὰ τὸ εἶρην, ὃ ἐστὶν ἀγγέλλειν ποτὲ τὰ μέλλοντα. Other derivations also have been given; but all equally uncertain. The word occurs in Callim. H. Del. 176. Apoll.

Rhod. III. 1361. In the construction, the relative τὰ, in the accusative, is put for οἷς, in the dative. See Matt. Gr. Gr. §. 423. 5. From the use of the epithet πάντα, it has been supposed that the constellations here enumerated, are all that were known to the Poet. This conclusion, however, is evidently incorrect, since he mentions the dog-star, *Sirius*, in Il. E. 5. X. 26. and *Boötes*, in Od. E. 272. After speaking of all the stars generally, he proceeds to particularize a few of the most remarkable.

486. Ὑάδας. Cicero de Nat. Deor. II. 43. *Has Græci stellas Hyadas vocitare suerunt, a pluendo; ὕειν enim est pluere. Nostri imperite suculas, quasi a suisbus essent, non ab imbribus nominatæ.* See Davies in loc. The periphrasis σθένος Ὠρίωνος has been repeatedly noticed.

488. ἣ τ' αὐτοῦ στρέφεται. Which turns in the same place. Schol. περὶ τὸν αὐτὸν τόπον, ὡς μὴ κατανομένη. The verb στρέφεται is used in the same sense in Anacr. Od. III. 2. Στρέφεται ὅτ' Ἀρκτος ἥδη Κατὰ χεῖρα τὴν Βωώτον. Soph. Trach. 132. ἄρκτον στροφάδες κέλευθοι. Juven. Sat. V. 23. *Frigida circumagunt pigri sarraca Bootæ.* The words Ὠρίωνα δοκεύει indicate the situation of the Bear. It observes Orion; i. e. it is directly opposite to Orion, which holds the same relative seat in the southern, which the Bear holds in the northern, hemisphere. Manil. Astron. I. 502. *Arctos et Orion adversis frontibus ibant.*

489. οἷη δ' ἄμμορος κ. τ. λ. Cicero de Nat. D. II. 41. *Hunc circum polium ἄρκτοι duæ feruntur nunquam occidentes.* Virg. Georg. I. 246. *Arctos Oceanî metuentes æquore tingi.* Stat. Theb. III. 685. *ubi sola superstitie plaustro Arctos ad Oceanum fugientibus invidet astris.* Homer's accuracy in this passage has been frequently called in question, since the *Wain*, or *Ursa Major*, is not the only constellation which never sets; but *Cepheus*, *Draco*, *Ursa Minor*,

Ἐν δὲ δῶυ ποίησε πόλεις μερόπων ἀνθρώπων 490
 Καλὰς· ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν, εἰλαπῖναι τε·
 Νύμφας δ' ἐκ θαλάμων, δαΐδων ὑπὸ λαμπομενάων,
 Ἥγινεον ἀνὰ ἄστυ· πολὺς δ' ὑμέναιος ὀρώρει·
 Κούροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν 495
 Αὐλοὶ, φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναικες
 Ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.
 Λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος

and others, always remain above the horizon, in the latitude of Troy. Hence it has been suggested that these stars were undiscovered in the Poet's time, or that he mentions the Bear as the most remarkable. Now astronomy seems to have been somewhat advanced in the time of the Trojan war; since Palamedes is celebrated for his skill in that science, and Diod. Sic. relates that the Greeks were instructed therein by Hercules, and Æschylus by Prometheus. Hence, the opinion of Strabo, lib. I. p. 3. is more probable, that Homer, by the *Bear*, understands the whole *Arctic Circle*. Sir Wm. Drummond, however, has a curious astronomical calculation to prove, that in Egypt, from whence the model of the shield was taken, the seven stars in the Wain were the only constellations which never sunk below the horizon in that latitude in the æra of the Trojan war. See *Class. Journ.* vol. VI. p. 9.

490. δῶυ πόλεις. The description of these two cities comprises the two first compartments of the middle circle of the shield; each city affording subjects for three pictures, illustrative of civil and military life.

491. ἐν τῇ μὲν ῥα γάμοι κ. τ. λ. First compartment: *A city in peace*. First subdivision: *Nuptial rites, &c.*—From this passage, compared with Od. A. 226. A. 414. it appears that three distinct sorts of entertainment were in use among the early Greeks: *εἰλαπῖνη*, *γάμος*, and *ἔρανος*. Of these, the first was provided at the expense of one person, whence it was called *ἀσύμβολον δεῖπνον*. Grammarians are not agreed upon the etymology of the word; but the most plausible derivation is from *εἶλη*, a *company*; and *πίνειν*, to *drink*. Hence the Scholiast on Od. A. 226. *εἰλαπῖνη*· ἡ μεγάλη εὐωχία, ἐν ᾗ κατὰ εἰλας καὶ συστροφὰς εὐωχοῦνται. On the other hand *ἔρανος* was a feast, to which every person present contributed his portion. The distinction is thus marked in Athen. Deip. VIII. 16. τὰς θυσίας καὶ τὰς λαμπροτέρας παρσκειὰς ἐκάλουν οἱ παλαιοὶ Εἰλαπῖνας, καὶ τοὺς τούτων μετέχοντας, εἰλαπινασ-

τάς· Ἐρανοὶ δὲ εἰσιν αἱ ἀπὸ τῶν συμβαλλομένων εἰσαγωγαὶ, ἀπὸ τοῦ συνεῶν καὶ συμφέρειν ἕκαστον. These *ἔρανοι* were not only less expensive, but considered also as more conducive to good fellowship than the *εἰλαπῖναι*. They were also conducted with greater decorum, inasmuch as the guests were more temperate than when they feasted at another's expense. See Hesiod. Op. D. 340. Plaut. Curc. IV. 1. 13. To these *ἔρανοι* the Christian *agapæ* seem to have borne some analogy. It has been thought that *γάμος* means not so much a *marriage-feast*, as a *feast* generally; and that it is comprehended under one or other of the former terms. But it is here clearly opposed, at least, to *εἰλαπῖνη*, and its very name indicates its appropriate meaning. Polluc. Onom. III. 38. τὸ μὲν ἔργον ὅμου καὶ ἡ ἑορτή, γάμος. Again, III. 44. Ὀμηροῦ μέντοι οὐ τὸ ἔργον μόνον, ἀλλὰ καὶ τὴν ἐστίασιν, γάμον καλεῖ. In the LXX. and the N. T. this sense occurs continually. See Esth. ii. 18; ix. 22. Matt. xxii. 2. 8. 10. Luke xii. 36; xiv. 8. John ii. 1, 2. So also Arrian, Exped. VII. 4. 6. γάμους ἐποίησεν ἐν Σούσις. Achil. Tat. V. p. 309. ὄνομα μὲν ἦν τῷ δείπνῳ γάμοι. In like manner *τάφος* sometimes signifies a funeral feast; as in Il. Ψ. 29.

It was impossible to have chosen two better emblems of Peace than *Marriage* and *Justice*. It is said this city was *Athens*, for marriages were first instituted there, by Cecrops, and judgment upon murder first founded there. POPE. See Athen. XIII. 1. Schol. Aristoph. Plut. 773. Homer has here given us a description of a nuptial procession, as it was in his time: the bride was conducted to the house of her husband by torchlight, accompanied by dancers and musicians, who sang the *ὑμέναιος*, or *bridal song*; which appears to have been then in use. Milton evidently had his eye on this passage in P. L. XI. 590. *They light the nuptial torch, and bid invoke Hymen, then first to marriage rites invoked; With feast and music all the tents resound.*

497. λαοὶ δ' εἰν ἀγορῇ κ. τ. λ. Second subdivision: *The forum; and a cause*

‘Ωρώρει· δύο δ’ ἄνδρες ἐνείκεον εἵνεκα ποινῆς
 Ἀνδρὸς ἀποφθιμένον· ὃ μὲν εὖχετο, πάντ’ ἀποδοῦναι,
 Δήμῳ πιφάσκων· ὃ δ’ ἀναίνετο, μηδὲν ἐλέσθαι. 500
 Ἄμφω δ’ ἰέσθην ἐπὶ ἱστορίῳ πείραρ ἐλέσθαι.
 Λαοὶ δ’ ἀμφοτέροισιν ἐπήπνουν, ἀμφὶς ἀρωγοί·
 Κήρυκες δ’ ἄρα λαὸν ἐρήτουν· οἱ δὲ γέροντες
 Εἶατ’ ἐπὶ ξεστοῖσι λίθοις, ἱερῷ ἐνὶ κύκλῳ·
 Σκῆπτρα δὲ κηρύκων ἐν χέρσ’ ἔχον ἡεροφώνων· 505
 Τοῖσιν ἔπειτ’ ἤϊσσον, ἀμοιβηδὶς δὲ δίκάζον.
 Κεῖτο δ’ ἄρ’ ἐν μέσσοισι δύο χρυσοῖο τάλαντα,
 Τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶπε.

Τὴν δ’ ἐτέρην πόλιν ἀμφὶ δύο στρατοὶ εἶατο λαῶν,
 Τεύχεσι λαμπόμενοι· δίχα δὲ σφισιν ἦνδανε βουλή, 510
 Ἥε διαπραθέειν, ἥ ἄνδιχα πάντα δάσασθαι,
 Κτῆσιν, ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει.
 Οἳ δ’ οὐπω πείθοντο, λόχῳ δ’ ὑπεθωρήσσοντο.
 Τεῖχος μὲν ῥ’ ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 Ῥύατ’, ἐφεσταότες, μετὰ δ’ ἄνδρες, οὓς ἔχε γῆρας. 515
 Οἳ δ’ ἴσαν· ἦρχε δ’ ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 Ἄμφω χρυσεῖω, χρύσεια δὲ εἴματα ἔσθην,
 Καλῶ καὶ μεγάλῳ σὺν τεύχεσιν, ὥς τε θεῷ περ,
 Ἀμφὶς ἀριζήλῳ· λαοὶ δ’ ὑπολίζονες ἦσαν.

pleaded. Milton, P. L. XI. 660. In other part the sceptred Heralds call To council in the city's gates; anon Grey-headed men and grave, with warriors mixt, Assemble, and harangues are heard.

498. εἵνεκα ποινῆς κ. τ. λ. See on II. I. 628.

501. ἐπὶ ἱστορίῳ πείραρ ἐλέσθαι. To bring the matter to a conclusion before an umpire. Aristot. de Republ. IX. τοίγαρ τοι ἱστορας ἐνταῦθα καλεῖ ὁ Ποιήτης τοὺς σοφοὺς ἄνδρας καὶ δεινοὺς, καὶ τοὺς τῶν γε πράξεις καὶ τῶν παθῶν τῶν ἀνθρωπίνων εἰδήμονας καὶ ἐμπείρους, καὶ τοὺς τῇ φρονήσει πολὺ τῶν ἄλλων διαφέροντας.

502. ἀμφὶς ἀρωγοί. As the supporters of either party respectively.

503. κήρυκες δ’ ἄρα κ. τ. λ. Third subdivision: The cause decided.

505. σκῆπτρα δὲ κηρύκων κ. τ. λ. See on II. Ψ. 568.

507. δύο χρυσοῖο τάλαντα. This was in all probability the fine itself, which was brought by the defendant; and which he would receive again, or resign to the plaintiff, according to the decision of the judges. Eustathius, however, supposes that it was a reward appointed for the judges, and assigned to him whose decision should be

most just and satisfactory. But see Mitford's Hist. of Greece, T. I. p. 130. note.

508. ὃς δίκην ἰθύντατα εἶπε. Qui causam suam verissime dixisset; i. e. edocuissest iudices, justa se postulare. HEYNE.

509. τὴν δ’ ἐτέρην πόλιν κ. τ. λ. Second compartment; fourth subdivision: A siege. The two armies, or perhaps two divisions of the same army, are represented in deliberation, as to the use they should make of a surrender, which they anticipated. Milton, P. L. XI. 646. One way a band select from forage drives A herd of bees, fair oxen and fair kine, From a fat meadow ground; or fleecy flock, Ewes and their bleating lambs, across the plain, Their booty. Scarce with life the shepherds fly, But call in aid; which makes a bloody fray; &c.—Others to a city strong Lay siege, encamped; by battery, scale, and mine, Assaulting; &c. Throughout the prophetic vision, indeed, which Michael discloses to Adam, there is an evident imitation of Homer's description of the shield of Achilles.

513. οἳ δ’ οὐπω πείθοντο. They did not yet accede to the conditions; i. e. the besieged.

519. ὑπολίζονες. Comparative from ὀλίγος, small; as μείζων, from μέγας.

- Οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σφίσιν εἴκε λοχῆσαι, 520
 'Εν ποταμῷ, ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,
 'Ενθ' ἄρα τοί γ' ἴζοντ', εἰλυμένοι αἴθοπι χαλκῷ.
 Τοῖσι δ' ἔπειτ' ἀπάνευθε δύνω σκοποὶ εἶατο λαῶν,
 Δέγμενοι, ὁππότε μῆλα ἰδοῖατο καὶ ἔλικας βούς.
 Οἱ δὲ τάχα προγένοντο, δύνω δ' ἄμ' ἔποντο νομῆες, 525
 Τερπόμενοι σύριγξι· δόλον δ' οὐ τι προνόησαν.
 Οἱ μὲν τὰ προῖδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
 Τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πώεα καλὰ
 'Αργεννῶν οἴων· κτεῖνον δ' ἔπι μηλοβοτῆρας.
 Οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν, 530
 Εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
 Βάντες ἀερισπόδων μετεκίαθον· αἶψα δ' ἴκοντο.
 Στησάμενοι δὲ μάχοντο μάχηι ποταμοῖο παρ' ὄχθας,
 Βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείησιν.
 'Εν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὀμίλεον, ἐν δ' ὀλοὴ Κῆρ, 535
 'Αλλον ζῶν ἐχουσα νεοῦτατον, ἄλλον ἄουτον,
 'Αλλον τεθνεῖῶτα κατὰ μόθον ἔλκε ποδοῖν.
 Εἶμα δ' ἔχ' ἀμφ' ὥμοισι δαφοινεὸν αἵματι· φωτῶν
 'Ωμίλευν δ', ὥστε ζωοὶ βροτοὶ, ἦδ' ἐμάχοντο,
 Νεκρούς τ' ἀλλήλων ἔρνον κατατεθνεῖῶτας. 540
 'Εν δὲ τίθει νεῖδον μαλακὴν, πείραν ἄρουραν,
 Εὐρεΐαν, τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 Ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
 Οἱ δ' ὁπότε στρέψαντες ἰκοῖατο τέλσον ἀρούρης,
 Τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιδέος οἶνον 545
 Δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
 'Ιέμενοι νεοῖο βαθείης τέλσον ἰκέσθαι.
 Ἡ δὲ μελαίνειτ' ὀπισθεν, ἀρηρομένη δὲ ἐφύκει,
 Χρυσείη περ ἐοῦσα· τὸ δὴ περὶ θαῦμα τέτυκτο.
 'Εν δὲ τίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι 550

520. οἱ δ' ὅτε δὴ κ. τ. λ. Fifth subdivision: *An ambush.*

527. οἱ μὲν τὰ προῖδόντες κ. τ. λ. Sixth subdivision: *A battle.*

531. εἰράων προπάροιθε. *In concione.* This substantive is written either *εἶρα*, *εἶρεα*, or *ἶρα*. Hesiod. Theog. 803. δεκάτῃ, δ' ἐπιμίσηται αὐτῇς Εἰρέας ἀθανάτων. Many MSS. and Edd. here read *ἰράων*. Scholl. Vill. *εἶρας* λέγει τὰς ἀγοράς, σχηματίζων ἀπὸ τοῦ ἔρεῖν. So also Hesychius: *εἶρη· ἐρώτησις, φήμη, κλήδων.*

535. ἐν δ' Ἔρις, κ. τ. λ. Compare Hesiod. Scut. H. 156. 249. Virg. *Æn.* VII. 700.

541. ἐν δὲ τίθει κ. τ. λ. Third com-

partment, illustrative of *rural* employments. Seventh subdivision: *Tillage.*—Of the word *νεῖος*, see on Il. K. 353.

546. ἀν' ὄγμους. See on Il. A. 68.

548. ἡ δὲ μελαίνειτ' κ. τ. λ. Plin. N. H. XVII. 5. *Terra post vomerem nitescens; qualem fons ingeniorum* Homerus *in armis a deo calatam dixit, addiditque miraculum nigrescentis, quamvis fuerit in auro.* Of the production of the various colours on the shield, see above on v. 478.

550. ἐν δὲ τίθει κ. τ. λ. Eighth subdivision: *Harvest.* The epithet *βαθυλήϊον*, *having rich crops*, from *λήϊον*, *a corn field*, occurs separately, *βαθὺ λήϊον*, in Il. B. 147. The use of *βαθὺς*, signifying *fertile*,

Ἦμων, ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες·
 Δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
 Ἄλλα δ' ἀμαλλοδετῆρες ἐν ἑλλεδανοῖσι δέοντο.
 Τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὀπισθε
 Παῖδες δραγμαέοντες, ἐν ἀγκαλίδεσσι φέροντες, 555
 Ἀσπερχές παρέχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 Σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
 Κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο·
 Βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναικες
 Δείπνον ἐρίθοισι, λεῦκ' ἄλφита πολλὰ πάλυνον. 560
 Ἐν δὲ τίθει σταφυλῇσι μέγα βροίθουσαν ἀλωήν,
 Καλὴν, χρυσεῖην, μέλανεσ δ' ἀνὰ βότρυνες ἦσαν·
 Ἐστήκει δὲ κάμαξι διαμπερές ἀργυρέησιν.
 Ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε
 Κασσιτέρου· μία δ' οἷῃ ἀταρπιτὸς ἦεν ἐπ' αὐτήν, 565
 Τῇ νίσσοντο φορῆες, ὅτε τρυγόωεν ἀλωήν.
 Παρθενικαὶ δὲ καὶ ἡίθεοι, ἀταλὰ φρονέοντες,
 Πλεκτοῖς ἐν ταλάροισι φέρον μελιθδέα καρπὸν.
 Τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείη

is very frequent. Il. I. 151. Ἀνθειαν βα-
 θύλειμον. Eurip. Hippol. 1138. βαθείαν
 ἡνὰ χλόαν. Androm. 635. βαθείαν γῆν.
 Co ἀπὲρ also *supra* 547. and see Blomfield's
 Gloss. on Æsch. Prom. 673. Lex. Pent. Gr.
 v. βαθύχθων. The noun ἐριθος signifies
 properly, a worker upon wool; and hence
 generally any labourer: here, a husbandman.
 Schol. ἐριθοὶ κυρίως μὲν ἐριουργοὶ, κατα-
 χρηστικῶς δὲ οἱ μισθοῦ ἐργαζόμενοι. From
 the sense in which it is here used by Homer,
 it has sometimes derived from ἔρα, *terra*.
 Here also compare Milton, P. L. XI. 429.
*His eyes he opened, and beheld a
 field, Part arable and tith, whereon were
 sheaves New-reaped; &c.*

553. ἀμαλλοδετῆρες. *Sheaf-binders*. Eus-
 tath. οἱ τὰς ἀμάλλας δεσμύντες· and
 again: ἀμαλλαι κατὰ τοὺς παλαιοὺς δράγ-
 ματα σίτον παρὰ τὸ ἅμα ἀλλίζεσθαι
 χερσὶ τοὺς στάχνας, ἢ παρὰ τὸ ἀμᾶσθαι.
 So also the Etym. M. The latter derivation
 is preferable. Of ἀμάω, which occurs in v.
 551. see Lex. Pent. Gr. *in voce*. The noun
 ἑλλεδανός, a sheaf-band, is variously written.
 In Suidas, ἑλεδανός, εἰλεδανός, and ἑλεδα-
 νός, are all interpreted by δεσμός. In some
 copies also it is found with the hard breath-
 ing, but in Homer at least, the soft breathing
 is to be preferred. The derivation is from
 εἴλω, *in angustum colligo*. Hesiod. Scut.
 H. 291. οἱ δ' ἄρ' ἐν ἑλλεδανοῖσι δέον, καὶ
 ἐπιπλον ἀλωήν. Hesychius also has the
 word ἑλλεδαμοὶ with a similar interpreta-
 tion.

556. βασιλεὺς. *The lord*; i. e. the owner
 of the land; whose attendants are called
 κήρυκες in v. 558.

559. αἱ δὲ γυναικες κ. τ. λ. Virg.
 Eclog. II. 10. *Thestylis et rapido fessis
 messoribus æstu Allia serpyllumque, herbas
 contundit olentes*. Of the verb ἱερεύω, see
 on Il. H. 314.

561. ἐν δὲ τίθει κ. τ. λ. Ninth subdi-
 vision: *The Vintage*. Theocr. Idyl. I. 46.
 σταφυλαῖσι καλὸν βέβριθεν ἀλώα. Of the
 substantive ἀλώα, see on Il. E. 90. It is
 here put for the vines themselves.

563. κάμαξι. *Vine-props*. Schol. στό-
 λοις, οἱ εἰσι ξύλα ὀρθὰ, παραπεπηγότα
 ταῖς ἀμπέλοις. The verb ἐστήκει seems
 to be put for the compound ἐφেষτήκει. We
 have the same construction in Soph. Œd.
 C. 411. σοῖς ὅταν στῶσιν τάφοις. Of
 the metals κῶανος and κασσίτερος, men-
 tioned in the succeeding lines, see on Il.
 A. 24.

565. ἀταρπιτός. *A narrow path*. The
 same as ἀταρπός, Il. P. 743. from *a priv.*
 and τρέπω, *to turn*. Eustath. στενὴ ὁδὸς
 καὶ διηνεκῆς, καὶ μὴ ὥδε καὶ ἐκεῖ τετραμ-
 μένη.

567. ἡίθεοι. See Lex. Pent. Gr. *in voce*.
 569. τοῖσιν δ' ἐν μέσσοισι κ. τ. λ. In
 order to preserve the unity of the picture,
 the gatherers must be understood to per-
 form their task, dancing in the mean time
 to the measure, which the boy was playing
 upon the pipe. And so it is explained by
 Philostratus: c. 10. παρθένοι τε γὰρ καὶ

Ἱμερόεν κιθάριζε, Λίνον δ' ὑπὸ καλὸν αἶδε
 Λεπταλήη φωνῇ· τοῖ δὲ ῥήσσοντες ἀμαρτῇ
 Μολπῇ τ' ἰὺγμῳ τε, ποσὶ σκαίροντες ἔποντο.

570

Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραϊράων·
 Αἱ δὲ βόες χρυσοῖο τετεύχατο, κασσιτέρου τε,
 Μυκηθμῳ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε

575

Πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.
 Χρῦσειοι δὲ νομῆες αἴμ' ἐστιχόωντο βόεσσι
 Τέσσαρες, ἑννέα δέ σφι κύνες πόδας ἀργοὶ ἔποντο.

Σμερδαλέω δὲ λέοντε δὴ ἐν πρώτῃσι βόεσσι

Ταῦρον ἐρύγμηλον ἐχέτην· ὃ δὲ, μακρὰ μεμυκῶς,

580

Ἔλκετο· τοὺς δὲ κύνες μετεκίαθον, ἡδ' αἰζηοί.

Τῷ μὲν ἀναρρῆξαντε βοὸς μέγαλοιο βοεῖην,

ἡῖθεοι εὖιον καὶ βακχικὸν ἐν ῥυθμῳ βαίνουσιν, ἐνδιδόντος αὐτοῖς τὸν ῥυθμὸν ἑτέρου. Homer in these sketches has given most interesting delineations of the rustic simplicity of the times in which he lived.

570. Λίνον δ' ὑπὸ καλὸν αἶδε. There are two interpretations of this verse; that which receives Λίνος as a proper name is confirmed by the testimony of Herodotus, II. 79. and Pausanias, *Bæot.* IX. 29. *Linus* was the most ancient name in poetry; the first upon record who invented verse and measure among the Grecians. He passed for the son of Apollo or Mercury, and was preceptor to Hercules, Thamyris, and Orpheus. There was a solemn custom among the Greeks of bewailing annually the death of their first poet. Pausanias informs us, that before the yearly sacrifice to the Muses on Mount Helicon, the obsequies of Linus were performed, who had a statue and altar erected to him in that place. Homer alludes to that custom in this passage, and was doubtless fond of paying this respect to the old Father of Poetry. Virgil has done the same in that fine celebration of him: *Eclog.* VI. 64. *Tum canit errantem Permessi ad flumina Gallum Aonias in montes ut duxerit una sororum; Utque viro Phœbi chorus assurrexerit omnis; Ut Linus hæc illi, divino carmine, pastor, Floribus atque apio crines ornatus amaro, Dixerit; &c.* And again in *Eclog.* IV. 55. *Non me carminibus vincet nec Thracius Orpheus, Nec Linus; huic mater quamvis, atque huic pater, adsit, Orpheo Calliopea, Lino formosus Apollo.* POPE. There is little doubt but that this statement is correct, although Heyne and others are of a different opinion. To this effect is the fragment of Hesiod, preserved by Eustathius: *Οὐρανὴν δ' ἀρ' ἔτικτε Λίνον πολυήρατον υἱόν. Ὀν δὴ, ὅσοι βροτοὶ εἰσιν αἰοδοὶ καὶ κιθαρίσται, Πάντες μὲν θρηνοῦ-*

σιν ἐν εἰλαπίναις τε χοροῖς τε, Ἀρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσι. The other interpretation to which Pope alludes, and which Heyne adopts, renders *λίνον* by *chordam*. There is also another acceptance, which is certainly preferable to that of Heyne, and which in fact is supported by the passage of Herodotus, somewhat incorrectly adduced by Pope in confirmation of the sense, which he has correctly followed. According to the historian, *λίνος* was a kind of *song* or *chant*, having gradually acquired the name from the old poet in question. See Blomfield's Gloss. on *Æsch.* *Agam.* 119.

571. ῥήσσοντες ἀμαρτῇ. Scil. *τὴν γῆν*. Compare *Apoll. Rhod.* I. 539. *Callim. H.* in *Dian.* 243. *Hor. Od.* I. 4. 7. Of the adverb ἀμαρτῇ, see on II. E. 656.

572. ἰὺγμῳ. See on II. P. 66.

573. ἐν δ' ἀγέλην κ. τ. λ. Fourth compartment, illustrative of *Pastoral* life. Tenth subdivision: *A herd of oxen*. Of the epithet ὀρθοκραϊράων, see above on v. 3.

576. παρὰ ῥοδανὸν δονακῆα. The MSS. and Edd. vary between *περὶ* and *παρά*; with each of which the clause is alike unintelligible. It is acknowledged on all sides that the passage is corrupt: and it seems most probable that the words *παρὰ ῥοδανὸν* have found their way into the text, instead of an additional epithet of the substantive *ποταμόν*. Homer continually joins together several adjectives without a conjunctive particle, by which means the ideas contained in the image are more closely combined. Compare *supra* v. 276. and see *Matt. Gr.* §. 444. 3. Eustathius mentions, that anciently *ῥοδανονδονακῆα* was read, as a compound epithet, in one word.

578. πόδας ἀργοί. Schol. *ταχυνόδες*.

580. ἐρύγμηλον. *Mugientem*. II. Y. 404. ἤρυνεν ὥς ὅτε ταῦρος ἔλκόμενος.

Ἐγκατα καὶ μέλαν αἷμα λαφύσσειτον· οἱ δὲ νομῆες
 Αὐτως ἐνδίδεσαν, ταχέας κύνας ὀτρύνοντες.

Οἳ δ' ἦτοι δακείιν μὲν ἀπετρωπῶντο λεόντων, 585

Ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον, ἕκ τ' ἀλέοντο.

Ἐν δὲ νομὸν ποίησε περικλυτὸς Ἀμφιγυήεις,

Ἐν καλῇ βήσση μέγαν οἶων ἀργεννάων,

Σταθμούς τε, κλισίας τε κατηρεφίας, ἰδὲ σηκούς.

Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις, 590

Τῷ ἔκελον, οἷόν ποτ' ἐνὶ Κνωσσῷ εὐρέη

Δαίδαλος ἤσκησε καλλιπλοκάμῳ Ἀριάδνῃ.

Ἐνθα μὲν ἦῖθεοι καὶ παρθένοι ἀλφεσίβοιοι

Ὀρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.

Τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἳ δὲ χιτῶνας 595

Εἶατ' εὐνήτους, ἦκα στίλβοντας ἐλαίῳ·

Καί ρ' αἱ μὲν καλὰς στεφάνας ἔχον, οἳ δὲ μαχαίρας

Εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.

Οἳ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι

Ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600

Ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέρσιν·

Ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι.

Πολλὸς δ' ἡμερόεντα χορὸν περιίσταθ' ὅμιλος

Τερπόμενοι· δοιῷ δὲ κυβιστητῇρε κατ' αὐτοὺς

Μολπῆς ἐξάρχοντες ἐδίνεον κατὰ μέσσους. 605

Ἐν δὲ τίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο

Ἀντυγα παρ πυμάτην σάκεος πύκα ποιητοῖο.

Αὐτὰρ ἐπειδὴ τεῦξε σάκος μέγα τε στιβαρόν τε,

585. οἳ δ' ἦτοι κ. τ. λ. That is, οἱ δ' ἀπετρωπῶντο λεόντων ἀπὸ τοῦ δακείν αὐτούς.

587. ἐν δὲ νομὸν κ. τ. λ. Eleventh sub-division: *A flock of sheep*.

590. ἐν δὲ χορὸν κ. τ. λ. Twelfth sub-division: *A rustic dance*.

591. τῷ ἔκελον κ. τ. λ. There were two sorts of dances, the Pyrrick, and the common dance: Homer has joined both in this description. The Pyrrick, or military, is performed by the youths who have swords on, the other by the virgins crowned with garlands. The ancient Scholiasts say, that whereas before it was the custom for men and women to dance separately, the contrary practice was afterwards brought in by seven youths and as many virgins, who were saved by Theseus from the labyrinth; and that this dance was taught them by Dædalus, to whom Homer here alludes. See Dion. Halic. Hist. VI. 68. It is worth observing, that the Grecian dance is still per-

formed in this manner in the Oriental nations. The youths and maids dance in a ring, beginning slowly; by degrees the music plays a quicker time, till at last they dance with the utmost swiftness; and towards the conclusion, they sing, as it is said here, in a general chorus. POPE.

592. Ἀριάδνῃ. *For Ariadne*; i. e. *for the pleasure of Ariadne*. See Matt. Gr. Gr. §. 387.

593. ἀλφεσίβοιοι. *Lovely*. Schol. ἐν-τιμοι, καὶ διὰ τὴν εὐμορφίαν βόας εὐρίσκουσαι ἔδνα. From ἀλφῆω, *to find*, and βοῦς.

596. ἦκα στίλβοντας ἐλαίῳ. *Splendore vel nidore modico, qualis est olei*. ERNESTI.

606. ἐν δὲ τίθει κ. τ. λ. The outer circumference, or boss of the shield, upon which were represented the waves of the ocean. So Hesiod. Scut. H. 314. Ἀμφὶ δ' ἵπην ῥέειν Ὀκεανὸς πλήθοντι ἰοικώς. Πᾶν δὲ συνῆχε σάκος πολυδαίδαλον. Compare Virg. Æn. VIII. 671.

Τεῦξ ἄρα οἱ θώρηκα φαεινότερον πυρὸς ἀνγῆς·
 Τεῦξε δέ οἱ κόρυθα βριαρὴν, κροτάφοις ἀραρυῖαν, 610
 Καλὴν, δαιδαλέην· ἐπὶ δὲ χρύσειον λόφον ἤκε·
 Τεῦξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέριοι.

Αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς Ἀμφιγυήεις,
 Μητρὸς Ἀχιλλῆος θῆκε προπάροιθεν αἰέρας.
 Ἦ δ', ἱρηξ ὥς, ἄλτο κατ' Οὐλύμπου νιφόεντος, 615
 Τεύχεα μαρμαίροντα παρ' Ἠφαίστοιο φέρουσα.

612. ἑανοῦ κασσιτέριοι. *Of ductile tin.* See on Il. Γ. 385.

THE

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἥ ΓΡΑΜΜΑ, Τ’.

Ἐπιγραφαί.

ΜΗΝΙΔΟΣ ἈΠΟΡΡΗΣΙΣ.

Ἄλλως.

Ταῦ δ’ ἀπέληγε χόλοιο, καὶ ἔκθορε δῖος Ἀχιλλεύς.

THE ARGUMENT.

THE RECONCILIATION OF ACHILLES AND AGAMEMNON.

Thetis brings to her son the armour made by Vulcan. She preserves the body of his friend from corruption, and commands him to assemble the army, and declare his resentment at an end. Agamemnon and Achilles are solemnly reconciled. The speeches, presents, and ceremonies, on that occasion. Achilles is with great difficulty persuaded to refrain from the battle, till the troops have refreshed themselves, by the advice of Ulysses. The presents are conveyed to the tent of Achilles, where Briseis laments over the body of Patroclus. The hero obstinately refuses all repast, and gives himself up to lamentations for his friend. Minerva descends to strengthen him by the order of Jupiter. He arms for the fight; his appearance described. He addresses himself to his horses, and reproaches them with the death of Patroclus. One of them is miraculously endued with voice, and inspired to prophesy his fate: but the hero, not astonished by that prodigy, rushes with fury to the combat.

The thirtieth day. The scene is on the sea-shore.

ἮΩΣ μὲν κροκόπεπλος ἀπ’ Ὠκεανοῖο ῥοάων
Ὠρνυθ’, ἵν’ ἀθανάτοισι φώς φέροι ἡδὲ βροτοῖσιν·

Ἡ δ’ ἐς νῆας ἵκανε, θεοῦ πάρα δῶρα φέρουσα.

Εὗρε δὲ Πατρόκλῳ περικείμενον δν φίλον υἱόν,

Κλαίοντα λιγέως· πολέες δ’ ἄμφ’ αὐτὸν ἑταῖροι

Μύρονθ’· ἥ δ’ ἐν τοῖσι παρίστατο δια θεάων,

Ἐν τ’ ἄρα οἱ φῦ χειρὶ, ἔπος τ’ ἔφατ’, ἔκ τ’ ὀνόμαζε·

5

3. ἥ δ’ ἐς νῆας ἵκανε. Scil. *Thetis*. The relative evidently refers to the concluding lines of the last book. Hence it has been supposed, with great probability, that Homer

wrote his poem in one continued series, and that the division into books was of more recent date.

Τέκνον ἔμὸν, τοῦτον μὲν ἴασομεν, ἀχνύμενοί περ,
 Κεῖσθαι, ἐπειδὴ πρῶτα θεῶν ἰότητι δαμάσθη·
 Τὴν δ' Ἥφαίστοιο πάρα κλυτὰ τεύχεα δέξο, 10
 Καλὰ μάλ', οἳ οὔπω τις ἀνὴρ ὅμοισι φόρησεν.

Ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκε
 Πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
 Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη
 Ἀντην εἰσιδέειν, ἀλλ' ἔτρεσαν· αὐτὰρ Ἀχιλλεὺς 15
 Ὡς εἶδ', ὥς μιν μᾶλλον ἔδου χόλος· ἐν δέ οἱ ὅσσε
 Δεινὸν ὑπὸ βλεφάρων, ὥσει σέλας, ἐξεφάανθεν·
 Τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
 Αὐτὰρ ἐπεὶ φρεσὶν ἦσι τετάρπετο, δαίδαλα λεύσσων,
 Αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα· 20

Μῆτερ ἐμῇ, τὰ μὲν ὅπλα θεὸς πόρεν, οἳ ἐπιεικὲς
 Ἔργ' ἔμειν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.
 Νῦν δ' ἦτοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς
 Δεῖδω, μή μοι τόφρα Μενoitίου ἄλκιμον υἱὸν
 Μυῖαι, καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς, 25
 Εὐλὰς ἐγγείνωνται, ἀεικίσσωσί δὲ νεκρόν·
 Ἐκ δ' αἰὼν πέφαται· κατὰ δὲ χρόα πάντα σαπήρ.

Τὸν δ' ἡμέμβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 Τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων·
 Τῷ μὲν ἐγὼ πειρήσω ἀλαλκεῖν ἄγρια φῦλα, 30
 Μυῖας, αἳ ρά τε φῶτας ἀρηϊφάτους κατέδουσιν·
 Ἦν περ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτὸν,
 Αἰεὶ τῷδ' ἔσται χρῶς ἔμπεδος, ἥ καὶ ἀρείων.
 Ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς,
 Μῆνιν ἀποσιπῶν Ἀγαμέμνονι, ποιμένι λαῶν, 35
 Αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσσο δ' ἀλκὴν.

Ὡς ἄρα φωνήσασα, μένος πολυθαρσὲς ἐνῆκε·
 Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρόν
 Στάξε κατὰ ρινῶν, ἵνα οἱ χρῶς ἔμπεδος εἴη.

Αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης δῖος Ἀχιλλεὺς, 40
 Σμερδαλέα ἰάχων, ὥρσε δ' ἥρωας Ἀχαιοὺς.
 Καί ρ', οἵπερ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,

9. ἐπειδὴ πρῶτα. *Cum semel.* See on II. A. 235.

16. ὥς εἶδ', ὥς. See on II. Ξ. 294.

18. τέρπετο δ' ἐν χεῖρεσσιν κ. τ. λ. Compare Virg. *Æn.* VIII. 617.

24. δεῖδω, μή μοι κ. τ. λ. It was considered a grievous misfortune by the ancients in general, that the bodies of their dead should putrify, above ground, previous to their interment. Hence Venus is em-

ployed in II. Ψ. 186. in preserving the corpse of Hector, in the same manner that Thetis undertakes for that of Patroclus. That the same care prevailed among the Jews, is evident from Jerem. xxxvi. 30. and other passages of Scripture.

27. ἐκ δ' αἰὼν πέφαται. *For life has departed*: δὲ for γάρ. The words are parenthetical.

42. νεῶν ἐν ἀγῶνι. That is, ἐν ναυσ-

Οἳ τε κυβερνῆται, καὶ ἔχον οἰήϊα νηῶν,
 Καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες·
 Καὶ μὴν οἳ τότε γ’ εἰς ἀγορὴν ἦσαν, οὐνεκ’ Ἀχιλλεὺς 45
 Ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ’ ἀλεγεινῆς.
 Τῷ δὲ δῶυ σκάζοντε βάτην Ἀρεος θεράποντε,
 Τυδείδης τε μενεπτόλεμος, καὶ δῖος Ὀδυσσεύς,
 Ἐγχεί ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
 Καὶ δὲ μετὰ πρώτη ἀγορῇ ἵζοντο κιόντες. 50
 Αὐτὰρ ὁ δεύτατος ἦλθεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 Ἐλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
 Οὔτα Κόων Ἀυτηνορίδης χαλκῆρεϊ δουρί.
 Αὐτὰρ ἐπειδὴ πάντες ἀολλίσθησαν Ἀχαιοὶ,
 Τοῖσι δ’ ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55
 Ἀτρείδῃ, ἥ ἄρ τι τόδ’ ἀμφοτέροισιν ἄρειον
 Ἐπλετο, σοὶ καὶ ἐμοί· ὅτε νῶϊ περ, ἀχνυμένω κῆρ,
 Θυμοβόρῳ ἔριδι μενεήναμεν, εἵνεκα κούρης.
 Τὴν ὄφελ’ ἐν νήεσσι κατακτάμεν Ἀρτεμις ἰῶ,
 Ἥματι τῷ, ὅτ’ ἐγὼν ἐλόμην Λυρνησσοῦν ὀλέσσας· 60
 Τῷ κ’ οὐ τόσσοι Ἀχαιοὶ ὁδᾶξ ἔλον ἄσπετον οὔδας
 Δυσμενέων ὑπὸ χερσὶν, ἐμεῦ ἀπομηνίσαντος·
 Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
 Δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἴω.
 Ἀλλὰ τὰ μὲν προτετύχθαι ἔασομεν, ἀχνύμενοί περ, 65
 Θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ.
 Νῦν δ’ ἦτοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρὴ
 Ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ’ ἄγε θᾶσσον
 Ὀτρυνον πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς,
 Ὅφρ’ ἔτι καὶ Τρώων πειρήσομαι ἀντίον ἐλθὼν, 70
 Αἳ κ’ ἐθέλωσ’ ἐπὶ νηυσὶν ἰαύειν· ἀλλὰ τιν’ οἴω
 Ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησι
 Δηΐου ἐκ πολέμοιο ὑπ’ ἔγχεος ἡμετέροιο.
 ὦς ἔφαθ’· οἳ δὲ χάρησαν ἐϋκνήμιδες Ἀχαιοί,

τάθμῳ, at the station of the ships. See on Il. H. 298. It appears from this passage, that there were officers appointed to the care and distribution of the provisions; and that they, together with the pilots, were exempt from military service. The vessels, as we have already seen, were manned and rowed by the soldiers.—μένεσκον. *Manere solebant.*

53. οὔτα Κόων. See Il. A. 251.

56. ἥ ἄρ τι τόδε κ. τ. λ. There is here an aposiopesis, which would be readily supplied by the gesture of the speaker. *This reconciliation—τι τόδε, something of this kind,—would have been better for both of us,*

if it had taken place at first; then, *scil.* when, &c. τότε, ὅτε νῶϊ περ, κ. τ. λ.

59. τὴν ὄφελ’ ἐν νήεσσι κ. τ. λ. See on Z. 428.

67. οὐδὲ τί με χρὴ κ. τ. λ. Cicero *Orat. pro C. Rabirio*: *Neque vero me poenitet mortales inimicitias, sempiternas amicitias habere.* Plutarch. *de Philadelph.* observes of the Pythagoreans: *εἵποτε περιερχθεῖεν εἰς λοιδορίας ὑπ’ ὀργῆς, πρὶν ἢ τὸν ἥλιον δῦναι, τὰς δεξίας ἐμβάλλοντες ἀλλήλοις καὶ ἀσπασάμενοι διελόντο.* Compare Ephes. iv. 26. ὁ ἥλιος μὴ ἐπιδύετω κ. τ. λ.

72. γόνυ κάμψειν. See on Il. H. 118.

Μῆνιν ἀπειπόντος μεγαθύμου Πηλείωνος.

75

Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·

ᾧ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρης,
 Ἑσταότος μὲν καλὸν ἀκούμεν, οὐδὲ ἔοικεν
 Ὑββάλλειν· χαλεπὸν γὰρ, ἐπιστάμενόν περ ἔοντα.

80

Ἀνδρῶν δ' ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι,
 Ἥ εἶποι; βλάβεται δὲ, λιγύς περ ἐὼν ἀγορητής.

Πηλείδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 Σύνθεσθ', Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.

Πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον,

85

Καί τέ με νεικείεσκον· ἐγὼ δ' οὐκ αἰτιός εἰμι,
 Ἀλλὰ Ζεὺς, καὶ Μοῖρα, καὶ ἡεροφοῖτις Ἑριννὺς,
 Οἳ τέ μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,
 Ἥματι τῷ, ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.

Ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ.

90

Πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας αἶται,

79. ἑσταότος. This must be understood generally, in reference to the usual custom of speakers; since it seems from v. 77. that Agamemnon, in consequence of his wound, did not stand, unless indeed the words αὐτόθεν ἐξ ἔδρης imply simply that he remained in the place where he had been sitting, μετὰ πρώτῃ ἀγορῇ, v. 50. and did not advance into the midst of the assembly: for the wound, which was in his hand, did not certainly prevent his rising. He commences his speech with a request against interruption, either because murmurs had already begun to arise, or because he might expect that the favourers of Achilles would naturally express their indignation against himself, as the cause of their recent misfortunes.

83. ἐνδείξομαι. Scil. τὸν λόγον. I will address my speech to Achilles.

85. τοῦτον μῦθον. What this speech was does not appear, though the purport of it is evident.

86. ἐγὼ δ' οὐκ αἰτιός εἰμι, κ. τ. λ. Compare Il. Γ. 164. So Æsch. Choeph. 897. ἡ Μοῖρα τοῦτων, ὃ τέκνον, παραιτία. Senec. Œdip. 1019. *Fati ista culpa est*. Homer has a sentiment no less just than beautiful, on the readiness with which men are apt to charge their own follies and sins upon Destiny and Fate, in Od. A. 32. ᾧ πόποι, ὅλον δὴ νῦ θεοὺς βροτοὶ αἰτιόωνται. Ἐξ ἡμέων γάρ φασι κάτ' ἔμμεναι· οἳ δὲ καὶ αὐτοὶ Σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόνον ἄλγε' ἔχουσιν. Hence Senec. Epist. 49. *Multos inveni æquos adversus homines, adversus Deos neminem. Objurgamus quotidie Fatum*.

87. ἡεροφοῖτις Ἑριννὺς. *Wandering in darkness*. Eustath. ἡ ἀφανῶς φοιτῶσα. So Hesiod: ἡέρα ἐσσάμενοι πάντα φοιτῶντες ἐπ' αἶαν. Pestilence is described as *walking in darkness*, διαπορευόμενος ἐν σκότει, in Ps. xcī. 6. LXX. The word ἄηρ is frequently used in Homer to signify darkness. Compare Il. P. 644. and elsewhere. Hence the expressions ζόφον ἡερόεντα in Il. M. 240. Τάρταρα ἡερόεντα, Hesiod. Theog. 119.

90. θεὸς διὰ πάντα τελευτᾷ. Soph. Aj. 86. γένοιτο μὲν τ' ἂν πᾶν θεοῦ τεχνωμένον. Eurip. Phœn. 702. πάντα δ' εὐπετῇ θεοῖς. Pind. Pyth. X. 76. ἐμοὶ δὲ θανμάσαι θεῶν τελεσάντων οὐδέν ποτε φαίνεται ἔμμεν ἀπιστον. Linus ap. Stobæum: Ῥᾶδια πάντα θεῷ τελέσαι, καὶ ἀνήνυτον οὐδέν. Hence *Omnipotens deus* in Virgil *passim*. Compare Gen. xvii. 1. Matt. xix. 16. Luke i. 37.

91. Διὸς θυγάτηρ Ἄτη. Scil. ἔστι. Or perhaps the verb is πέδησε in v. 94. the intervening lines being, as Ernesti supposes, and as the particle οὖν seems to indicate, parenthetical. From the appellative ἄτη, in v. 88. Agamemnon turns to the goddess herself; and enters into a mythological account of the discords which she had excited among the gods, and her consequent ejection from heaven. See on Il. A. 404. 412. and compare Isa. xiv. 12. According to Hesiod. Theog. 226. 230. *Atē* was the daughter of *Eris*, or *Discord*. The import of the name is implied in the words ἣ πάντας αἶται. Eustath. τρόπος ἐτυμολογίας· ἀπὸ γὰρ τοῦ αἰσθαι, Ἄτη γίγνεται.

- Οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδαι
 Πίλναται· ἀλλ' ἄρα ἤγε κατ' ἀνδρῶν κράατα βαίνει,
 Βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέδησε.
 Καὶ γὰρ δὴ νύ ποτε Ζῆν' ἄσατο, τὸν περ ἄριστον 95
 Ἀνδρῶν ἠδὲ θεῶν φάσ' ἔμμεναι, ἀλλ' ἄρα καὶ τὸν
 Ἥρη, θῆλυς ἐοῦσα, δολοφροσύνης ἀπάτησεν
 Ἥματι τῷ, ὅτ' ἔμελλε βίην Ἡρακλεΐην
 Ἀλκμήνη τέξεσθαι ἐϋστεφάνῳ ἐνὶ Θήβῃ.
 Ἦτοι ὃγ' ἐυχόμενος μετέφη πάντεσσι θεοῖσι 100
 Κέκλυτέ μευ, πάντες τε θεοὶ, πᾶσαι τε θέαιναι,
 Ὅφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσιν ἀνώγει·
 Σήμερον ἄνδρα φώσδε μογοστόκος Εἰλείθυια
 Ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
 Τῶν ἀνδρῶν, γενεῆς οἴθ' αἵματος ἐξ ἐμεῦ εἰσι. 105
 Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ
 Ψευστήσεις, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.
 Εἰ δ' ἄγε, νῦν μοι ὁμοσσον, Ὀλύμπιε, καρτερὸν ὄρκον,
 Ἥ μὴν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
 Ὅς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110
 Τῶν ἀνδρῶν, οἳ σῆς ἐξ αἵματος εἰσι γενέθλης.
 Ὡς ἔφατο· Ζεὺς δ' οὔτι δολοφροσύνην ἐνόησεν,
 Ἀλλ' ὅμοσε μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη·
 Ἥρῃ δ' αἶξασα λίπε ρίον Οὐλύμποιο,
 Καρπαλίμως δ' ἵκετ' Ἀργος Ἀχαιϊκὸν, ἐνθ' ἄρα ἦδη 115
 Ἰφθίμην ἄλοχον Σθενέλου Περσηϊάδαο·

92. τῇ μὲν θ' ἀπαλοὶ πόδες· κ. τ. λ. This passage is one of the very few in Homer, which may perhaps be fairly interpreted into an allegory. By the soft feet of this goddess, and her passing over the heads of men, the Poet seems to intimate that her influence is delusive, and her attacks unexpected; as instanced in the case of Jupiter, in regard to Hercules.

94. κατὰ δ' οὖν ἕτερόν γε πέδησε. According to Eustathius : τῶν ἐριζόντων τὸν ἕτερον. In some copies the line is marked with crotchets, and perhaps it would be as well omitted.

99. ἐϋστεφάνῳ ἐνὶ Θήβῃ. Schol. κατατειχισμένην, μεταφορικῶς διὰ τὸ ὑπὸ Ἀμφιόνος καὶ Ζήθου αὐτὴν τετειχίσθαι. The fabulous traditions respecting this celebrated city, the birth of Hercules, and his subsequent labours under Eurystheus, the origin of which is accounted for in this place, are too well known to require any additional notice. See Apollod. Bibl. II. 4. 5. It may be remarked, however, that

if the Poet had lived after the return of the Heraclidæ, he would scarcely have slipped the present opportunity of adverting to that remarkable æra in Grecian History. See Prelim. Obs. Sect. I. *in fine*.

103. μογοστόκος Εἰλείθυια. See on II. A. 270. The construction of this passage, as of the corresponding sentence in the reply of Juno, v. 110. is somewhat obscure; but each is respectively illustrated by the other. The words will therefore stand thus : σήμερον Εἰλείθυια ἐκφανεῖ φώσδε ἄνδρα τῶν ἀνδρῶν, i. e. τινὰ τῶν ἀνδρῶν, οἳθ' εἰσι ἐξ αἵματος γενεῆς ἐμεῦ, ὃς ἀνάξει π. π. And similarly in v. 109.

110. πέσῃ μετὰ ποσσὶ γυναικὸς. Shall fall between the feet, i. e. from the womb, of a woman. This phrase, in reference to the birth of a child, is illustrated by the same manner of expression in Holy Writ. Compare Deut. xxviii. 57. and see Grotius on Gen. xlix. 10.

116. ἄλοχον Σθενέλου Π. That is, *Andromeda*. See Apollod. Bibl. II. ubi supra.

Ἡ δὲ κύει φίλον υἷον, ὃ δ' ἔβδομος ἐστήκει μείς.
 Ἐκ δ' ἄγαγε πρὸ φώσδε, καὶ ἡλιτόμνηνον ἔοντα·
 Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.
 Αὐτὴ δ' ἀγγελέουσα, Δία Κρονίωνα προσηύδα 120

Ζεῦ πάτερ, ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω·
 Ἦδη ἀνὴρ γέγον' ἐσθλός, ὃς Ἀργείοισιν ἀνάξει,
 Εὐρυσθεὺς, Σθενέλοιο παῖς Περσηϊάδαο,
 Σὸν γένος· οὐ οἱ ἀεικὲς ἀνασσέμεν Ἀργείοισιν.

Ὡς φάτο· τὸν δ' ἄχος ὅξυν κατὰ φρένα τύψε βαθεῖαν. 125
 Αὐτίκα δ' εἶλ' Ἀθην κεφαλῆς λιπαροπλοκάμοιο,
 Χωόμενος φρεσὶν ἦσι, καὶ ὤμοσε καρτερόν ὕρκυν,
 Μήποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 Αὐτίς ἐλεύσεσθαι Ἀθην, ἥ πάντας αἶται.

Ὡς εἰπὼν, ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος, 130
 Χειρὶ περιστρέψας· τάχα δ' ἵκετο ἔργ' ἀνθρώπων.
 Τὴν αἰεὶ στενάχεςχ', ὅθ' ἐὼν φίλον υἷον ὀρῶτο
 Ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθέως ἀέθλων.

Ὡς καὶ ἐγὼν, ὅτε δ' αὖτε μέγας κορυθαίολος Ἐκτωρ 135
 Ἀργείους ὤλεσκει ἐπὶ πρύμνησι νέεσιν,
 Οὐ δυνάμην λελαθέσθ' ἄτης, ἣ πρῶτον ἀάσθην.
 Ἀλλ' ἐπεὶ ἀασάμην, καὶ μεν φρένας ἐξέλετο Ζεὺς,
 Ἄψ' ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα.
 Ἀλλ' ὄρσει πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.
 Δῶρα δ' ἐγὼν ὅδε πάντα παρασχεῖν, ὅσσα τοι ἐλθὼν 140
 Χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς.
 Εἰ δ' ἐθέλεις, ἐπίμεινον, ἐπειγόμενός περ Ἀρῆος·
 Δῶρα δέ τοι θεράποντες, ἐμῆς παρὰ νηὸς ἐλόντες,
 Οἴσουσ', ὄφρα ἴδῃαι, ὃ τοι μενοεικέα δώσω.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Ἀτρεΐδῃ, κύδιστε, ἀναξ ἀνδρῶν, Ἀγάμεμνον, 146
 Δῶρα μὲν, αἶ κ' ἐθέλῃσθα, παρασχέμεν, ὥς ἐπιεικὲς,
 Ἦτ' ἐχέμεν, πάρα σοι· νῦν δὲ μνησώμεθα χάριος
 Αἶψα μάλ'· οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἔοντας,

117. ἐστήκει. *Was in progress.* Hence it should seem that the technical usage of the verb ἵστασθαι, in reference to the course of the month, was already in use. Compare Od. Ξ. 162. T. 519. Since, however, the seventh month was evidently far advanced, it is not to be inferred that the threefold division of the Attic month was then in use.

118. ἡλιτόμνηνον. *Failing of the proper number of months.* Eustath. ἀλιτήσας, ἡγουν ἀμαρτῶν, ἀποτυχῶν τῶν συνήθων ἐννέα τοῦ τοκετοῦ μηνῶν.

137. ἀλλ' ἐπεὶ ἀασάμην, κ. τ. λ. Compare Il. I. 119. sqq. 140. Δῶρα δ' ἐγὼν ὅδε κ. τ. λ. *Here am I to give, &c.* See on Il. Z. 463. I. 684.

149. οὐ γὰρ χρὴ κ. τ. λ. Lucan. Phars. II. Nil actum credens, dum quid superesset agendum. The verb κλοτοπεύειν, *to waste time*, is no where else to be met with. Eustathius explains it by κλοπεύειν καὶ οἷον παρακλέπτειν τὸν καιρόν: Hesychius more generally, παραλογίζεσθαι, ἀπατᾶν. Others suppose that it is put for κλυτοπεύειν, i. e. καλλιλογεῖν καὶ κλυτοῖς ἔπεσιν ἐνδιατρί-

Οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον· 150
 Ὡς κέ τις αὐτ’ Ἀχιλῆα μετὰ πρῶτοισιν ἴδῃται
 Ἐγχεῖ χαλκείῳ Τρώων ὀλέκοντα φάλαγγας.
 Ὡδὲ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.
 Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 Μηδ’ οὕτως, ἀγαθός περ ἐὼν, θεοείκελ’ Ἀχιλλεῦ, 155
 Νήστιας ὄτρυνε προτὶ Ἴλιον νῆας Ἀχαιῶν
 Τρωσὶ μαχησομένους· ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
 Φύλοπις, εὖτ’ ἂν πρῶτον ὁμιλήσωσι φάλαγγες
 Ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν·
 Ἀλλὰ πάσασθαι ἄνωχθι θοῆς ἐπὶ νηυσὶν Ἀχαιοὺς 160
 Σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
 Οὐ γὰρ ἀνὴρ πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
 Ἀκμηνος σίτοιο δυνήσεται ἅντα μάχεσθαι.
 Εἴπερ γὰρ θυμῷ γε μενοιναά πολεμίζειν,
 Ἀλλὰ τε λάθρη γυνὴ βαρύνεται, ἡδὲ κιχάνει 165
 Δίψα τε καὶ λιμὸς, βλάβεται δέ τε γούνατ’ ἰόντι.
 Ὅς δέ κ’ ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς
 Ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζῃ,
 Θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσὶν, οὐδὲ τι γυνὴ
 Πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170
 Ἀλλ’ ἄγε, λαὸν μὲν σκέδασον, καὶ δεῖπνον ἄνωχθι
 Ὅπλεσθαι· τὰ δὲ δῶρα ἀναξ ἀνδρῶν Ἀγαμέμνων
 Οἰσέτω ἐς μέσσην ἀγορὴν, ἵνα πάντες Ἀχαιοὶ
 Ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῆσιν ἰανθῆς·
 Ὀμνυέτω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστὰς, 175
 Μήποτε τῆς εὐνῆς ἐπιβήμεναι, ἡδὲ μιγῆναι,
 Ἥ, θέμις ἐστὶν, ἀναξ, ἦτ’ ἀνδρῶν ἥτε γυναικῶν
 Καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἴλαος ἔστω.

βειν. But the derivation from κλέπτω is sufficient.

161. τὸ γὰρ μένος κ. τ. λ. Compare II. Z. 261. Ξ. 325.

163. ἀκμηνος σίτοιο. Without food. Eustath. ἀγευστος καὶ νῆστις. The word, as here accented, and in this sense, occurs only in this Book: viz. *infra* vv. 207. 320. 346. In these instances its derivation is from ἀκμή, in the sense of *Inedia*. In Od. Ψ. 191. ἀκμηνός, with the accent on the last syllable, signifies *flourishing, exuberant*. Eustath. *in loc.* ἀκμήν ἔχων τοῦ νεάζειν. We may here, by the way, remark a deficiency in the *Thesaurus* of Stephens, which remains unsupplied in the new edition, by Valpy. Under the word ἀκμή we read: Ἀκμηνος *pro* Jejunus, *quidam* ac

(ab) ἀκμή, *quod* Æolibus *Inediam* significat, alii ab ἱκμάς deduxerunt, ubi et ponere decrevi. For the fulfilment of this intention under ἱκμάς, the student will search in vain. See, however, Toup. *Emend. in Suid.* I. p. 16.

170. ἐρωῆσαι. Schol. ὑποχωρῆσαι. See on II. B. 179.

173. οἰσέτω. See on II. B. 35.

174. φρεσὶ σῆσιν. So Barnes, after Eustathius. If φρεσὶν ᾗσιν, which is the reading of many copies, be correct; we have an instance of the use of a pronoun of the third person instead of one of the second. In Od. A. 402. the true reading is perhaps δώμασι σοῖσιν. Compare, however, Od. N. 320. and see Matt. Gr. Gr. §. 489.

- Αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω
 Πιέρῃ, ἵνα μή τι δίκης ἐπιδενὲς ἔχρησθα. 180
 Ἀτρείδῃ, σὺ δ' ἔπειτα δικαιότερος καὶ ἐπ' ἄλλῃ
 Ἔσσειαι· οὐ μὲν γάρ τι νεμεσσητὸν, βασιλῆα
 Ἄνδρ' ἀπαρέσσαισθαι, ὅτε τις πρότερος χαλεπήνῃ.
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν, Ἀγαμέμνων·
 Χαίρω σεῦ, Λαερτιάδῃ, τὸν μῦθον ἀκούσας· 185
 Ἐν μοίρῃ γὰρ πάντα δῖ' ἔκεο καὶ κατέλεξας.
 Ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμὸς,
 Οὐδ' ἐπιορκήσω, πρὸς δαίμονος· αὐτὰρ Ἀχιλλεύς
 Μιμνέτω αὖθι τέως περ, ἐπειγόμενός περ Ἄρηος,
 Μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὅφρα κε δῶρα 190
 Ἐκ κλισίῃς ἔλθῃσι, καὶ ὄρκια πιστὰ τάμωμεν.
 Σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι, ἥδ' ἐκελεύω,
 Κρινάμενος κούρητας ἀριστῆας Παναχαιῶν,
 Δῶρα δ' ἐμῆς παρὰ νηὸς ἐνεγκέμεν, ὅσσ' Ἀχιλῆϊ
 Χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναικάς. 195
 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Κάπρον ἑτοิมασάτω ταμέειν Διὶ τ', Ἡελίῳ τε.
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Ἀτρείδῃ, κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
 Ἄλλοτ' ἐπερ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200
 Ὅπποτε τις μετὰ πανσυχῇ πολέμοιο γένηται,
 Καὶ μένος οὐτόσον ἦσιν ἐνὶ στήθεσσι ἐμοῖσι.
 Νῦν δ' οἱ μὲν κέεται δεδαῖγμένοι, οὓς ἐδάμασσαν
 Ἐκτῶρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν·
 Ὑμεῖς δ' ἐς βρωτῶν ὀτρύνετον· ἦτ' ἂν ἔγωγε 205
 Νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν
 Νήστιας, ἀκμήνους, ἅμα δ' ἡελίῳ καταδύντι
 Τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην.
 Πρὶν δ' οὐπὼς ἂν ἔμοιγε φίλον κατὰ λαιμὸν ἰεῖν
 Οὐ πόσις, οὐδὲ βρωῶσις, ἑταῖρου τεθνηῶτος, 210
 Ὅς μοι ἐνὶ κλισίῃ δεδαῖγμένος ὀξείῃ χαλκῷ
 Κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταῖροι

180. ἵνα μή τι δίκης κ. τ. λ. *Ut conseq̃uaris omnia, quæ, ad satisfaciendum tibi pro injuria accepta, postulare jure poteris.* HEYNE. Schol. ἵνα μηδὲν ἐλλίπῃ τῶν ὀφειλόντων πρὸς σὲ δικαίωςπραχθῆναι.

188. πρὸς δαίμονος. *In the name of the Deity.* The words may be joined with ὁμόσαι, according to the usual formula ὁμνύειν πρὸς Διὸς, πρὸς Ἥρης, and the like; or they may be taken absolutely, in a sense equivalent to our own expression, *So help me God.*

191. ὄρκια πιστὰ τάμωμεν. See on II. B. 124.

212. ἀνὰ πρόθυρον τετραμμένος. That is to say, as the Scholiast has explained it, *having his feet turned towards the door.* For it was thus the Greeks placed their dead in the porches of their houses, as likewise in Italy. Persius: Sat. III. 105. *In portam rigidos calces extendit.* Virg. Æn. XI. 29. *recipitque ad limina gressum, Corpus ubi exanimi positum Pallantis Acetes Servabat senior.* Thus we are told by Suetonius, of

Μύρονται· τό μοι οὐ τι μετὰ φρεσὶ ταῦτα μέμηλεν,
‘Αλλὰ φόνος τε, καὶ αἷμα, καὶ ἄργαλέος στόνος ἀνδρῶν.

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“Ω Ἀχιλεῦ, Πηλέος υἱὲ, μέγα φέρτατ’ Ἀχαιῶν, 216

Κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ

Ἔγχει, ἐγὼ δέ κε σέῃ νοήματί γε προβαλοίμην

Πολλόν· ἐπεὶ πρότερος γενόμην, καὶ πλείονα οἶδα·

Τῷ τοι ἐπιτήτῳ κραδίη μύθοισιν ἐμοῖσιν.

220

Αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,

Ἦς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,

Ἀμητος δ’ ὀλίγιστος, ἐπὴν κλίνησι τάλαντα

Ζεὺς, ὅς τ’ ἀνθρώπων ταμίης πολέμοιο τέτυκται.

Γαστέρι δ’ οὐπὼς ἐστὶ νέκυν πενθῆσαι Ἀχαιοὺς.

225

Λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἡματα πάντα

Πίπτουσι· πότε κέν τις ἀναπνεύσειε πόνοιο ;

Ἀλλὰ χρὴ τὸν μὲν καταθάπτειν, ὅς κε θάνησι,

Νηλέα θυμὸν ἔχοντας, ἐπ’ ἡματι δακρῦσαντας·

the body of Augustus: c. 101. *Equester ordo suscepit, urbiq̄ue intulit, atque in vestibulo domus collocavit.* POPE. See also A. Gell. XVI. 5. Tacit. Agric. 45. Ovid. Met. IX. 502. The custom of turning the feet outwards indicated that the body was about to take its last departure.

217. *κρείσσων εἰς ἐμέθεν κ. τ. λ.* Ovid. Met. XIII. 361. *Tibi dextera bello Utilis; ingenium est, quod eget moderamine nostri.* Of the conduct of this speech see Dionys. Hal. de Arte: §. 9.

219. *ἐπεὶ πρότερος γενόμην, κ. τ. λ.* Compare II. Δ. 323. and to the parallels there cited add Soph. Thyest. Fragm. ap. Stob. Tit. 116. *τῷ γῆρα φιλεῖ Χῶ νοῦς ὁμαρτεῖν, καὶ τὸ βουλευεῖν ἃ δεῖ.* The sentiment is frequent in the tragic writers. So also Ovid: *Seris venit usus ab annis.* To the same effect Job xxxii. 7. LXX. *ἐν πολλοῖς ἔτεσιν οἶδας σοφίαν.*

221. *αἰψά τε φυλόπιδος κ. τ. λ.* Heyne supposes that the first member of the sentence is wanting, and that it must be thus supplied; *si jejuni milites exierint in prælium, αἰψά τε κ. τ. λ.* Ulysses begins with advising a temporary cessation from arms, upon the grounds that their recent loss and fatigue would render them incapable of taking advantage of a change of fortune. The construction is: *αἰψά τε κόρος ἀμητος δ’ ὀλίγιστος φυλόπιδος πέλεται ἀνθρώποισι, ἧς τε κ. τ. λ.* Men will be speedily satisfied, and reap but little harvest, in an engagement wherein they have recently suffered a great loss, when Jupiter shall turn the fortune of the day.

222. *καλάμην.* Properly, straw, stubble. Schol. ἀλληγορικῶς οὖν καλάμην νῦν κέκληκε τὰ σώματα τῶν ἀνερρημένων. Hence Macrob. Saturn. V. 15. *Quotiens multam necem significare vult, messem hominum factam esse dicit.*

225. *γαστέρι.* That is, by abstaining from food. Eustath. *πιεσµῷ γαστρός, καὶ ἀσιτίῳ.* The argument seems to be particularly directed against the words of Achilles, expressed in vv. 205. 209. Somewhat similarly in Latin: Pers. Sat. Prol. *Magister artis, ingenique largitor Venter.* On the contrary, *γαστήρ* frequently signifies *gluttony, voraciousness.*

229. *ἐπ’ ἡματι.* For a single day: subaud. ἐνί. So Theocr. Idyll. XII. 1. *Ἥλυθες, ὦ φίλε κοῦρε, τρίτῃ σὺν νυκτὶ καὶ ἡοί, Ἥλυθες· οἱ δὲ ποθεῦντες ἐν ἡματι γηράσκουσιν.* See Erfurd on Soph. Aj. 131. The time of interment upon ordinary occasions does not appear to have been limited, though some have fixed it to the ninth day after decease. Neither was there any fixed period for mourning. Among the Jews, the days of mourning were generally seven; Gen. i. 10. For Saul and his sons, however, who died in battle, the mourning only lasted, as in this instance of Homer, till the evening: 2 Sam. i. 12. The adjective *νηλεής* in this line does not bear its usual sense of *cruel, pitiless*; but must be rendered *firm, manly.* Eustath. *οὐκ ἐπὶ φόγου, ὥς ἐν ἄλλοις εἴληπται, ἀλλὰ τὸν ἀπαθῆ καὶ ὀλιγόδακρυν.* Cicero has thus translated this passage: Tusc. Disput. III. *Namque nimis multos, atque omni luce cadentes Cernimus;*

- "Οσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230
 Μεινῆσθαι πόσιος καὶ ἐδητύος, ὅφρ' ἔτι μάλλον
 Ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμέσ αιεὶ,
 Ἐσάμενοι χροῖ χαλκὸν ἀτειρέα· μὴ δέ τις ἄλλην
 Λαῶν ὄτρυντὸν ποτιδέγμενος ἰσχαναάσθω.
 Ἦδε γὰρ ὄτρυντὸς κακὸν ἔσσεται, ὅς κε λίπηται 235
 Νηυσὶν ἔπ' Ἀργείων· ἀλλ' ἀθρόοι ὀρμηθέντες
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν ἄρῃα.
 Ἦ, καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο,
 Φυλείδην τε Μέγητα, Θόαντά τε, Μηριόνην τε.
 Καὶ Κρειοντιάδην Λυκομήδεα, καὶ Μελάνιππον· 240
 Βὰν δ' ἴμεν ἐς κλισίην Ἀγαμέμνονος Ἀτρείδαο.
 Αὐτίκ' ἔπειθ' ἅμα μῦθος ἦν, τετέλεστο δὲ ἔργον.
 Ἐπτά μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
 Αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·
 Ἐκ δ' ἄγον αἵψα γυναικάς ἀμύμονα ἔργ' εἰδυίας, 245
 Ἐπτ', ἀτὰρ ὀγδοάτην, Βρισηίδα καλλιπάρῃον·
 Χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα,
 Ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν,
 Καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν· ἂν δ' Ἀγαμέμνων
 Ἰστατο. Ταλθύβιος δὲ, θεῶ ἑναλίκιος αὐδὴν, 250
 Κάπρον ἔχων ἐν χειρὶ, παρίστατο ποιμένι λαῶν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 Ἦ οἱ πὰρ Ξίφεις μέγα κουλεὸν αἰὲν ἄωρτο,
 Κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχών,
 Εὐχέτο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ 255
 Ἀργεῖοι, κατὰ μοῖραν, ἀκούοντες βασιλῆος.
 Εὐξάμενος δ' ἄρα εἶπεν, ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ἰστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,

ut nemo possit mærore vacare; Quo magis est æquum tumulis mandare peremptos, Firmo animo, et luctum lacrymis finire diurnis.

234. ἰσχαναάσθω. *Refrain himself; hold back; as in Il. M. 98. Schol. ἀναμενέτω, ἀπεχέσθω.*

235. ἦδε γὰρ ὄτρυντὸς. *Eustath. ἡ δευτέρα δηλαδὴ.*

238. ὀπάσσατο. *Selected as his companions. Schol. ὀπαδὸνς ἔλαβε. See on Il. E. 334.*

242. αὐτίκ' ἔπειθ' ἅμα κ. τ. λ. *Hence the proverb ἅμα ἔπος τε καὶ ἔργον, Herod. III. 135. Compare I. 112. IV. 150. VIII. 5. and elsewhere. So Apoll. Rhod. IV. 103. ἐνθ' ἔπος ἦδὲ καὶ ἔργον ὁμοῦ πέλεν. Virg. Æn. I. 146. Dicto citius. Terent. Heaut. V. 1. 3. dictum, factum. Compare also Genes. i. 3. Psalm xxxiii. 9.*

247. στήσας. *Weighing. See on Il. N. 745.*

252. μάχαιραν, Ἦ οἱ πὰρ Ξίφεις κ. τ. λ. *See on Il. A. 220. and of the custom of throwing the hair, cut from the forehead of the victim, into the fire; on Il. F. 273.*

255. ἐπ' αὐτόφιν. *Scil. ἐπ' αὐτοῦ τοῦ τόπον. They stood silent and motionless.*

258. ἴστω νῦν κ. τ. λ. *See on Il. O. 36. It may be remarked that the ancients looked upon perjury as an offence of the deepest infamy, and amenable to the severest vengeance of Heaven. It was one of the offices of the Furies to punish those who were guilty of it. See Hesiod. Op. D. 39. Theogon. 231. Cicero de Legg. II. Perjurii poena divina exitium, humana dedecus. Compare Exod. xx. Zech. v. 4.*

Γῇ τε, καὶ Ἡέλιος, καὶ Ἑριννύες, αἱ θ' ὑπὸ γαῖαν
Ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόςσῃ. 260

Μὴ μὲν ἐγὼ κούρῃ Βρισηΐδι χεῖρ' ἐπενείκαι,
Οὐτ' εὐνῆς πρόφασιν κεχρημένος, οὔτε τευ ἄλλου·
Ἄλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν.
Εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
Πολλὰ μάλ', ὅσσα διδοῦσιν, ὃ τις σφ' ἀλίτῃται ὁμόςσας. 265

Ἦ, καὶ ἀπὸ στόμαχον κάπρου τύμε νηλεῖ χαλκῷ.
Τὸν μὲν Ταλθύβιος πολίῃς ἀλὸς ἐς μέγα λαΐτμα
Ῥίψ' ἐπιδινήσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεύς
Ἀνστὰς Ἀργείοισι φιλοπτολέμοισι μετῆνδα·

Ζεῦ πάτερ, ἦ μεγάλας ἄτας ἄνδρεςσι διδοῖσθα· 270
Οὐκ ἂν δήποτε θυμὸν ἐνὶ στήθεσσι ἐμοῖσιν
Ἀτρείδης ὦρινε διαμπερὲς, οὐδέ κε κούρην
Ἦγεν, ἐμεῦ ἀέκοντος, ἀμήχανος· ἀλλὰ ποθὶ Ζεὺς
Ἦθελ' Ἀχαιοῖσι θάνατον πολέεσσι γενέσθαι.

Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν ἄρηα. 275

Ὡς ἄρ' ἐφώνησε, λῦσε δ' ἀγορὴν αἰψήρην.
Οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος.
Δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο.
Βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο·
Καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναικάς· 280

Ἴππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοί.
Βρισηΐς δ' ἄρ' ἔπειτ', ἱκέλη χρυσῆν Ἀφροδίτῃ,
Ὡς ἴδε Πάτροκλον δεδαῖγμένον ὀξεί χαλκῷ,
Ἀμφ' αὐτῷ χυμένη, λίγα κώκυε, χερσὶ δ' ἄμυσσε
Στήθεά τ', ἠδ' ἀπαλὴν δειρὴν, ἰδὲ καλὰ πρόσωπα· 285
Εἶπε δ' ἄρα κλαίουσα γυνή, εἰκνῖα θεῇσι·

Πάτροκλέ, μοι δειλῇ πλείστον κεχαρισμένε θυμῷ,
Ζωὸν μὲν σε ἔλειπον ἐγὼ, κλισίῃθην ἰοῦσα,
Νῦν δέ σε τεθνεῖωτα κιχάνομαι, ὄρχαμε λαῶν,
Ἄψ ἀνιοῦσ' ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεῖ. 290
Ἄνδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,

261. μὴ μὲν ἐγὼ κ. τ. λ. The verb ὀμνυμι must be supplied : ὀμνυμι μὴ ἐπενεί-
και χεῖρα.

263. ἀπροτίμαστος. Pure, untouched,
unsullied ; from προσμάσσω, attingo. Eu-
stath. ἀπρόσψανστος.

265. ὃ τις σφ' ἀλίτῃται ὁμόςσας. That
is, εἰς σφε ἀμαρτήσῃ. The verb ἀλείττω is
construed with an accusative, in Il. Ω. 586.
Od. Δ. 378. Hesiod. Scut. H. 80. See Matt.
Gr. Gr. §. 419. 6.

267. τὸν μὲν Ταλθύβιος κ. τ. λ. See
on Il. Γ. 310.

270. Ζεῦ κ. τ. λ. Bacchylides *ap. Sto-*
bæum : πάντεσι θνατοῖσι δαίμων ἐπέταξε
πόνους ἄλλοισιν ἄλλους. Compare Job
xxi. 17.

287. Πάτροκλε, κ. τ. λ. Of this lament-
ation of Briseis, see Dion. Halicarn. *de*
Arte, §. 9.

290. δέχεται κακὸν κ. τ. λ. Eurip. *Hec.*
684. ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ.
Troas. 596. ἐπὶ δ' ἄλγεσιν ἄλγεα κείται.
Terent. *Eunuch*. V. 5. 17. *aliud ex alio*
malum. CLARKE.

Εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξεί χαλκῷ·
 Τρεῖς τε κασιγνήτους, τούς μοι μία γείνατο μήτηρ,
 Κηδεῖους, οἳ πάντες ὀλέθριον ἡμάρ ἐπέσπον.
 Οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὠκὺς Ἀχιλλεὺς 295
 ἔκτεινε, πέρσε δὲ πόλιν θείοιο Μύνητος,
 Κλαῖειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
 Κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν
 Ἔς Φθίην, δαΐσειν δὲ γάμον μετὰ Μυρμιδόνεσσι.
 Τῷ σ' ἄμοτον κλαίω τεθνεῖστα, μέλιχον αἰεῖ. 300
 ὣς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναιῖκες,
 Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδὲ ἑκάστη.
 Αὐτὸν δ' ἄμφι γέροντες Ἀχαιῶν ἠγερέθοντο,
 Λισσόμενοι δειπνήσαι· ὃ δ' ἡρνεῖτο στεναχίζων·
 Λίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπέθειθ' ἑταίρων, 305
 Μὴ με πρὶν σίτοιο κελεύετε μῆδὲ ποτῆτος
 Ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει·
 Δύντα δ' ἐς ἥελιον, μενέω, καὶ τλήσομαι, ἔμπης.
 ὣς εἰπὼν, ἄλλους μὲν ἀπεσκέδασε βασιλῆας·
 Διοῷ δ' Ἀτρεΐδα μενέτην, καὶ διος Ὀδυσσεὺς, 310
 Νέστωρ, Ἰδομενεὺς τε, γέρων θ' ἱππηλάτα Φοῖνιξ,
 Τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
 Τέρπετο, πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
 Μνησάμενος δ' ἀδινῶς ἀνενείκατο, φῶνήσέ τε·
 Ἥ ῥα νύ μοι ποτὲ καὶ σὺ, δυσάμμορε, φίλταθ' ἑταίρων, 315
 Αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
 Αἴψα καὶ ὀτραλέως, ὅποτε σπερχοῖατ' Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολυδάκρυον ἄρηα.
 Νῦν δὲ σὺ μὲν κεῖσαι δεδαϊγμένος· αὐτὰρ ἐμὸν κῆρ
 Ἀκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων, 320
 Σῇ ποθῇ· οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι·
 Οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,

294. κηδεῖους. *Affines*. See on Il. Z. 60.

299. δαΐσειν γάμον. The phrase δαΐσειν γάμον signifies properly to prepare the marriage-feast, and thence, generally, to celebrate a marriage. It occurs again in Od. A. 226. Δ. 3. So Eurip. Iph. A. 123. δαΐσομεν ὑμεναίους. And ibid. vv. 697. 710. δαΐειν γάμους. The simple expression δαΐειν τινά, *convivio aliquem excipere*, occurs in Eurip. Orest. 15. See Athen. Deipnos. V. 1.

302. Πάτροκλον πρόφασιν, κ. τ. λ. So *Arsinoe* in Dion. Cass. XLIII. πᾶμπολυν οἶκτον ἐνέβαλε, κάκ τούτου ἐπὶ τῇ προφάσει ταύτῃ καὶ οἰκεία πάθη παρωδύ-

ραντο, sc. *Captivi*. Heliodor. I. ἐδάκρυον δὲ, τὸ μὲν ἔκεινον πρόφασιν, μνήμης δὲ τῶν ἰδίων ἑκάστος. Compare *infra* v. 388. Ω. 167. Virg. *Aen.* IX. 294. Hence the expression Πάτροκλον πρόφασιν passed into a proverb.

308. ἔμπης. Heyne understands, after Koeppen, καίπερ ἄσιτος ὢν. But ἔμπης may be rendered *altogether*. See on Il. A. 162.

313. πολέμου στόμα. See on Il. K. 8.

314. ἀδινῶς ἀνενείκατο. *He heaved a deep sigh*. Schol. ἀθρόως καὶ ἱλεεινῶς καὶ οἰκτρῶς ἀνέκραξεν· ἢ οἰονεὶ ἀνεστέναξε, καὶ πολὺ ἠγάγε πνεῦμα.

Ος που νῦν Φθίῃφι τέρεν κατὰ δάκρυον εἵβει
 Χήτεϊ τοιοῦδ' υἱός· ὃ δ' ἄλλοδαπῷ ἐνὶ δήμῳ
 Εἵνεκα ρίγεδανῆς Ἑλένης Τρωσὶ πτολεμίζω· 325
 Ἥε τὸν, ὃς Σκύρῳ μοι ἐνὶ τρέφεται φίλος υἱός,
 Εἴ που ἔτι ζῶει γε, Νεοπτόλεμος θεοειδής.
 Πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσιν ἐώλπει,
 Οἷον ἐμὲ φθίσσεσθαι ἀπ' Ἀργεος ἵπποβότοιο 330
 Αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίῃνδε νέεσθαι,
 Ὡς ἂν μοι τὸν παῖδα θοῇ σὺν νηὶ μελαίνῃ
 Σκυρόθεν ἐξαγάγοις, καὶ οἱ δεΐξειας ἕκαστα,
 Κτῆσιν ἐμὴν, δμῳάς τε, καὶ ὑπερεφές μέγα δῶμα.
 Ἥδη γὰρ Πηλῆα γ' οὔτομαι ἢ κατὰ πάμπαν 335
 Τεθνάμεν, ἢ που τυτθὸν ἔτι ζῶοντ' ἀκαχῆσθαι
 Γῆραί τε στυγερῶ, καὶ ἐμὴν προτιδέμενον αἰεὶ
 Λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται.
 Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο γέροντες,
 Μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπε.
 Μυρομένους δ' ἄρα τοὺς γε ἰδὼν ἐλέησε Κρονίων, 340
 Αἴψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 Τέκνον ἐμὸν, δὴ πάμπαν ἀποίχεται ἀνδρὸς ἔηος.
 Ἥ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς;
 Κεῖνος ὄγε, προπάροιθε νεῶν ὀρθοκραϊράων,
 Ἥσται ὀδυρόμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι 345
 Οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηνος καὶ ἄπαστος.
 Ἀλλ' ἴθι, οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
 Στάξον ἐνὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἵκηται.
 Ὡς εἰπὼν, ὥτρυνε πάρος μεμαῦιαν Ἀθήνην.
 Ἥ δ', ἄρπῃ εἰκυῖα τανυπτέρνυι, λιγυφώνῳ, 350
 Οὐρανοῦ ἐκκατεπᾶλτο δι' αἰθέρος· αὐτὰρ Ἀχαιοὶ
 Αὐτίκα θωρήσσαντο κατὰ στρατόν· ἢ δ' Ἀχιλλῆϊ
 Νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
 Στάξ', ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἵκηται.
 Αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ 355
 Ὡχετο, τοῖ δ' ἀπάνευθε νεῶν ἐχέοντο θαάων.

325. *ρίγεδανῆς*. *Detested*. From *ρίγος*; the termination *δανος*, according to the Etym. M. adding nothing to the sense. Thus also in *μηκεδανός*, *ἡπεδανός*. Of *οὐτιδανός*, however, see on Il. A. 390. But Plutarch *de Aud. Poet.* p. 22. observes: *ρίγεδανός*, *κακοθάνατός ἐστι· δάνον γὰρ οἱ Μακεδόνες θάνατον καλοῦσι*.

326. *ἡε τόν*. Scil. *ἀποφθίσθαι*. The change of construction from v. 322. is not unfrequent. Similar instances have been

repeatedly noticed. The history of Neoptolemus is pursued in Od. A. 505. sqq.

342. *ἀνδρὸς ἔηος*. See on Il. A. 393. The verb *ἀποίχεσθαι* implies, *to keep aloof from*; i. e. *to neglect*. Compare Od. Δ. 109. A. 408.

343. *μέμβλεται*. See on Il. Δ. 11.

350. *ἄρπῃ*. According to some, a bird of the eagle species; according to others, of the kite.

'Ως δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται
 Ψυχραὶ ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας·
 'Ως τότε ταρφειαὶ κόρυθες, λαμπρὸν γανῶσαι,
 Νηῶν ἐκφορέοντο, καὶ ἀσπίδες ὀμφαλόεσσαι, 360
 Θώρηκές τε κραταιγύαλοι, καὶ μείλινα δοῦρα·
 Αἴγλη δ' οὐρανὸν ἵκε, γέλασσε δὲ πᾶσα περὶ χθὼν
 Χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὤρνυτο ποσσὶν
 'Ανδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος 'Αχιλλεύς.
 Τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε, τῷ δέ οἱ ὅσσε 365
 Λαμπέσθην, ὥσεί τε πυρὸς σέλας· ἐν δέ οἱ ἦτορ
 Δῦν' ἄχος ἄτλητον· ὃ δ' ἄρα Τρωσὶ μενεαίνων
 Δύσσετο δῶρα θεοῦ, τά οἱ Ἑφαιστος κάμε τεύχων.
 Κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας. 370
 Δεύτερον αὖ, θώρηκα περὶ στήθεσσιν ἔδυνεν·
 'Αμφὶ δ' ἄρ' ὥμοισι βάλετο ξίφος ἀργυρόηλον,
 Χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε, στιβαρόν τε,
 Εἴλετο, τοῦ δ' ἀπάνευθε σέλας γένετ', ἥ τε μήνης.
 'Ως δ' ὅταν ἐκ πόντοιο σέλας ναύτησι φανήη 375
 Καιομένοιο πυρὸς, τὸ δὲ καίεται ὑψόθ' ὄρεσφι,
 Σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄλλαι
 Πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 'Ως ἀπ' 'Αχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε
 Καλοῦ, δαιδαλέου· περὶ δὲ τρυφάλειαν αἰείρας 380
 Κρατὶ θέτο βριαρὴν· ἥ δ', ἀστήρ ὥς, ἀπέλαμπεν
 'Ιππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι
 Χρύσειαι, ἃς Ἑφαιστος ἔει λόφον ἀμφὶ θαμειάς.
 Πειρήθη δ' εἰς αὐτοῦ ἐν ἔντεσι δῖος 'Αχιλλεύς,
 Εἴ οἱ ἐφαρμόσσειε, καὶ ἐντρέχοι ἀγλαὰ γυῖα· 385
 Τῷ δ' εὔτε πτερὰ γίγνετ', ἄειρε δὲ ποιμένα λαῶν.
 'Εκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσας ἔγχος,
 Βριθὺν, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος 'Αχαιῶν
 Πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι 'Αχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ τάμε Χείρων 390
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.

361. κραταιγύαλοι. Simply, strong. Schol. κραταιγύαλοι· ἰσχυρὰ γύαλα ἔχοντες, ἰσχυροὶ· γύαλα δὲ τὰ κοιλώματα. See Pausan. Phocic. X. 26. and on II. E. 99.

362. αἴγλη δ' οὐρανὸν ἵκε, κ. τ. λ. Lucrēt. II. 327. *Fulgur ibi ad cælum se tollit; totaque circum Ære renidescit tellus, subterque virum vi Excitur pedibus sonitus.* Porphyry. Quæst. Hom. 9. γέλασσε· λαμπρυνθεῖσα φαεινὰ γέγονεν. See on II. N. 265.

365. τοῦ καὶ ὀδόντων κ. τ. λ. Compare Virg. Æn. VII. 102. VIII. 230. X. 718.

386. εὔτε πτερὰ κ. τ. λ. Xenophon is supposed to have had his eye upon this passage in Cyrop. II. 3. 14. ὥστε νῦν ἐμοὶ δοκεῖν τὸ τῶν ὅπλων φόρημα πτεροῖς μᾶλλον εοικέναι, ἢ φορτίῳ. Compare Memorab. III. 10. 13.

390. Πηλιάδα μελίην. See on II. II. 143.

- “Ἴππους δ’ Αὐτομέδων τε καὶ “Αλκιμος ἀμφιέποντες
 Ζεύγνυνον· ἀμφὶ δὲ καλὰ λέπαδν’ ἔσαν· ἐν δὲ χαλινούς
 Γαμφηλῆς· ἔβαλον, κατὰ δ’ ἡνία τεῖναν ὀπίσσω
 Κολλητὸν προτὶ δίφρον, ὃ δ’ ἄρ μᾶστιγα φαεινὴν 395
 Χειρὶ λαβὼν ἀραρυῖαν, ἐφ’ ἵπποϊν ἀνόρουσεν
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ “Αχιλλεὺς,
 Τεύχεσι παμφαίνων, ὥστ’ ἡλέκτωρ ὑπερίων.
 Σμερδαλέον δ’ ἵπποισιν ἐκέκλετο πατὴρ ὀϊό·
 Ξάνθε τε, καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης, 400
 “Αλλως δὴ φράζεσθε σαωσέμεν ἡνιοχῆα
 * Ἀψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ’ ἔωμεν πολέμοιο·
 Μηδ’, ὡς Πάτροκλον, λίπετ’ αὐτόθι τεθνηῶτα.
 Τὸν δ’ ἄρ’ ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος
 Ξάνθος, ἄφαρ δ’ ἤμυσσε καρήατι, πᾶσα δὲ χαίτη, 405
 Ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν, οὔδας ἵκανεν·
 Αὐδήεντα δ’ ἔθηκε θεὰ λευκώλενος “Ηρῃ·
 Καὶ λῖν σ’ ἔτι νῦν γε σαώσομεν, ὄβριμ’ “Αχιλλεῦ·
 “Αλλά τοι ἐγγύθεν ἤμαρ ὀλέθριον, οὐδὲ τοι ἡμεῖς
 Αἴτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταίῃ. 410
 Οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε, νωχελίῃ τε,
 Τρῶες ἀπ’ ὠμοῖν Πατρόκλου τεύχε’ ἔλοντο·
 “Αλλά θεῶν ὠριστος, ὃν ἡύκομος τέκε Λητώ,
 “Εκταν’ ἐνὶ προμάχοισι, καὶ “Εκτορι κῦδος ἔδωκε.
 Νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν, 415
 “Ηνπερ ἐλαφροτάτην φάσ’ ἔμμεναι· ἀλλὰ σοι αὐτῷ
 Μόρσιμόν ἐστι, θεῷ τε καὶ ἀνέρι ἴφι δαμῆναι.
 “Ως ἄρα φωνήσαντος Ἐριννύες ἔσχεθον αὐδὴν.

393. λέπαδνα. See on Il. E. 723.

398. ὥστ’ ἡλέκτωρ ὑπερίων. See on Il. Z. 513. Θ. 480. and compare Judges v. 31.

402. ἔωμεν. Schol. Vill. ἄδην ἔχωμεν, κορεσθῶμεν. It seems to be formed from an obsolete verb ἔω, satio.

405. ἤμυσσε καρήατι. See on Il. B. 148.

407. αὐδήεντα δ’ ἔθηκε. This miraculous gift of voice may be compared with that of Balaam’s ass, in Numb. xxii. 28. Livy, XXIV. 10. mentions the speaking of an ox as a prodigy. Hence Plin. N. H. VIII. 45. *Est frequens in prodigiis priscorum, bovem locutum.*

416. ἤνπερ ἐλαφροτάτην. The Scholiast on Apoll. Rhod. II. 276. in quoting this passage, reads *τόνπερ ἐλαφρότατον*, which, if not the true meaning, is equally correct. Porson on Eurip. Hec. 293. *Cum personam circumlocutione significant Græci, quam citissime ad ipsam personam revertuntur.*

Homerus igitur nunquam ait βῆν “Ηρακλειῇ, ἤπερ, sed βῆν “Ηρακλειῇ, ὅσπερ. Compare Il. E. 638. A. 690. This rule, however, is not always observed. The following deviation is cited by Schæfer *ad loc.* from Lucian. Tragopod. V. 312. T. III. p. 662. Οὔτε Διὸς βρονταῖς Σαλμωνέος ἤρισε βία, “Αλλ’ ἔθανε πολλόεντι δαμῆϊσα θεοῦ φρένα βέλει, κ. τ. λ.

417. θεῷ τε καὶ ἀνέρι. *Paris and Apollo.* Virg. Æn. VI. 56. *Phœbe, graves Trojæ semper miserate labores, Dardana qui Paridis direxiti tela manusque Corpus in Æacidæ.* Compare Il. X. 359.

418. Ἐριννύες ἔσχεθον αὐδὴν. Hence it seems that too great an insight into futurity, or the revelation of more than was expedient, was prevented by the Furies. By Virgil the same office is assigned to Juno and the Parcæ. Æn. III. 379. *prohibent nam cætera Parcæ Scire Helenum, farique vetat Saturnia Juno.*

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Ξάνθε, τί μοι θάνατον μαντεύει; οὐδέ τί σε χρεή.

420

Εὖ νύ τοι οἶδα καὶ αὐτὸς, ὃ μοι μόρος ἐνθάδ' ὀλέσθαι,

Νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης

Οὐ λήξω, πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.

Ἡ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

423. ἄδην ἐλάσαι. That is, εἰς ἄδην. See on Il. N. 315.

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Υ’.

Ἐπιγραφαί.

ΘΕΩΝ ΜΑΧΗ, ἡ ΘΕΟΜΑΧΙΑ.

Ἄλλως.

Υ, Μακάρων ἕρις ὤρτο, φέρει δ’ ἐπὶ κάρτος Ἀχαιοῖς.

THE ARGUMENT.

THE BATTLE OF THE GODS, AND THE ACTS OF ACHILLES.

Jupiter, upon Achilles’ return to the battle, calls a council of the Gods, and permits them to assist either party. The terrors of the combat described, when the deities are engaged. Apollo encourages Æneas to meet Achilles. After a long conversation, these two heroes encounter; but Æneas is preserved by the assistance of Neptune. Achilles falls upon the rest of the Trojans, and is upon the point of killing Hector, but Apollo conveys him away in a cloud. Achilles pursues the Trojans with a great slaughter.

The same day continues. The scene is in the field before Troy.

‘ΩΣ οἱ μὲν παρὰ νηυσὶ κορωνίσινι θωρήσσοντο
 Ἄμφι σέ, Πηλῆος νίε, μάχης ἀκόρητον, Ἀχαιοί·
 Τρῶες δ’ αὖθ’ ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο.
 Ζεὺς δὲ Θέμιστα κέλευσε θεοῦς ἀγορήνδε καλέσσαι

4. Ζεὺς δὲ Θέμιστα κ. τ. λ. It is observable that Themis is here employed instead of Mercury or Iris, to summon the council of the gods. Eustathius remarks, that the Goddess of Justice was chosen as the most proper messenger upon this occasion, when the punishment of the Trojans for the rape of Helen, and repeated acts of perjury, was to be the subject of debate. The absence of Oceanus is accounted for, upon the supposition that, as being the great ancestor of the gods, he could not be present at a meeting which

was to end in an hostile engagement between his own progeny. The various conjectures, however, which have been made, with respect to this battle of the deities, and the parts which they respectively advocate, are for the most part idle in the extreme; and the student will probably acquire a greater portion of amusement and advantage by taking the mythology of Homer simply as he finds it, than by perplexing himself with the allegorical refinements and hypothetical investigations of his commentators.

Κρατὸς ἅπ' Οὐλύμποιο πολυπτύχον· ἡ δ' ἄρα πάντα 5
 Φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
 Οὔτε τις οὖν Ποταμῶν ἀπέην, νόσφ' Ὀκεανοῖο,
 Οὔτ' ἄρα Νυμφάων, ταί τ' ἄλσεα καλὰ νέμονται,
 Καὶ πηγάε-ποταμῶν, καὶ πίσεα ποιήεντα.
 Ἑλθόντες δ' εἰς δῶμα Διὸς νεφεληγερέταο 10
 Ξεστῆσ' αἰθούσῃσιν ἐφίζανον, ἅς Διὶ πατρὶ
 Ἥφαιστος ποίησεν ἰδυίρσι πραπίδεσσιν.
 Ὡς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' Ἐνοσίχθων
 Νηκούστησε θεᾶς, ἀλλ' ἐξ ἀλὸς ἦλθε μετ' αὐτούς.
 Ἴζε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλὴν· 15
 Τίπτ' αὔ, Ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεστας;
 Ἥ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
 Τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδρε.
 Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Ἔγνωνς, Ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλὴν, 20
 Ὡν ἔνεκα ξυνάγειρα· μέλουσί μοι, ὀλλύμενοί περ.
 Ἀλλ' ἦτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμποιο
 Ἥμενος, ἐνθ' ὀρώων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
 Ἔρχεσθ', ὄφρ' ἂν ἵκησθε μετὰ Τρῶας καὶ Ἀχαιοὺς.
 Ἀμφοτέροισι δ' ἀρήγεθ', ὅπη νόος ἐστὶν ἐκάστου. 25
 Εἰ γὰρ Ἀχιλλεὺς οἷος ἐπὶ Τρώεσσι μαχεῖται,
 Οὐδὲ μίνυνθ' ἔξουσι ποδώκεα Πηλεΐωνα.
 Καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέσκον ὀρῶντες·
 Νῦν δ', ὅτε δὴ καὶ θυμὸν ἐταίρου χῶεται αἰνῶς,
 Δεῖδω, μὴ καὶ τεῖχος ὑπὲρ μόρον ἐξαλαπάξη. 30
 Ὡς ἔφατο Κρονίδης, πόλεμον δ' ἀλίσστον ἔγειρε.
 Βὰν δ' ἵμεναι πόλεμόνδε θεοὶ, δίχα θυμὸν ἔχοντες·
 Ἥρῃ μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη,
 Ἥδὲ Ποσειδάων γαίηοχος, ἡδ' ἐριούνης
 Ἑρμείας, ὃς ἐνὶ φρεσὶ πευκαλίμῃσι κέκασται· 35
 Ἥφαιστος δ' ἅμα τοῖσι κίε σθένει βλεμεαίνων,
 Χωλεύων, ὑπὸ δὲ κνήμαι ῥώοντο ἀραιαί.
 Ἔς δὲ Τρῶας Ἄρης κορυθαίολος· αὐτὰρ ἅμ' αὐτῷ
 Φοῖβος ἀκερσεκόμης, ἡδ' Ἀρτεμις ἰοχέαιρα,

18. τῶν γὰρ νῦν ἄγχιστα κ. τ. λ. *They are now almost in the act of engaging.* The adverb *ἄγχιστα*, which properly applies to place, is here expressive of time.

21. μέλουσί μοι. *Scil. The Greeks and Trojans*: as in v. 17.

30. ὑπὲρ μόρον. It was fated that Troy should fall, but not by the agency of Achilles. See on Il. Σ. 10. and of the expression ὑπὲρ μόρον, on Il. P. 321.

34. ἐριούνης. *Eminently useful*; from the intensive particle *ἐρι*, and *ὄνημι*, *juvo*. Schol. *μεγάλην ὄνησιν ἔχων*. *Infra* v. 72. the form *ἐριούνιος* occurs, which in Il. Ω. 360. is used as a proper name.

39. ἀκερσεκόμης. Schol. *μὴ κειρόμενος τὴν κόμην*· ἀεὶ κομῶν, διὰ τὰς ἀκτίνας. Hence Macrob. Saturn. I. 17. *Apollo Chrysocomes cognominatur, a fulgore radiorum, quos vocant comas aureas Solis. Unde et*

- Λητώ τε, Ξάνθος τε, φιλομμειδῆς τ' Ἀφροδίτη. 40
 Εἴως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
 Τέως ἄρ' Ἀχαιοὶ μὲν μέγα κύδανον, οὐνεκ' Ἀχιλλεύς
 Ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς·
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
 Δειδιότας, ὅθ' ὀρώντο ποδῶκεα Πηλείωνα 45
 Τεύχεσι λαμπόμενον, βροτολοιγῷ ἴσον Ἀρηϊ.
 Αὐτὰρ, ἐπεὶ μεθ' ὀμιλον Ὀλύμπιοι ἤλυθον ἀνδρῶν,
 ὦρτο δ' Ἔρις κρατερὴ, λαοσσόος· αὔε δ' Ἀθήνη,
 Στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν, τείχεος ἐκτός,
 Ἄλλοτ' ἐπ' ἀκτῶν ἐριδούπων μακρὸν αὔτει. 50
 Αὔε δ' Ἀρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,
 Ὅξ' ὑ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
 Ἄλλοτε παρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ.
 Ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
 Σύμβalon, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν. 55
 Δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
 Ὑψόθεν· αὐτὰρ νέρθε Ποσειδάων ἐτίναξε
 Γαῖαν ἀπειρεσίην, ὀρέων τ' αἰπεινὰ κάρηνα.
 Πάντες δ' ἐσσεύοντο πόδες πολυπίδακος Ἰδης,
 Καὶ κορυφαί, Τρῶων τε πόλις, καὶ νῆες Ἀχαιῶν. 60
 Ἐδδειςε δ' ὑπένερθεν ἄναξ ἐνέρων, Αἰδωνεύς·
 Δείσας δ' ἐκ θρόνου ἄλτο, καὶ ἴαχε, μή οἱ ὑπερθε
 Γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
 Οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανήη
 Σμερδαλέ, εὐρώεντα, τά τε στυγέουσι θεοὶ περ· 65

ἀκερσεκόμης, quod nunquam radii possunt a fonte lucis avelli.

44. Τρῶας δὲ κ. τ. λ. For γυῖα ἕκαστου τῶν Τρῶων. See on Il. Δ. 219. and Matt. Gr. Gr. §. 358. Obs. The construction may also be explained by the note on Il. Θ. 438.

53. ἐπὶ Καλλικολώνῃ. Upon Callicolone. This was an eminence, as the name imports, commanding a beautiful prospect along the banks of the Simois. Its situation is not ascertained.

55. σύμβalon. Scil. αὐτοῖς. The verb συνάπτειν is used, in a similar manner, with an ellipse of μάχην. See on Eur. Phoen. 1396. Pent. Gr. p. 383. Compare Il. II. 565.—The expression ἔριδα ῥήγνυσθαι signifies properly, *facere pugnam erumpere*; as ῥῆξαι φωνήν, *δάκρυα*. Hence *pugnam excitare*.

61. ἔδδειςε δ' ὑπένερθεν κ. τ. λ. Longinus, *de Sublim.* §. IX. 6. has instanced the several images in this description as strikingly magnificent. Virgil has imitated the passage in *Æn.* VIII. 243. *Non secus*

ac si qua penitus vi terra dehiscens Infernas reseret sedes, et regna recludat Pallida, Diis invisa; superque immane barathrum Cernatur; trepidentque immisso lumine Manes. Hence Macroh. Saturn. V. 16. *Interdum auctorem suum dissimulanter imitatur Virgilius, ut loci inde descripti solam dispositionem mutet, et faciat velut aliud videri. Homerus ingenti spiritu ex perturbatione terræ ipsum Ditem patrem territum pro-silire et exclamare quodammodo facit. Hoc Maro non narrationis, sed parabole loco posuit, ut aliud esse videretur.* Compare also Ovid. Met. II. 260. V. 356. also the battle of the gods in Hesiod. Theogon. 665. 839. and the battle of the angels in Milton: P. L. VI.

65. εὐρώεντα. Loathsome; Latinè, *squalida*; rendered by Virgil, *Pallida, diis invisa*, in the passage cited in the preceding note. The derivation is from εὐρώς, *filth, putridity*. So Hesiod. Op. D. 153. εὐρώεντα δόμον κρυεροῦ Ἀΐδαο. Soph. Aj. 1167. τάφον εὐρώεντα. So also Od. K. 512. Ψ. 322. Ω. 10. From Eurip. Iph. T.

- Τόσπος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
 Ἥ τοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
 Ἴστατ' Ἀπόλλων Φοῖβος, ἔχων ἰὰ πτερόεντα·
 Ἄντα δ' Ἐνυαλίῳ θεᾷ γλαυκῶπις Ἀθήνη·
 Ἥρῃ δ' ἀντέστη χρुσηλάκατος, κελαδαινή, 70
 Ἀρτεμις ἰοχέαιρα, κασιγνήτη Ἐκάτοιο·
 Λητοῖ δ' ἀντέστη σῶκος, ἐριούνιος Ἑρμῆς·
 Ἄντα δ' ἄρ' Ἐφαίστοιο μέγας ποταμὸς βαθυδίνης,
 Ὀν Ξάνθον καλέουσι θεοὶ, ἄνδρες δὲ Σκάμανδρον.
 Ὡς οἱ μὲν θεοὶ ἅντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς 75
 Ἐκτορος ἅντα μάλιστα λιλαίετο δῦναι ὄμιλον
 Πριαμίδεω· τοῦ γάρ ῥα μάλιστά γε θυμὸς ἀνώγει
 Αἴματος ἄσαι Ἀρηα, ταλαύρινον πολεμιστήν.
 Αἰνείαν δ' ἰθὺς λαοσσόος ὦρσεν Ἀπόλλων
 Ἀντία Πηλεΐωνος, ἐνῆκε δὲ οἱ μένος ἧψ· 80
 Υἱεὶ δὲ Πριάμοιο Λυκάοιο εἶσατο φωνήν,
 Τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 Αἰνεία, Τρώων βουλευφόρε, ποῦ τοι ἀπειλαί,
 Τὰς Τρώων βασιλεῦσιν ὑπέσχεο οἶνοποτάζων,
 Πηλείδεω Ἀχιλῆος ἐναντίβιον πολεμίζειν; 85
 Τὸν δ' αὖτ' Αἰνείας ἀπαμειβόμενος προσέειπε·
 Πριαμίδη, τί με ταῦτα, καὶ οὐκ ἐθέλοντα, κελεύεις
 Ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι;
 Οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλῆος
 Στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90
 Ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησι,

627. the adjective *εὐρωπός*, which is of very rare occurrence, is explained in Hesychius by *σκοτεινός, πλατύς*. By the same words also *εὐρώεις* is rendered. It should seem that the latter synonyme refers the derivation to *εὐρύς, latus*. See Gataker on M. Anton. IV. 6.

68. *ιά*. This is the only passage in Homer in which this noun is found in the neuter: elsewhere it is *ἰδς* in the masculine. See on II. A. 312.

70. *χρῡσηλάκατος, κ.* 'A. See on II. Π. 183.

72. *σῶκος*. Strong, powerful; from *σωκεῖν, valere*. Soph. Elect. 119. *μούνη* γὰρ ἄγειν οὐκ ἔτι σωκῶ Λύπης ἀντίρροπον ἄχος. Æsch. Eumen. 36. ὡς μήτε σωκεῖν, μήτε μ' ἀκταίνειν βάσιν. Etym. M. *σωκεῖν* ἰσχύειν. And so Hesychius.

74. *Ξάνθον*. Aristot. *de Animal*. III. 2. *δοκεῖ δὲ καὶ ὁ Σκάμανδρος ποταμὸς ξανθὰ πρόβατα ποιεῖν· διὸ καὶ τὸν Ὀμηρόν φασιν ἀντὶ Σκαμάνδρου, Ξάνθον*

προσαγορεύειν αὐτόν. See, however, on II. A. 403.

78. *ταλαύρινον πολεμιστήν*. See on II. E. 289.

87. *ταῦτα*. For *κατὰ ταῦτα*, i. e. *οὕτως*.

89. *οὐ μὲν γὰρ νῦν πρῶτα κ. τ. λ.* Eustathius remarks, that the poet lets no opportunity pass of inserting into the poem the actions that preceded the tenth year of the war; especially the actions of Achilles, the hero of it. In this place he brings in Æneas extolling the bravery of his enemy, and confessing himself to have formerly been vanquished by him: at the same time, he preserves a piece of ancient history, by inserting into the poem the hero's conquest of Pedasus and Lyrnessus. POPE. See on II. B. 690. A. 139.

91. *ὅτε βουσὶν ἐπήλυθεν*. It was not unusual in these times for the sons of princes to tend the flocks and herds of their parents; or even for princes to employ themselves in a similar manner. This has been

- Πέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
Εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψηρά τε γούνα.
Ἦ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
Ἦ οἱ πρόσθεν ἰούσα τίθει φάος, ἡδὲ κέλευεν 95
Ἐγχεῖ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
Τῷ οὐκ' ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·
Αἰεὶ γὰρ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει.
Καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει,
Πρὶν χροὸς ἀνδρομέοιο διελθήμεν· εἰ δὲ θεός περ 100
Ἴσων τένειεν πολέμου τέλος, οὐ με μάλα ρέα
Νικήσει, οὐδ' εἰ παγχάλκεος εὐχεται εἶναι.
Τὸν δ' αὖτε προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
Ἦρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν
Εὐχεο· καὶ δέ σε φασὶ Διὸς κούρης Ἀφροδίτης 105
Ἐκγεγάμεν, κείνος δὲ χερεῖονος ἐκ θεοῦ ἐστίν.
Ἦ μὲν γὰρ Διὸς ἐσθ', ἡ δ' ἐξ ἀλίοιο γέροντος.
Ἄλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδὲ σε πάμπαν
Λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἄρειῃ.
Ὡς εἰπὼν, ἔμπνευσε μένος μέγα ποιμένι λαῶν. 110
Βῇ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ.
Οὐ δ' ἔλαθ' Ἀγχίσαιο πάϊς λευκώλενον Ἥρην,
Ἀντία Πηλείωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
Ἦ δ' ἄμυδις καλέσασα θεοὺς μετὰ μῦθον ἔειπε·
Φράζεσθον δὴ σφῶϊ, Ποσείδαον, καὶ Ἀθήνην, 115
Ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.
Αἰνεῖας ὅδ' ἔβη, κεκορυθμένος αἶθοπι χαλκῷ,
Ἀντία Πηλείωνος· ἀνῆκε δὲ Φοῖβος Ἀπόλλων.
Ἄλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω
Αὐτόθεν, ἡ τις ἔπειτα καὶ ἡμείων Ἀχιλλῇ 120
Παρσταίῃ, δοίῃ δὲ κράτος μέγα· μηδὲ τι θυμῷ
Δευέσθω, ἵνα εἰδῇ, ὅ μιν φιλέουσιν ἄριστοι
Ἀθανάτων, οἳ δ' αὖτ' ἀνεμῳλοιοι, οἳ τὸ πάρος περ
Τρῶσιν ἀμύνουσι πόλεμον καὶ δηϊοτῆτα.
Πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες 125

already noticed on Il. A. 106. and it may be traced to the times of patriarchal simplicity. Shamgar was taken from his herd to be judge of Israel; Judges iii. 31. Saul was driving oxen, when he was informed of the danger of Jabesh Gilead; 1 Sam. xi. 5. David was keeping sheep when Samuel was sent to anoint him king; 1 Sam. xvi. 11.: and after his appointment, his sons pursued the same employment; 2 Sam. xiii. 23. Agriculture and husbandry

also were held in equal reputation. Compare Judges vi. 11. 1 Kings xix. 19. 2 Chron. xxvi. 10. It should seem also that the daughters of princes partook in these occupations. See Gen. xxix. 9. Exod. ii. 16.

117. Αἰνεῖας ὅδ' ἔβη. See on Il. I. 684.

119. μιν. That is, *Apollo*. It might also be referred to *Æneas*; but there can be little doubt that the god is intended. Of the construction, see on Il. A. 62.

Τῆσδε μάχης, ἵνα μή τι μετὰ Τρώεσσι πάθῃσι
 Σήμερον· ὕστερον αὐτε τὰ πείσεται, ἅσσα οἱ Αἴσα
 Γεινομένη ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ·
 Εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκπέυσεται ὁμφῆς,
 Δείσεται ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ 130
 Ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.

Τὴν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 Ἥρη, μὴ χαλέπαινε παρὲκ νόον· οὐδὲ τί σε χρή.
 Οὐκ ἂν ἔγωγ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι
 Ἡμέας τοὺς ἄλλους, ἐπειὴ πολὺ φέρτεροι εἰμέν. 135

Ἄλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα, κιόντες
 Ἐκ πάτου, ἐς σκοπιὴν, πόλεμος δ' ἄνδρεςσι μελήσει.
 Εἰ δέ κ' Ἄρης ἄρχωσι μάχης, ἧ Φοῖβος Ἀπόλλων,
 Ἡ Ἀχιλῇ ἴσχωσι, καὶ οὐκ εἰῶσι μάχεσθαι,
 Αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόφι νεῖκος ὀρεῖται 140
 Φυλόπιδος· μάλα δ' ὦκα διακρινθέντας οἶω
 Ἄψ' ἔμεν Οὐλυμπόνδε, θεῶν μεθ' ὁμήγυριν ἄλλων,
 Ἡμετέρης ὑπὸ χερσὶν ἀνάγκῃ ἴφι δαμέντας.

Ὡς ἄρα φωνήσας ἡγήσατο Κυανοχαίτης
 Τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο, 145
 Ὑψηλὸν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 Ποίεον, ὅφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλείοιτο,
 Ὅππότε μιν σέβαιτο ἅπ' ἡϊόνος πεδίονδε.

Ἐνθα Ποσειδάων κατ' ἄρ' ἔζετο, καὶ θεοὶ ἄλλοι,

127. ἅσσα οἱ Αἴσα κ. τ. λ. II. Q. 209. τῷ δ' ὥς ποθι μοῖρα κραταῖη Γεινομένη κ. τ. λ. Callim. Lav. Pal. 104. ἐπεὶ μοι-
 ρᾶν ὧδ' ἐπένευσε λῖνα, Ἀνίκα τὸ πρῶτόν
 νιν ἐγείνασας. See Spanheim *in loc.* The
 sentiment has been repeatedly imitated.
 Theognis 815. ὅ τι μοῖρα παθεῖν, οὐκ ἐστ'
 ὑπαλύξαι. Pind. Pyth. XII. 53. τόγε μὶν
 σμον, οὐ πάρφυκτον.

131. χαλεποὶ δὲ θεοὶ φ. ε. Of this con-
 struction, see on II. K. 402. The particle
 δὲ for γάρ, *ut sæpius*.

134. θεοὺς ἔριδι ξυνελάσσαι. See on
 II. A. 8. The following line is omitted in
 MS. Lips. and marked as spurious in the
 early editions. It certainly bears the ap-
 pearance of an interpolation, and was prob-
 ably inserted by some early copyist.

145. τεῖχος Ἡρακλῆος. It may not be
 improper to explain this passage, since the
 Poet is very short in the description, as sup-
 posing the fact already known, and hastens
 to the combat between Achilles and Æneas.
 The story is as follows: Laomedon having
 defrauded Neptune of the reward he pro-
 mised him for building the walls of Troy,
 Neptune sent a monstrous whale, to which

Laomedon exposed his daughter Hesione.
 Hercules having undertaken to destroy this
 monster, the Trojans raised an entrenchment
 to defend him from his pursuit. POPE: from
 Eustathius. See Apollod. Bibl. II. 5. 9. and
 Heyne *in loc.* p. 382.

149. ἐνθα Ποσειδάων κ. τ. λ. Eusta-
 thius and all other commentators are silent
 upon this recess of the gods. It seems
 strange at the first view, that so many
 deities, after having entered the scene of
 action, should perform so short a part, and
 immediately become themselves spectators.
 I conceive the reason of this conduct in the
 Poet to be, that Achilles has been inactive
 during the greatest part of the poem, and,
 as he is the hero of it, ought to be the chief
 character in it; the Poet therefore withdraws
 the gods from the field, that Achilles may
 have the whole honour of the day, and not
 act in subordination to the deities. Be-
 sides, the poem now draws to a conclusion,
 and it is necessary for Homer to enlarge
 upon the exploits of Achilles, that he may
 leave a noble idea of his valour upon the
 mind of the reader. POPE. The battle of
 the gods is renewed in II. Φ. 385.

- ‘Αμφὶ δ’ ἄρ’ ἄρρῆκτον νεφέλην ὥμοισιν ἔσαντο· 150
 Οἱ δ’ ἐτέρωσε κάθιζον ἐπ’ ὄφρ’ ὦσι Καλλικολώνης,
 ‘Αμφὶ σέ, ἥϊε Φοῖβε, καὶ Ἄρηα ποτλίπορθον.
 ‘Ως οἱ μὲν ῥ’ ἐκάτερθε καθείατο μητιώωντες
 Βουλὰς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
 ‘Οκνεον ἀμφοτέρω· Ζεὺς δ’, ἥμενος ὕψι, κέλευε. 155
 Τῶν δ’ ἅπαν ἐπλήσθη πεδίον, καὶ λάμπετο χαλκῷ
 ‘Ανδρῶν ἡδ’ ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν
 ‘Ορνυμένων ἀμνιδίς· δύο δ’ ἀνέρες ἔξοχ’ ἄριστοι
 ‘Ες μέσον ἀμφοτέρων συνίτην, μεμαῶτε μάχεσθαι,
 Αἰνείας τ’ Ἀγχισιάδης, καὶ δῖος Ἀχιλλεύς. 160
 Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,
 Νευστάζων κύρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῶριν
 Πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 Πηλείδης δ’ ἐτέρωθεν ἐναντίον ὤρτο, λέων ὥς
 Σίντης, ὃν τε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν, 165
 ‘Αγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
 ‘Ερχεται· ἀλλ’ ὅτε κέν τις Ἀρηϊθῶν αἰζιῶν
 Δουρὶ βάλη, ἑάλῃ τε χανῶν, περὶ τ’ ἀφρὸς ὀδόντας
 Γίγνεται, ἐν δὲ τέ οἱ κραδίη στένει ἄλκιμον ἦτορ,
 Οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν 170
 Μαστίεται, ἔε δ’ αὐτὸν ἐποτρύνει μαχέσασθαι·
 Γλανκίῳν δ’ ἰθὺς φέρεται μένει, ἦν τινα πέφνη
 ‘Ανδρῶν, ἣ αὐτὸς φθίεται πρώτῳ ἐν ὀμίλῳ·
 ‘Ως Ἀχιλῇ ὥτρυνε μένός καὶ θυμὸς ἀγῆνωρ
 ‘Αντίον ἐλθέμεναι μεγαλήτορος Αἰνείαιο. 175
 Οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες,
 Τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·

151. ἐπ’ ὄφρ’ ὦσι K. Virg. Georg. I. 108. Supercilio clivosi tramitis.

154. δυσηλεγέος. Awful, terrible; from ἀλέγω, euvam habeo. Schol. Vill. κακὰς φροντίδας ἔχοντος.

155. Ζεὺς δ’, ἥμενος ὕψι, κέλευε. That is, although Jupiter urged them to engage.

157. κάρκαιρε. Cracked. Eustath. διαφαίνεται δὲ ἡ ἀρετὴ τῆς ὀνοματοποιίας τοῦ καρκαίρειν, ὅτε τῆς γῆς μάλιστα παγετῷ κατεξηραμένης, ἵπποι θέουσι δι’ αὐτῆς. See on Il. F. 363.

165. σίντης, ὃν τε καὶ ἄνδρες κ. τ. λ. It may be proper to observe, that the particle καὶ, in this place, is not without its meaning; but refers to what is understood in the adjective σίντης. The passage may be thus rendered: *ceu leo, quem, ut jam cædem ediderat, ἐσίνετο, jam et ipsum cædere cupiunt homines.* See on Il. A. 480. Doederlin. on Soph. CEd. C. 1050. This

exquisite simile of the lion has been repeatedly imitated. Compare Hesiod. Scut. H. 426. Virg. Æn. XII. 4. Lucan. Phars. I. 205. and see Macrobi. Saturn. V. 13. Longin. de Sublim. §. 15.

170. οὐρῇ δὲ πλευράς κ. τ. λ. Plin. N. H. VIII. 18. *Leonum animi index cauda, sicut et equorum aures. Immoti ergo; placidus, clemens, blandientique similis, quod rarum est: crebrior enim iracundia ejus. In principio terra verberatur; incremento terga, ceu quodam incitamento, flagellantur.* Hence the verb μαστίεται.

172. γλανκίῳν. See on Il. A. 206.

177. τὸν πρότερος κ. τ. λ. This conversation between Achilles and Æneas is very generally censured by the critics, as entirely out of place, and greatly disappointing the expectation of the reader, who naturally looks for some mighty achievement of Achilles, on his first entrance upon

- Αινεία, τί σὺν τόσσον ὁμίλου πολλὸν ἐπελθὼν,
 *Εσθης ; ἢ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 *Ελπόμενον Τρώεσσιν ἀνάξιν ἵπποδάμοισι 180
 Τιμῆς τῆς Πριάμου ; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίζης,
 Οὐ τοι τοῦνεκά γε Πρίαμος γέρας ἐν χειρὶ θήσει.
 Εἰσὶν γάρ οἱ παῖδες· ὁ δ' ἔμπεδος, οὐδ' ἀεσίφρων.
 *Ἡ νύ τί τοι Τρῶες τέμενος τάμον, ἔξοχον ἄλλων,
 Καλὸν, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι, 185
 Αἶ κεν ἐμὲ κτείνης ; χαλεπῶς δέ σ' ἔολπα τὸ ρέξειν.
 *Ἦδη μὲν σέ γε, φημί, καὶ ἄλλοτε δουρὶ φόβησα.
 *Ἡ οὐ μέμνη, ὅτε πέρ σε, βοῶν ἄπο, μῦνον ἐόντα,
 Σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι
 Καρπαλίμως ; τότε δ' οὔτι μετατροπαλίζεο φεύγων· 190
 *Ενθεν δ' ἐς Λυρνησὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
 Πέρσα, μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί·
 Ληϊάδας δὲ γυναῖκας, ἐλεύθερον ἡμάρ ἀπούρας,
 *Ἦγον· ἀτάρ σε Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
 *Ἀλλ' οὐ νῦν σε ρύεσθαι ὀίομαι, ὥς ἐνὶ θυμῷ 195
 Βάλλεαι· ἀλλὰ σ' ἐγωγ' ἀναχωρήσαντα κελεύω
 *Ες πληθὺν ἵεναι· μῆδ' ἀντίος ἴστασ' ἐμεῖο,
 Πρίν τι κακὸν παθέειν· ρεχθὲν δέ τε νήπιος ἔγνω.
 Τὸν δ' αὖτ' Αἰνείας ἀπαμείβετο, φώνησέ τε
 Πηλείδῃ, μὴ δὴ μ' ἐπέεσσί γε, νηπύτιον ὥς, 200
 *Ελπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 *Ἡμὲν κερτομίας ἥδ' αἴσυλα μυθήσασθαι.
 *Ἴδμεν δ' ἀλλήλων γενεὴν, ἴδμεν δὲ τοκῆς,
 Πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων·
 *Οὔφει δ' οὔτ' ἄρ πω σὺν ἐμοὺς ἴδες, οὔτ' ἄρ' ἐγὼ σοὺς. 205

action. Eustathius defends the Poet by observing that this very disappointment was what the Poet intended ; in order to surprise us with an agreeable calm, instead of a picture of horror and carnage. The passage, however, is certainly far less defensible, than many others which have met with the reprobation of the commentators.

178. τόσσον ὁμίλου. For τόσσον ὁμολον. This construction of the neuter adjective with a genitive is common also in Latin. In Greek it also occurs in the masculine and feminine. See note on Soph. Œd. T. 18. Pent. Gr. p. 9. The preposition διὰ must be supplied.

181. τιμῆς τῆς Πριάμου. In equal honour with Priam : subaud. μετὰ, or ὁμῶς, as in Il. I. 601.

182. γέρας. See on Il. A. 118.

183. ἀεσίφρων. Careless, or fickle : in

opposition to ἔμπεδος. Schol. κούφος, καὶ ματαιόφρων τὸ φρόνημα. Achilles seems to allude to the dissension between Priam and Æneas, mentioned in Il. N. 460.

184. Τρῶες τέμενος τάμον. See on Il. Z. 194.

188. ἢ οὐ μέμνη, κ. τ. λ. See above on v. 89.

202. κερτομίας. Revilings. Etym. Mag. p. 306. 33. κέρτομος, ὁ χλευαστῆς, ὁ τὸ κέαρ τέμνων τῶν ἀκούοντων. The word is applied, as in this passage, in Æsch. Prom. 1022. ἐκερτόμησας δῆθεν ὥς παῖδ' ὄντα με.—For αἴσυλα Prof. Dobree has conjectured αἴσιμα, and so, of course, in v. 433.

204. πρόκλυτ' ἀκούοντες. Tenentes ex auditu narrationes antiquas, majorum fama celebratas. HEYNE. Schol. πρόκλυτα· τὰ ὑπὸ τῶν προτέρων πεφημιόμενα. From κλύειν, to hear.

Φασί σε μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
 Μητρὸς δ’ ἐκ Θέτιδος, καλλιπλοκάμου, ἄλοσύνδης·
 Αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο
 Εὐχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἔστ’ Ἀφροδίτη.
 Τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύουσιναι 210
 Σήμερον· οὐ γάρ φημ’, ἐπέεσσί γε νηπυτίοισιν
 ὦδε διακρινθέντε, μάχης ἐξ ἀπονέεσθαι.
 Εἰ δ’ ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ’ εὖ εἰδῆς
 Ἡμετέρην γενεὴν, πολλοὶ δέ μιν ἄνδρες ἴσασι·
 Δάρδανον ἄρ’ πρῶτον τέκετο νεφεληγερέτα Ζεὺς· 215
 Κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐπὼ Ἴλιος ἱρή
 Ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
 Ἀλλ’ ἔθ’ ὑπωρείας ᾗκεον πολυπίδακος Ἴδης.
 Δάρδανος αὖ τέκεθ’ υἱὸν Ἐριχθόνιον βασιλῆα,
 Ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων· 220
 Τοῦ τρισχίλια ἵπποι ἔλος κάτα βουκολέοντο
 Θήλειαι, πῶλοισιν ἀγαλλόμεναι ἀταλῆσι.
 Τάων καὶ Βορέης ἡράσσατο βοσκομενάων,
 Ἴππῳ δ’ εἰσάμενος παρελέξατο κυανοχαίτη·
 Αἰ δ’ ὑποκυσσάμεναι ἔτεκον δυοκαίδεκα πῶλους· 225
 Αἰ δ’ ὅτε μὲν σκιρτῶν ἐπὶ ζεῖδωρον ἄρουραν,
 Ἄκρον ἐπ’ ἀνθερίκων καρπὸν θεόν, οὐδὲ κατέκλων·
 Ἀλλ’ ὅτε δὴ σκιρτῶν ἐπ’ εὐρέα νῶτα θαλάσσης,
 Ἄκρον ἐπὶ ῥηγμῖνος ἀλὸς πολιοῖο θέεσκον.
 Τρῳά δ’ Ἐριχθόνιος τέκετο Τρῳέσσιν ἄνακτα· 230
 Τρῳὸς δ’ αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 Ἴλός τ’, Ἀσσάρακός τε, καὶ ἀντίθεος Γανυμήδης,

210. τῶν. Scil. τοκέων.

218. ἀλλ’ ἔθ’ ὑπωρείας κ. τ. λ. Plato *de Legg.* p. 681. and Strabo, XIII. p. 885. understand this passage as favouring the opinion that the mountainous parts of the world were first inhabited, after the universal deluge: and that mankind by degrees descended to dwell in the lower parts of the hills,—which they would have ὑπώρεια signify,—and only in greater process of time ventured into the valleys. Virgil, however, seems to have taken this word in a sense somewhat different, where he alludes to this passage: *Æn.* III. 109. *Nondum Ilium et arces Pergameæ steterant; habitabant vallibus imis.* POPE. Schol. ὑπωρείας· τὰ κάτω μέρη τῶν ὄρων.

221. τοῦ τρισχίλια ἵπποι κ. τ. λ. The number of horses and mares of Erichthonius may seem incredible, were we not assured by Herodotus, that there were in the stud of Cyrus at one time, besides those for the service of the war, 800 horses and

6,600 mares. POPE: from Eustathius. The amazing herds of horses which were fed in the neighbourhood of Troy, are alluded to in many passages of the Greek writers. Quint. Calab. II. 486. *πεδῖον μέγα, ἱππόβατόν τε, Ὀππόσον ἀμφὶ ῥοαῖς Σιμίεις καὶ Ξάνθος ἱέργει.*

223. τῶν καὶ Βορέης κ. τ. λ. See on II. Π. 150.

227. ἀνθερίκων. *Ears of corn.* Schol. τῶν ἐν τοῖς στάχυσι λεπτῶν ἀθέρων. Virgil has imitated this passage in *Æn.* VII. 808. *Illa vel intactæ segetis per summa volaret Gramina, nec teneras cursu læsisset aristas: Vel mare per medium, fluctu suspensa tumentis, Ferret iter: celeres nec tingeret æquore plantas.* So Ovid. *Met.* X. 654. *Posse putes illos sicco freta radere cursu, Et segetis canæ stantes percurrere aristas.* See also Brunck on *Apol.* Rhod. I. 182.

229. ῥηγμῖνος. Properly, *the shore*: here, *the surface of the sea.* Schol. Vill. τῆς ἐπιφανείας τῆς θαλάττης.

- "Ος δὴ κάλλιστος γένητο θνητῶν ἀνθρώπων
 Τὸν καὶ ἀνῃρείψαντο θεοὶ Διὶ οἶνοχοεῦειν,
 Κάλλεος εἵνεκα οἴο, ἵν' ἀθανάτοισι μετείη. 235
 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα·
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο, Πριάμὸν τε,
 Λάμπον τε, Κλυτίον θ', Ἴκετάονά τ', ὄζον Ἀρηος·
 Ἀσδάρακος δὲ Κάπυν· ὃ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
 Αὐτὰρ ἔμ' Ἀγχίσης, Πριάμος δὲ τέχ' Ἔκτορα διόν. 240
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε, μινύθει τε,
 "Οππως κεν ἐθέλῃσιν· ὃ γὰρ κάρτιστος ἀπάντων.
 Ἄλλ' ἄγε μηκέτι ταῦτα λεγώμεθα, νηπύτιοι ὥς,
 Ἔσταότ' ἐν μέσση ὑσμίνῃ δηϊοτῆτος. 245
 Ἔστι γὰρ ἀμφοτέροισιν ὀνειδέα μυθήσασθαι
 Πολλὰ μάλ' οὐδ' ἂν νηῦς ἐκατόζυγος ἄχθος ἄροιτο.
 Στρεπτή δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι,
 Παντοῖοι· ἐπέων δὲ πολλὸς νομὸς ἔνθα καὶ ἔνθα.
 Ὀπποῖόν κ' εἴπῃσθα ἔπος, τοῖόν κ' ἐπακούσαις. 250
 Ἀλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη
 Νεικεῖν ἀλλήλοισιν ἐναντίον, ὥστε γυναικάς,
 Αἵτε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
 Νεικεῦσ' ἀλλήλῃσι μέσσην ἐς ἀγυιὰν ἰοῦσαι,
 Πόλλ' ἔτεά τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255
 Ἀлкῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα,
 Πρὶν χαλκῷ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε, θάσσον
 Γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείρῃσιν.

234. Διὶ οἶνοχοεῦειν. To be a cup-bearer has, in all ages and nations, been reckoned an honourable employment. Sappho mentions it in honour of her brother Larichus, that he was cup-bearer to the nobles of Mitylene: the son of Menelaus executed the same office: Hebe and Mercury served the gods in the same station. It was the custom in the Pagan worship to employ noble youths to pour the wine upon the sacrifice. In this office Ganymede might probably attend upon the altar of Jupiter, and from thence was fabled to be his cup-bearer. POPE: from Eustathius. Compare Xen. Cyrop. I. 3. 8. In reference to this passage Cicero observes: Tusc. Q. I. 26. *Nec Homerum audio, qui Ganymeden a diis raptum ait propter formam, ut Jovi bibere ministraret. Fingeat hæc Homerus, et humana ad Deos transferebat: divina mallem ad nos.*

242. Ζεὺς δ' ἀρετὴν κ. τ. λ. So Hesiod. Op. D. I. 6. Ῥεῖα δ' ἀρίζηλον μινύθει, καὶ ἀῶλον αἶζει Ζεὺς.

247. οὐδ' ἂν νηῦς κ. τ. λ. Hence the proverb: *Naves conviciis onustæ.*

248. στρεπτή. *Volubilis.*

249. ἐπέων δὲ πολλὸς νομὸς. Hesiod. Op. D. II. 21. ἀχρεῖος δ' ἔσται ἐπέων νομὸς. Hom. Hymn. Apoll. 20. νομοὶ φῶδης. Horat. Od. I. xv. 15. *Carmina dividet.* With the sentiment compare Epist. James, iii. 5. 8.

250. ὀπποῖόν κ' εἴπῃσθα ἔπος, κ. τ. λ. Hesiod. Op. D. II. 339. εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μεῖζον ἀκούσαις. Alcæus ap. Hesiod. Schol. εἰκ' εἴποις τὰ θέλεις, ἀκούσαις τὰ κ' οὐ θέλεις. Eurip. Alcest. 720. εἰ δ' ἡμᾶς κακῶς Ἑρεῖς, ἀκούσει πολλά κού ψευδῆ κακά. Plaut. Pseud. *Contumeliam si dices, audies.* Compare D. Matt. vii. 2.

252. ὥστε γυναικάς. Eurip. Phœn. 207. ἥδονη δὲ τις Γυναιξί, μὴδὲν ὑγιὲς ἀλλήλαις λέγειν. Livy I. *Sedemus domi desides, mulierum ritu altercantes inter nos.*

258. γευσόμεθα. Schol. ἀντὶ τοῦ ἀψώμεθα.

Ἡ ῥά, καὶ ἐν δεινῷ σάκει ἤλασεν ὄβριμον ἔγχος
 Σμερδαλέω, μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ 260
 Πηλείδης δὲ σάκος μὲν ἀπὸ ἔο χειρὶ παχείῃ
 Ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
 ῥέα διελεύσεσθαι μεγάλητορος Αἰνείαιο·
 Νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,
 Ὡς οὐ ῥήϊδι ἐστὶ θεῶν ἐρικυδέα δῶρα 265
 Ἀνδράσι γε θνητοῖσι δαμήμεναι, οὐδ' ὑποείκειν.
 Οὐδὲ τότε Αἰνείαιο δαΐφρονος ὄβριμον ἔγχος
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
 Ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
 Ἦσαν· ἐπεὶ πέντε πτύχας ἤλασε Κυλλοποδίων, 270
 Τὰς δύο χαλκείας, δύο δ' ἐνδοθι κασσιτέριοι,
 Τὴν δὲ μίαν χρυσέην· τῇ ῥ' ἔσχετο μείλινον ἔγχος.
 Δεύτερος αὖτ' Ἀχιλεὺς προΐει δολιχόσκιον ἔγχος,
 Καὶ βάλεν Αἰνείαιο κατ' ἀσπίδα πάντοσε ἴσῃν,
 Ἄντυγ' ὑπὸ πρώτῃν, ἣ λεπτότατος θίε χαλκός, 275
 Λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἡ δὲ διὰ πρὸ
 Πηλίας ἥϊξε μελίη, λάκε δ' ἀσπὶς ὑπ' αὐτῆς.
 Αἰνείας δ' ἐάλη, καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχε
 Δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 Ἔστη ἰεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους 280
 Ἀσπίδος ἀμφιβρότης· ὃ δ' ἀλευάμενος δόρυ μακρὸν
 Ἔστη, καδ' δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσι,
 Ταρβήσας, ὃ οἱ ἄγχι πάγη βέλος· αὐτὰρ Ἀχιλλεὺς
 Ἐμμεμαῶς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξὺ,
 Σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρὶ 285
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρες φέροιεν,
 Οἷοι νῦν βροτοὶ εἰς· ὃ δὲ μιν ῥέα πάλλε καὶ οἷος.
 Ἐνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῃ,
 Ἡ κόρυθ', ἥ δὲ σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,
 Τὸν δὲ κε Πηλείδης σχεδὸν ἄορι θυμὸν ἀπηύρα 290
 Εἰ μὴ ἄρ' ὀξὺ νόησε Ποσειδάων ἐνοσίχθων·
 Αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 ὦ πόποι, ἦ μοι ἄχος μεγάλητορος Αἰνείαιο,
 Ὃς τάχα Πηλείωνι δαμείς Ἀϊδόσδε κάτεισι,
 Πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο, 295
 Νήπιος· οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.
 Ἀλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
 Μὰψ ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ

270. πέντε πτύχας. See II. Σ. 481.

HEYNE. Of κύκλοι, in the masculine plural,

280. ἰεμένη. *Cupiens ulterius procedere.* See on II. A. 312.

Δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν ;
 Ἄλλ' ἄγεθ', ἡμεῖς πέρ μιν ὑπ' ἐκ θανάτου ἀγάγωμεν, 300
 Μήπως καὶ Κρονίδης κεχολώσεται, αἶκεν Ἀχιλλεὺς
 Τόνδε κατακτείνῃ· μόριμον δέ οἱ ἔστ' ἀλάσθαι,
 Ὅφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται
 Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων,
 Οἷ ἐθεν ἐξεγένοντο, γυναικῶν τε θνητάων. 305
 Ἦδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων·
 Νῦν δὲ δὴ Αἰνείας βίη Τρώεσσιν ἀνάξει,
 Καὶ παίδων παῖδες, τοὶ κεν μετόπισθε γένωνται.
 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·
 Ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον 310
 Αἰνείαν, ἣ κέν μιν ἐρύσσει, ἣ κεν ἑάσεις
 Πηλεΐδῃ Ἀχιλλῇ δαμήμεναι, ἐσθλὸν ἐόντα.
 Ἦτοι μὲν γὰρ νῶϊ πολεῖς ὠμόσσαμεν ὄρκους
 Πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
 Μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἡμαρ, 315
 Μηδ' ὀπότεν Τροίη μαλερῷ πυρὶ πᾶσα δάηται
 Δαιομένη, δαίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν.

302. *μόριμον*. This adjective is the same as *μόρσιμος*. It occurs in *Æsch. Choeph.* 355.

306. *Πριάμου γενεὴν ἤχθηρε* K. It was usual with the ancients, as it has already been observed, to refer any severe calamity, or succession of misfortunes, to the anger of the gods. See on *Il. Z. 200*. A variety of examples to this effect are cited by Markland on *Æsch. Suppl.* 348. Blomfield in *Gloss. on Æsch. Pers.* 367. Hence also *Vell. Paterc. I. 10. Deos immortales precatus est, ut, si quis eorum invaderet opibus et fortunæ suæ, in ipsum potius savirent, quam in rempublicam.* Compare *Liv. V. 21*.

307. *νῦν δὲ δὴ Αἰνείας κ. τ. λ.* It seems highly probable from this prophecy, which Homer puts into the mouth of Neptune, that after the event of the Trojan war, Æneas and his descendants succeeded to the throne of Troy; and his great-grandchildren were contemporary with the poet himself. The date of the action of the *Iliad* required that the record should appear in the form of a prediction; but, as he lived in the neighbourhood of Troy, it was equally necessary that it should correspond with the known history of the country. Hence, therefore, a fair conjecture may be formed as to the period at which the poet lived. See *Prelim. Obs. Sect. I.* It is clear, however, that the accuracy of the statement is wholly at variance with the account of the

voyage of Æneas into Italy, and the reported descent of the Romans from the Trojans, on which they notoriously prided themselves. So completely, indeed, was this prejudice established in their minds in the reign of Augustus, that Virgil thought proper to favour it, by adopting an alteration of this very passage, in his celebrated prediction in *Æn. III. 97. Hic domus Æneæ cunctis dominabitur oris, Et nati natorum, et qui nascentur ab illis.* Strabo, indeed, *Lib. XIII. p. 608.* mentions that the words of Homer were applied to the Romans by reading *πάντεσσι* for *Τρώεσσι*; but as this is sanctioned by no MSS. the correction is undoubtedly a pious fraud, founded most probably upon the version of Virgil. Certain it is, that although the story of the Æneid turns entirely upon the passage of its hero into Italy, there is no authority for the fact, but the suspicious declaration of the Romans themselves; and this account of Homer is decisive against them. See *Wood's Essay on the Original Genius of Homer*, p. 221. *Heyne's Virg. Excurs. I. vol. III.*

310. *νόησον Α. ἣ κέν κ. τ. λ.* That is, *νόησον, ἣ κεν Αἰνείαν ἐρύσσει, κ. τ. λ.* See on *Il. B. 409. E. 85.*

314. *ἐγὼ καὶ Παλλὰς Ἀθήνη.* The judgment of Paris may have been the cause of the irreconcilable hatred which these goddesses retained against the Trojans. But see on *Il. Ω. 28.*

Αὐτὰρ ἐπεὶ τόγ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 Βῆ ῥ' ἔμην ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 Ἴξε δ' ὄθ' Αἰνείας ἠδὲ κλυτὸς ἦεν Ἀχιλλεύς. 320
 Αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν,
 Πηλείδῃ Ἀχιλῆϊ· ὃ δὲ μελίην εὐχαλκον
 Ἀσπίδος ἐξέρυσσε μεγαλήτορος Αἰνείας·
 Καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλῆος ἔθηκεν,
 Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἰέρας· 325
 Πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
 Αἰνείας ὑπερᾶλτο, θεοῦ ἀπὸ χειρὸς ὀρούσας·
 Ἴξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,
 Ἔνθα δὲ Καύκωνες πόλεμον μέτα θωρήσσοντο.
 Τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
 Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Αἰνεία, τίς σ' ὧδε θεῶν ἀτέοντα κελεύει
 Ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι,
 Ὅς σευ ἅμα κρείσσων, καὶ φίλτερος ἀθανάτοισιν;
 Ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσεται αὐτῷ, 335
 Μὴ καὶ ὑπὲρ μοῖραν δόμον Ἀῖδος εἰσαφίκηαι.
 Αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,
 Θαρσύνσας δὴ ἔπειτα μετὰ πρῶτοισι μάχεσθαι·
 Οὐ μὲν γὰρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίζει.
 Ὡς εἰπὼν, λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
 Αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
 Θεσπεσίην· ὃ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν·
 Ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
 Ὡ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·
 Ἔγχοις μὲν τόδε κείται ἐπὶ χθονὸς, οὐδὲ τι φῶτα 345
 Λεύσσω, τῷ ἐφέηκα, κατακτάμεναι μενεαίνων.
 Ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν

321. αὐτίκα τῷ μὲν ἔπειτα κ. τ. λ. Hence Virg. *Æn.* V. 808. *Pelidæ tunc ego forti Congressum Æneam, nec Diis nec viribus aquis, Nube cava eripui.* Compare *Æn.* X. 81.

325. ἔσσευεν. *Raised*; as it is explained in the words immediately following. The vulgar reading, *ἐπέσειεν*, is less proper, as the compound verb must be taken merely in the sense of the simple one, in which sense it is no where found in Homer. The Harleian MS. supports the reading of the text.

328. πολυαῖκος. See on Il. A. 165.

329. Καύκωνες. These people are not mentioned in the Catalogue, probably as included among the Paphlagonians, who were of the same origin. They were dis-

persed in tribes, some of which had settled in the Peloponnesus: *Od.* Γ. 366. The Pylian Caucones are mentioned in *Herod.* I. 147.

332. ἀτέοντα. *Hazardous.* Schol. ἀφροντιστοῦντα σαντοῦ. Eustathius considers the two verbs ἀτάω and ἀτέω as synonymous, and Hesychius, in reference most probably to this passage, interprets ἀτέοντα by ἀτιμάζοντα. But it should rather seem that the two verbs are perfectly distinct. The only instance in which ἀτέω occurs, is in *Herod.* VII. 223. where it bears a similar signification, in reference to one who has little regard to his own interest. See Wesseling on *Herod.* *loc. cit.*

336. ὑπὲρ μοῖραν. See on Il. P. 321.

'Ηεν· ἀτάρ μιν ἔφην μὰψ αὐτως εὐχετάσθαι.

'Ερρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι

'Εσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο.

350

'Αλλ' ἄγε δῆ, Δαναοῖσι φιλοπτολέμοισι κελεύσας,

Τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.

'Η, καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστω·

Μηκέτι νῦν Τρώων ἐκὰς ἕστατε, δῖοι 'Αχαιοὶ,

'Αλλ' ἄγ', ἀνὴρ ἄντ' ἀνδρὸς ἴτω, μεμάτω δὲ μάχεσθαι.

355

'Αργαλέον δέ μοι ἐστὶ καὶ ἰφθίμῳ περ ἑόντι,

Τοσσοῦσδ' ἀνθρώπους ἐφέπειν, καὶ πᾶσι μάχεσθαι·

Οὐδέ κ' 'Αρης, ὅσπερ θεὸς ἄμβροτος, οὐδέ κ' 'Αθήνη,

Τοσσησδ' ὑσμίνης ἐφέποι στόμα, καὶ πονέοιτο·

'Αλλ' ὅσπον μὲν ἐγὼ δύναμαι χερσὶ τε, ποσὶ τε,

360

Καὶ σθένει, οὐ μέ τι φημὶ μεθυσέμεν, οὐδ' ἡβαιόν·

'Αλλὰ μάλα στιχὸς εἶμι διαμπερὲς, οὐδέ τιν' οἶω

Τρώων χαιρήσειν, ὅστις σχεδὸν ἔγχεος ἔλθῃ.

'Ως φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος 'Εκτωρ

Κέκλεθ' ὁμοκλήσας, φάτο δ' ἔμμεναι ἄντ' 'Αχιλῆος·

365

Τρώες ὑπέρθυμοι, μὴ δειδίτε Πηλεΐωνα·

Καί κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·

'Εγχεῖ δ' ἀργαλέον, ἐπειὴ πολὺ φέρτεροί εἰσιν.

Οὐδ' 'Αχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,

'Αλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺν κολούει.

370

Τοῦ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,

Εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθῶνι σιδήρῳ.

'Ως φάτ' ἐποτρύνων· οἱ δ' ἀντίοι ἔγχε' ἄειραν

Τρώες· τῶν δ' ἄμυδις μίχθη μένος, ὥρτο δ' αὐτή.

Καὶ τότ' ἄρ' 'Εκτορα εἶπε παραστὰς Φοῖβος 'Απόλλων·

375

'Εκτορ, μηκέτι πάμπαν 'Αχιλλῇ προμάχιζε,

'Αλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,

Μὴ πῶς σ' ἡὲ βάλλῃ, ἡὲ σχεδὸν ἄορι τύψῃ.

'Ως ἔφαθ'· 'Εκτωρ δ' αὖτις ἐδύσατο οὐλαμὸν ἀνδρῶν,

355. ἄντ' ἀνδρὸς. That is, *ἄντα*, not *ἀντί*. And so in v. 365.

357. τοσσοῦσδε. Barnes considers the final *δε* in this word, and in *τοσσησδε*, v. 359. as redundant. This, however, as Clarke observes, is scarcely probable; and it is better to understand these adjectives with the Scholiast *κατὰ δεῖξιν*, so as to denote, *Hos tot viros; hanc tantam aciem*.

359. ὑσμίνης στόμα. See on Il. K. 8.

370. κολούει. *Will leave unaccomplished*: from *κόλος*, *mutilus*. Schol. ἀκέφαλον καὶ ἀτελεῖ ποιήσει· τουτέστι ἀποτεύζεται, πρὸ τοῦ ποιῆσαι. Callim. H. Jov. 90. αὐτὸς

ἄνῃ ἐκόλουσας, ἐνέκλασσας δὲ μενοίνῃν. Theocrit. XXII. 196. τοῦ μὲν ἄκραν ἐκόλουσεν ἐπὶ σκαιὸν γόνυ χεῖρα. Compare Od. Θ. 211.

372. εἰ πυρὶ χεῖρας ἔοικε. This repetition is exceedingly beautiful and emphatic. Milton has a similar passage in P. L. VII. 24. *More safe I sing with mortal voice, unchanged To hoarse or mute, though fall'n on evil days, On evil days though fall'n, and evil tongues*. See also on Il. X. 128. Ψ. 642.

375. 'Εκτορα εἶπε. See on Il. M. 60.

376. προμάχιζε. That is, *ἐν προμάχοις μάχων*.

- Ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος. 380
 'Εν δ' Ἀχιλεὺς Τρώεσσι θόρε, φρεσὶν εἰμένος ἀλκὴν,
 Σμερδαλέα ἰάχων· πρῶτον δ' ἔλεν Ἰφιτίωνα
 'Εσθλὸν, Ὀτρυντείδην, πολέων ἡγήτορα λαῶν,
 "Ον Νύμφη τέκε Νηῖς Ὀτρυντῇι πτολιπόρθῳ,
 Τμῶλῳ ὑπο νιφόεντι, ὕδης ἐν πίονι δήμῳ· 385
 Τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ διὸς Ἀχιλλεύς,
 Μέσσην κὰκ κεφαλῇν· ἥ δ' ἀνδιχα πᾶσα κέασθη·
 Δούπησε δὲ πεσών· ὃ δ' ἐπεύξατο διὸς Ἀχιλλεύς·
 Κεῖσαι, Ὀτρυντείδη, πάντων ἐκπαγλότατ' ἀνδρῶν·
 'Ενθάδε τοι θάνατος· γενεὴ δέ τοι ἔστ' ἐπὶ λίμνῃ 390
 Γυγαίρ, ὅθι τοι τέμενος πατρῷόν ἐστιν,
 "Υλλῳ ἐπ' ἰχθυόεντι, καὶ Ἑρμῷ δινήεντι.
 'Ως φάτ' ἐπενχόμενος· τὸν δὲ σκότος ὅσσε κάλυψε.
 Τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις दाτέοντο
 Πρῶτῃ ἐν ὑσμίνῃ· ὃ δ' ἐπ' αὐτῷ Δημολέοντα, 395
 'Εσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱὸν,
 Νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήν·
 Οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
 Αἰχμὴ ἰεμένη ρήξ' ὀστέον, ἐγκέφαλος δὲ
 "Ενδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400
 Ἴπποδάμαντα δ' ἔπειτα καθ' ἵππων αἴξαντα,
 Πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί·
 Αὐτὰρ ὃ θυμὸν αἴσθε καὶ ἥρυγεν, ὥς ὅτε ταῦρος
 "Ηρυγεν ἐλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα,
 Κούρων ἐλκόντων, γάνυται δέ τε τοῖς Ἑνοσίχθων· 405
 "Ως ἄρα τὸν γ' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ.
 Αὐτὰρ ὃ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον

390. ἐνθάδε τοι θάνατος, κ. τ. λ. So Virg. *Æn.* XII. 546. *Hic tibi mortis erant metæ; domus alta sub Ida.* The Gygean lake was in Lydia: of which see Herod. I. 93.

394. दाτέοντο. Divided; i. e. mangled. Schol. διέκοπτον.

403. ἥρυγεν, ὥς ὅτε ταῦρος κ. τ. λ. Virg. *Æn.* II. 222. *Clamores simul horrendos ad sidera tollit; Quales mugitus, fugit cum saucius aram Taurus, et incertam excussit cervice securim.* See Macrobian. Saturn. V. 13.

404. Ἑλικώνιον ἀμφὶ ἄνακτα. In *Hecuba*, a town of Achaia, three quarters of a league from the Gulf of Corinth, Neptune had a magnificent temple, where the Ionians offered every year to him the sacrifice of a bull; and it was with these people an auspicious sign, and a certain mark that the sacrifice would be accepted, if the bull bel-

lowed as he was led to the altar. After the Ionic migration, the Ionians of Asia assembled in the fields of Priene to celebrate the same festival in honour of Heliconian Neptune; whence it cannot be doubted that the poet took his comparison. Homer always appears strongly addicted to the customs of the Ionians, which makes some conjecture that he was an Ionian himself. POPE: from Eustathius and Dacier. See Prelim. Obs. Sect. I. The derivation of Ἑλικώνιος from *Helicē*, is very irregular; probably the town was also called *Helicone*.

407. Πολύδωρον. Euripides, in his *Hecuba*, has followed another tradition, when he makes Polydorus, the son of Priam and of Hecuba, and slain by Polymnestor, king of Thrace, after the taking of Troy; for according to Homer he is not the son of Hecuba, but of Laodamoë, and is slain by Achilles. Virgil too has rather chosen to

Πριαμίδην, τὸν δ' οὔτι πατὴρ εἶασκε μάχεσθαι,
Οὔνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
Καὶ οἱ φίλτατος ἔσκε, πόδεςσι δὲ πάντας ἐνίκα. 410

Δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων,
Θῦνε διὰ προμάχων, εἰως φίλον ὤλεσε θυμόν·
Τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεὺς
Νῶτα παραΐσσοντος, ὅθι ζωστῆρος ὄχῃες
Χρῦσειοι σύνεχον, καὶ διπλόος ἦντετο θώρηξ. 415

Ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμῇ.
Γυνὺξ δ' ἔριπ' οἰμώξας· νεφέλη δέ μιν ἀμφεκάλυψε
Κυανέην, προτὶ οἱ δὲ λάβ' ἔντερα χερσὶ λιασθείς.

Ἐκτωρ δ', ὡς ἐνόησε κασίγνητον Πολύδωρον,
Ἔντερα χερσὶν ἔχοντα, λιαζόμενον προτὶ γαίῃ, 420
Κάρ ῥα οἱ ὀφθαλμῶν κέχυντ' ἀχλὺς, οὐδ' ἄρ' ἔτ' ἔτλη
Δηρὸν ἐκάς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆϊ,
Ὅξ' ὑπὸ δόρυ κραδάων, φλογὶ εἵκελος· αὐτὰρ Ἀχιλλεὺς
Ὡς εἶδ', ὡς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ἤυδα·

Ἐγγυς ἀνῆρ, ὅς ἐμόν γε μάλιστ' ἐσεμίσσατο θυμόν, 425
Ὅς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἄρ' ἔτι δὴν
Ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.

Ἦ, καὶ ὑπὸδρα ἰδὼν προσεφώνεεν Ἐκτορα δῖον·
Ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.

Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἐκτωρ· 430
Πηλείδῃ, μὴ δὴ μ' ἐπέεσσί γε, νηπύτιον ὥς,
Ἐλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
Ἡμὲν κερτομίας ἡδ' αἴσυλα μυθήσασθαι·
Οἶδα δ', ὅτι σὺ μὲν ἐσθλὸς, ἐγὼ δὲ σέθεν πολὺ χεῖρων.

Ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται, 435
Αἶκε σε χειρότερός περ ἐὼν ἀπὸ θυμόν ἔλωμαι,
Δουρὶ βαλὼν· ἐπειὴ καὶ ἐμόν βέλος ὅξ' πάροισιν.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δόρυ, καὶ τό γ' Ἀθήνη
Πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο, 440
Ἦκα μάλα ψύξασα· τὸ δ' ἂψ ἵκεθ' Ἐκτορα δῖον,
Αὐτοῦ δὲ προπάροισι ποδῶν πέσεν· αὐτὰρ Ἀχιλλεὺς

follow Euripides than Homer. POPE. Compare Il. Φ. 91. X. 46. Virg. Aen. III. 49. Heyne supposes that Priam had two sons of the same name by different mothers.

414. ζωστῆρος ὄχῃες σύνεχον. See on Il. Δ. 133.

421. ἀχλὺς. Scil. ἄχεος. Compare Il. P. 591. The word is also used absolutely, in the sense of *Tristitia*, in Hesiod. Scut. H. 264.

424. ὡς εἶδ', ὥς. See on Il. Ξ. 294.

431. μὴ δὴ μ' ἐπέεσσί γε, κ. τ. λ. Repeated from v. 200. *supra*.

435. ἐν γούνασι κεῖται. See on Il. P. 514.

436. αἶκε σε χειρότερός περ ἐὼν κ. τ. λ. Quint. Curt. VII. *Nihil tam firmum est, cui non periculum sit, etiam ab invalido.* Hannibal ap. Liv. XXI. *Sæpe et contemptus hostis cruentum certamen edidit.* Compare Eccles. ix. 11.

Ἐμμεμαῶς ἐπόρουσε, κατακτάμεναι μενεαίνων,
 Σμερδαλέα ἰάχων· τὸν δ’ ἐξήρπαξεν Ἀπόλλων
 Ῥεῖα μάλ’, ὥστε θεὸς, ἐκάλυψε δ’ ἄρ’ ἠέρι πολλῇ.
 Τρὶς μὲν ἔπειτ’ ἐπόρουσε ποδάρκης δῖος Ἀχιλλεύς 445
 Ἐγχει χαλκείῳ, τρὶς δ’ ἠέρα τύψε βαθεῖαν·
 Ἄλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
 Δεινὰ δ’ ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
 Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἤτέ τοι ἄγχι
 Ἦλθε κακόν· νῦν αὐτὲ σ’ ἐρύσατο Φοῖβος Ἀπόλλων, 450
 Ὡι μέλλεις εὐχεσθαι, ἰὼν ἐς δοῦπον ἀκόντων·
 Ἦ θὴν σ’ ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
 Εἴπου τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι·
 Νῦν δ’ ἄλλους Τρώων ἐπιείσομαι, ὅν κε κιχέω.
 Ὡς εἰπὼν, Δρύοπ’ οὔτα κατ’ αὐχένα μέσσον ἄκοντι· 455
 Ἦριπε δὲ προπάρριθε ποδῶν· ὃ δὲ τὸν μὲν ἔασε,
 Δημοῦχον δὲ Φιλητορίδην ἧν τε μέγαν τε
 Καὶ γόνυ δουρὶ βαλὼν ἠρύκακε· τὸν μὲν ἔπειτα
 Οὐτάζων ξίφει μεγάλῳ ἐξάινυτο θυμόν.
 Αὐτὰρ ὃ Λαόγονον καὶ Δάρδανον, υἷε Βίαντος, 460
 Ἀμφω ἐφορμηθεὶς ἐξ ἵππων ὥσε χαμᾶζε,
 Τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.
 Τρώα δ’ Ἀλαστορίδην· ὃ μὲν ἀντίος ἦλυθε, γούνων,
 Εἴπως εὖ πεφίδοιτο, λαβὼν, καὶ ζῶν ἀφείη,
 Μηδὲ κατακτείνειεν, ὁμηλικὴν ἐλέησας· 465
 Νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν.
 Οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν, οὐδ’ ἀγανόφρων,
 Ἀλλὰ μάλ’ ἔμμεμαῶς· ὃ μὲν ἤπτετο χεῖρεσι γούνων,
 Ἰέμενος λίσσεσθ’, ὃ δὲ φασγάνῳ οὔτα καθ’ ἦπαρ·
 Ἐκ δὲ οἱ ἦπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ’ αὐτοῦ 470
 Κόλπον ἐνέπλησε, τὸν δὲ σκότος ὅσσε κάλυψε,
 Θυμοῦ δυνόμενον· ὃ δὲ Μούλιον οὔτα παραστάς
 Δουρὶ κατ’ οὔς· εἴθαρ δὲ δι’ οὔατος ἦλθ’ ἐτέροιο
 Αἰχμὴ χαλκείῃ· ὃ δ’ Ἀγήνορος υἷον Ἐχεκλον
 Μέσσην κακὴν κεφαλὴν ξίφει ἤλασε κωπήεντι· 475
 Πᾶν δ’ ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ’ ὅσσε
 Ἐλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταῖη.
 Δευκαλίωνα δ’ ἔπειθ’, ἵνα τε ξυνέχουσι τένοντες
 Ἀγκῶνος, τῇ τόν γε φίλης διὰ χειρὸς ἔπειρεν
 Αἰχμὴ χαλκείῃ· ὃ δέ μιν μένε χεῖρα βαρυνθείς, 480

449. ἐξ αὖ νῦν ἔφυγες θάνατον κ. τ. λ.
 Repeated from Il. Δ. 362.

477. πορφύρεος θάνατος. See on Il.
 E. 83.

463. Τρώα δέ. Scil. οὔτα, from v. 469.

Πρόσθ' ὀρόων θάνατον· ὃ δὲ φασγάνῳ αὐχένα θείνας,
 Τῇλ' αὐτῇ πήληκι κάρη βάλε· μυελὸς αὖτε
 Σφονδυλίων ἔκπαλθ'· ὃ δ' ἐπὶ χθονὶ κείμεο ταυνοσθείς·
 Αὐτὰρ ὃ βῆ ῥ' ἵεναι μετ' ἀμύμονα Πείρῳ νιόν,
 'Ρίγμον, ὃς ἐκ Θρήκης ἐριβώλακος εἰληλούθει· 485
 Τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν νηδύϊ χαλκός·
 Ἦριπε δ' ἐξ ὀχέων· ὃ δ' Ἀρηίθοον θεράποντα,
 Ἄψ ἵππους στρέψαντα, μετάφρενον ὀξείῳ δουρὶ
 Νύξ', ἀπὸ δ' ἄρματος ὥσε· κυκλήθησαν δέ οἱ ἵπποι.
 Ὡς δ' ἀναμαιμάει βαθεῖ ἄγκεια θεσπιδαῖς πῦρ 490
 Οὔρεος ἀζαλείοιο, βαθεῖα δὲ καίεται ὕλη,
 Πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάζει·
 Ὡς ὅγε πάντα θῦνε σὺν ἔγχρῃ, δαίμονι ἴσος,
 Κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
 Ὡς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους 495
 Τριβέμεναι κρῖ λευκὸν ἐϋκτιμένην ἐν ἀλῶν,
 'Ρίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων·
 Ὡς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
 Στεῖβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄζων
 Νέρθεν ἄπας πεπάλακτο, καὶ ἄντυγες αἱ περὶ δίφρον, 500
 Ἄς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον,
 Αἶ τ' ἀπ' ἐπισσώτρων· ὃ δὲ ἔτεο κῦδος ἀρέσθαι
 Πηλείδης, λύθρῳ δὲ παλάσσειτο χεῖρας ἀάπτους.

492. εἰλυφάζει. See on Il. A. 155. and compare the passages.

496. τριβέμεναι κρῖ λευκόν. In Greece, instead of threshing the corn as we do, they caused it to be trod out by oxen. This was likewise practised in Judæa, as is seen by the law of God, who forbade the Jews to muzzle the ox who trod out the corn :

Deut. xxv. 4. POPE : from Daciér. See Ælian V. H. IV. 25. Sometimes this was done by horses, and the hoofs of the animals so employed were shod with brass. Compare Isaiah xxviii. 28. Hosea x. 11. The same custom still obtains in Persia and India to this day.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Φ’.

Ἐπιγραφαί.

ΠΑΡΑΠΟΤΑΜΙΟΣ ΜΑΧΗ, ἡ ‘ΑΙ ΠΑΡΑΠΟΤΑΜΙΑΙ, καὶ ΘΕΩΝ ΜΑΧΗ.

Ἄλλως.

Φι, μόγος Λιακίδαο παρ’ ἡϊόνας ποταμοῖο.

THE ARGUMENT.

THE BATTLE IN THE RIVER SCAMANDER.

The Trojans fly before Achilles, some towards the town, others to the river Scamander : he falls upon the latter with great slaughter, takes twelve captives alive, to sacrifice to the shade of Patroclus ; and kills Lycaon and Asteropæus. Scamander attacks him with all his waves : Neptune and Pallas assist the hero : Simois joins Scamander ; at length Vulcan, by the instigation of Juno, almost dries up the river. This combat ended, the other gods engage each other. Meanwhile Achilles continues the slaughter, and drives the rest into Troy. Agenor only makes a stand, and is conveyed away in a cloud by Apollo ; who, to delude Achilles, takes upon him Agenor’s shape, and, while he pursues him in that disguise, gives the Trojans an opportunity of retiring into their city.

The same day continues. The scene is on the banks, and in the stream of Scamander.

‘ΑΛΛ’, ὅτε δὴ πόρον ἶξον εὐρὺρέϊος ποταμοῖο,
Ξάνθου δινήεντος, δν ἀθάνατος τέκετο Ζεὺς,
Ἐνθα διατμήξας, τοὺς μὲν πεδίονδε δίωκε
Πρὸς πόλιν, ἧπερ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
Ἥματι τῷ προτέρῳ, ὅτε μαίνεται φαίδιμος Ἔκτωρ.
Τῇ ρ’ οἱ γε προχέοντο πεφυζότες ἥερα δ’ Ἡρη
Πίτνα πρόσθε βαθεῖαν, ἐρυκέμεν ἡμίσεες δὲ

5

4. ἧπερ. Scil. ὁδῷ. To this τῷ corresponds in v. 6. The passage is parenthetical : τοὺς μὲν being answered by ἡμίσεες δὲ in v. 7.

5. ἡματι τῷ προτέρῳ. After the death of Patroclus. See Il. P. 756. sqq.

7. ἐρυκέμεν. Scil. τοὺς Τρῶας, subaud. ὥστε. So as to impede them in their flight

- 'Ες ποταμὸν εἰλεῦντο βαθύρροον, ἀργυροδίνην·
 'Εν δ' ἔπεσον μέγαλ' ὡς πατάγῳ· βράχε δ' αἰπὰ ῥέεθρα,
 "Οχθαὶ δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἱ δ' ἀλαλητῇ 10
 "Εννεον ἔνθα καὶ ἔνθα, ἐλίσσόμενοι κατὰ δίνας.
 'Ως δ', ὅθ' ὑπαὶ ῥιπῆς πυρὸς ἀκρίδες ἠερέθονται
 Φευγόμεναι ποταμόνδε, τὸ δὲ φλέγει ἀκάματον πῦρ
 "Ορμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·
 "Ως ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος 15
 Πλήτο ῥόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν.
 Αὐτὰρ ὁ Διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ,
 Κεκλιμένον μυρίκρσιν· ὁ δ' ἔσθορε, δαίμονι ἴσος,
 Φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα.
 Τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς 20
 "Αορι θεινομένων, ἐρυθθαίνετο δ' αἵματι ὕδωρ.
 'Ως δ' ὑπὸ δελφίνος μεγακῆτεος ἰχθύες ἄλλοι
 Φεύγοντες, πιμπλᾷσι μυχοὺς λιμένος εὐόρμου,
 Δειδιότες· μάλα γάρ τε κατεσθείη, ὃν κε λάβρσιν·
 "Ως Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα 25
 Πτώσσον ὑπὸ κρημνούς· ὁ δ', ἐπεὶ κάμε χεῖρας ἐναίρων,
 Ζωοὺς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους,

towards the city. This is the usual sense of ἐρύκειν, viz. *detinere, impedire*. Compare *infra* vv. 59. 63. Il. Π. 369. Σ. 126. and elsewhere. Some, however, render it in this place by *defendere*; as if it were probable that Juno, of all the deities, should lend her assistance to the Trojans, whom she invariably pursued with the most inveterate malice. Compare Il. Υ. 313. sqq.

10. ἀμφὶ περί. See on Il. B. 305.

12. ὡς δ', ὅθ' ὑπαὶ ῥιπῆς κ. τ. λ. Eustathius observes that several countries have been much infested with armies of locusts; and that, to prevent their destroying the fruits of the earth, the countrymen, by kindling large fires, drove them from their fields; so that, to avoid the intense heat, they were forced to cast themselves into the water. We may hence account for the innumerable armies of these locusts, mentioned among the plagues of Egypt, without having recourse to an immediate creation, as some good men have imagined; whereas the miracle indeed consists in the wonderful manner of bringing them upon the Egyptians. I have often observed with pleasure the similitude, which many of Homer's expressions bear with the Holy Scriptures, and that the most ancient heathen writer in the world often speaks in the idiom of Moses. Thus, as the locusts in Exod. x. 19. are said to be driven into the sea, so in Homer they are forced into

the river. POPE. The amazing swarms in which these insects invade some countries, particularly in the East, and the disastrous effects which they produce, are described by Pliny; N. H. XI. 29. whose account is verified by modern travellers. The circumstance is alluded to in Judg. vi. 5; vii. 12. Psalm cv. 34. Jerem. li. 14. Joel i. 6. Nahum iii. 15. Judith ii. 20.

18. κεκλιμένον μυρίκρσιν. Subaud. ἐπί. See on Il. Γ. 135. See also on Il. Ζ. 39. and on v. 350. *infra*.

22. ὡς δ' ὑπὸ δελφίνος κ. τ. λ. It is observable with what justness the author diversifies his comparisons according to the different scenes and elements he is engaged in. Achilles has been hitherto on the land, and compared to land-animals; a lion, &c. Now he is in the water, the Poet derives his images from thence, and likens him to a dolphin. POPE: from Eustathius. Of the adjective μεγακῆτης, see on Il. Θ. 222.

23. λιμένος εὐόρμου. See on Il. A. 435.

27. Ζωοὺς ἐκ ποταμοῖο κ. τ. λ. This piece of cruelty in Achilles has appeared shocking to many, and indeed is what I think can only be excused by considering the ferocious and vindictive spirit of this hero. It is however certain, that the cruelties exercised on enemies in war were authorized by the military laws of those times: nay, religion itself became a sanction to

Ποιήν Πατρόκλοιο Μενoitιάδαο θανόντος·
Τοὺς ἐξῆγε θύραζε τεθηπότας, ἥτε νεβροὺς,
Δῆσε δ’ ὀπίσσω χεῖρας ἐϋτμήτοισιν ἱμάσι, 30
Τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι·
Δῶκε δ’ ἐταῖροισι, κατὰγειν κοίλας ἐπὶ νῆας·
Αὐτὰρ ὁ ἄψ’ ἐπόρουσε, δαΐζέμεναι μενεαίνων.

Ἔνθ’ υἱεῖ Πριάμοιο συνήντετο Δαρδανίδαο,
Ἐκ ποταμοῦ φεύγοντι, Λυκάονι· τὸν ῥά ποτ’ αὐτὸς 35
Ἦγε λαβὼν ἐκ πατρὸς ἄλωῃς, οὐκ ἐθέλοντα,
Ἐννύχιος προμολών· ὁ δ’ ἐρινεὸν ὀξείῃ χαλκῷ
Τάμνε, νέους ὄρηκας, ἴν’ ἄρματος ἄντυγες εἶεν·
Τῷ δ’ ἄρ’ ἀνώιστον κακὸν ἤλυθε δῖος Ἀχιλλεύς·
Καὶ τότε μὲν μιν Αἴημον ἐκτιμένην ἐπέρασσε, 40
Νηυσὶν ἄγων· ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκε.
Κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δὲ δῶκεν,
Ἰμβριος Ἡετίων, πέμψε δ’ ἐς δῖαν Ἀρίσβην·
Ἐνθεν ὑπεκπροφυγὼν, πατρώϊον ἵκετο δῶμα.

Ἐνδεκα δ’ ἡματα θυμὸν ἐτέρπετο οἷσι φίλοισιν, 45
Ἐλθὼν ἐκ Λήμνοιο· δυωδεκάτῃ δέ μιν αὔτις
Χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλε
Πέμψειν εἰς Αἶδαο, καὶ οὐκ ἐθέλοντα νέεσθαι.
Τὸν δ’ ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς
Γυμνὸν ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐ δ’ ἔχεν ἔγχος, 50
Ἀλλὰ τὰ μὲν ῥ’ ἀπὸ πάντα χαμαὶ βάλε· τείρε γὰρ ἰδρῶς
Φεύγοντ’ ἐκ ποταμοῦ, κάματος δ’ ὑπὸ γούνατ’ ἐδάμνα·
Ὅχθήσας δ’ ἄρα εἶπε πρὸς ὃν μεγάλητορα θυμόν·
ᾧ πόποι, ἦ μέγα θαῦμα τόδ’ ὀφθαλμοῖσιν ὁρῶμαι.

Ἦ μάλα δὴ Τρῳῆς μεγαλήτορες, οὔσπερ ἔπεφνον, 55
Αὔτις ἀναστήσονται ὑπὸ ζόφου ἡερόεντος·
Οἶον δὴ καὶ ὕδ’ ἦλθε, φυγὼν ὑπὸ νηλεὲς ἡμαρ,

them. It is not only the fierce Achilles, but the pious and religious Æneas whose very character is virtue and compassion, that reserves several young unfortunate captives taken in battle, to sacrifice them to the manes of his favourite hero: Æn. X. 517. *Sulmone creatos Quatuor hic juvenes, totidem quos educat Ufens, Videntes rapit; inferias quos immolet umbris, Captivoque rogi perfundat sanguine flammam.* And Æn. XI. 81. *Vinxerat et post terga manus, quos mitteret umbris Inferias, cæso sparsuros sanguine flammam.* POPE.

29. θύραζε. Eustath. ἀντὶ τοῦ ἐξῶ. Schol. τεθηπότας· ἐπεπληγμένους.

31. ἐπὶ στρεπτοῖσι χιτῶσι. See on II. E. 113. Eustathius supposes that the thongs which Achilles takes from the youths for

the purpose of binding them, were those which themselves had brought for the same use, in case they should take any prisoners alive. It should seem rather that they were twisted thongs fitted to the breast-plate, or of which the breast-plate was in part composed.

37. ἐρινεὸν τάμνε, ὄρηκας. Of this construction, see on II. Θ. 48.

41. υἱὸς Ἰήσονος. Euneus: II. H. 468. See Apollod. Bibl. I. 9. 17. and Heyne in loc. p. 183. The ransom is expressly stated in II. Ψ. 741. to have been a silver goblet. Compare v. 746. The noun ὦνος signifies price or value, from ὠνέομαι, to buy. The more common form is ὠνή.

56. ζόφου ἡερόεντος. See on II. T. 36.

Λῆμνον ἐς ἡγαθέην πεπερημένους· οὐδὲ μιν ἔσχε
Πόντος ἀλὸς πολιῆς, ὃ πολεῖς ἀέκοντας ἐρύκει.

Ἄλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέριοι

60

Γεύσεται, ὅφρα ἴδωμαι ἐνὶ φρεσὶν, ἥδὲ δαείω,

Ἥ ἄρ' ὁμῶς καὶ κείμεν ἐλεύσεται, ἥ μιν ἐρύξει

Γῇ φυσίζοος, ἥτε κατὰ κρατερόν περ ἐρύκει.

Ὡς ὥρμαινε μένων· ὃ δὲ οἱ σχεδὸν ἦλθε τεθηπῶς,

Γούνων ἄψασθαι μεμαῶς· πέρι δ' ἤθελε θυμῷ

65

Ἐκφυγῆεν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.

Ἦτοι ὃ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεὺς,

Οὐτάμεναι μεμαῶς· ὃ δ' ὑπέδραμε καὶ λάβε γούνων

Κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ

Ἔστη, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο.

70

Αὐτὰρ ὃ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσετο γούνων,

Τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον, οὐδὲ μεθίει·

Καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·

Γουνουῦμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἶδεο, καί μ' ἐλέησον.

Ἀντί τοι εἴμ' ἱκέταο, Διοτρεφές, αἰδοίοιο.

75

Πὰρ γάρ σοι πρώτῃ πασάμην Δημήτερος ἀκτὴν

Ἥματι τῷ, ὅτε μ' εἴλες εὐκτιμένην ἐν ἁλώῃ,

Καί με πέρασσας, ἀνενθεν ἄγων πατρός τε, φίλων τε,

Λῆμνον ἐς ἡγαθέην· ἐκατόμβοιον δέ τοι ἦλφον·

Νῦν δὲ λύμην τρὶς τόσσα πορών· ἥως δέ μοι ἐστὶν

80

Ἦδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα,

Πολλὰ παθὼν· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκε

Μοῖρ' ὀλοή· μέλλω πον ἀπέχθεσθαι Διὶ πατρί,

Ὅς με σοὶ αὐτίς δῶκε· μινυνθάδιον δέ με μήτηρ

67. ἦτοι ὃ μὲν κ. τ. λ. Compare Virg. *Æn.* X. 521.

70. ἄμεναι. This is generally supposed to be syncopated from ἀδέμεναι, i. e. ἄδειν, *satiare*. Compare *Il.* A. 573. and elsewhere. Eustathius explains it by κορέσασθαι. Others conjecture that there was an old form ἄω, or ἄμι, from which ἄδω was afterwards formed.

75. ἀντί τοι εἴμ' ἱκέταο. *I am to you in the place of a suppliant*; and therefore *worthy of respect*, αἰδοίοιο. Suppliants were always considered inviolable, by the laws of hospitality. See Hesiod. *Op.* D. 327. The plea, however, in regard to Lycaon, had no weight; nor was he in reality a suppliant; i. e. ὁ ἐκουσίως προσφυγὼν τινι, according to Eustathius. Of the construction see on *Il.* Θ. 233.

76. πασάμην Δ. ἀκτὴν. To have eaten together was considered by the ancients a pledge of friendship, and a sure safeguard against future injury. It is clear, however,

that Lycaon's plea in this instance also was not valid.

79. ἐκατόμβοιον. Scil. ὄνον. Schol. τιμὴν ἐκατὸν βοῶν ἀξίαν. See on v. 41. The verb ἀλφείω, *to procure*, occurs also in *Od.* O. 452. P. 250. Y. 383. Eustathius explains it by εὐρίσκω. See also Kuster on *Suidas*: v. ἀλφάνει.

80. λύμην. The Etym. M. explains this verb as the plusq. perf. for ἐλελύμην, and again, λύτο for ἐλελύτο *infra* v. 114. by the same analogy that we have δέκτο for ἐδέδεκτο, and the like. And so Heyne. But of this the construction in this place will scarcely admit. Eustathius and the Scholiast render it by the optative λυθείην, which the sense evidently requires. It must therefore be understood as syncopated from λελύμην, for λελυμένος εἶην; so that the strict interpretation will be; *But I now trust to be released, when I shall have paid thrice as much.*

83. μέλλω πον ἀπέχθεσθαι. See on *Il.* B. 116.

Γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος, 85
 Ἄλτεω, ὃς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
 Πήδασον αἰπήεσαν ἔχων ἐπὶ Σατνιόεντι·
 Τοῦ δ' ἔχε θυγατέρα Πριάμος, πολλὰς δὲ καὶ ἄλλας.
 Τῆσδε δὺν γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
 Ἦτοι τὸν πρότόισι μετὰ πρυλέεσσι δάμασσας, 90
 Ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξεί δουρί.
 Νῦν δὲ δὴ ἐνθάδε μοι κακὸν ἔσσεται· οὐ γὰρ οὔτω
 Σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 Μὴ με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός εἰμι, 95
 Ὅς τοι ἐταῖρον ἔπεφνεν ἐννέα τε, κρατερόν τε.
 Ὡς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱός,
 Λισσόμενος ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσε·
 Νήπιε, μή μοι ἄποινα πιφάύσκεο, μηδ' ἀγόρευε·
 Πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἷσιμον ἦμαρ, 100
 Τόφρα δέ μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦε
 Τρώων, καὶ πολλοὺς ζωοὺς ἔλον, ἠδὲ πέρασσα·
 Νῦν δ' οὐκ ἔσθ', ὅστις θάνατον φύγοι, ὅν κε θεός γε
 Ἰλίοφι προπάροιθεν ἐμῆς ἐν χερσὶ βάλῃσι,
 Καὶ πάντων Τρώων, πέρι δ' αὖ, Πριάμοιό γε παίδων. 105
 Ἀλλὰ, φίλος, θάνε καὶ σύ· τίη ὀλοφύρεαι οὕτως;
 Κátθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνων.
 Οὐχ ὀράας, οἷος κἀγὼ, καλὸς τε, μέγας τε,
 Πατρὸς δ' εἵμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
 Ἀλλ' ἐπὶ τοι καὶ ἐμοὶ Θάνατος καὶ Μοῖρα κραταιή 110
 Ἔσσεται, ἧ ἠὼς, ἧ δέιλῃς, ἧ μέσον ἦμαρ,
 Ὅππότε τις καὶ ἐμεῖο Ἄρει ἐκ θυμὸν ἔλῃται,

85. Ἄλταο. Of this, and the other form, in the following line, see Prelim. Obs. Sect. IV. §. 1.

90. ἦτοι τὸν κ. τ. λ. The death of Polydore is related in Il. Y. 407.

95. ὁμογάστριος. Schol. ὁ ἐκ τῆς αὐτῆς γαστρὸς ἀδελφός. The substantive κασίγνητος is added to this adjective in Il. Ω. 47.

100. ἐπισπεῖν αἷσιμον ἦμαρ. See on Il. B. 359.

104. Ἰλίοφι. Vulgo Ἰλίου. See on Il. O. 66.

107. κάτθανε καὶ Πάτροκλος, κ. τ. λ. Lucret. III. 1055. *Ipse Epicurus obit de curso lumine vitæ, Qui genus humanum ingenio superavit, et omnes Præstinxit, stellas exortus uti ætherius Sol: Tu vero dubitabis, et indignabere obire?* Horat. Od. I. 28. 7. *Occidit et Pelopis genitor, conviva deorum,* &c. Ovid. Epist. ex Pont. III. 2. 33. *Oc-*

cidit et Theseus, et qui comitavit Orestem. Cic. Epist. Fam. VI. 4. *Si viri hoc bello occiderunt, ut impudentia videatur eandem fortunam, si res cogat, recusare.* Compare Il. Σ. 117. Virg. Æn. X. 469. Lucret. III. 1038. Horat. Od. II. 16. 29. IV. 7. 14. John viii. 53.

111. ἧ ἠὼς, ἧ δέιλῃς, κ. τ. λ. Supply γένοιτο ἂν. With δέιλῃς there is also an ellipsis of ὥρα or καιρὸς, unless indeed, as is not improbable, the reading δέιλη, which is found in some MSS. is correct. Matthiæ explains δέιλῃς as the genitive, and ἦμαρ as the accusative, denoting a period of time; these cases being indifferently so employed. See Gr. Gr. §. 378. V. 2. and §. 424. 3. a. But, independently of the awkward change of case, the addition of ἠὼς in the nominative evidently proves that the example is inapplicable in both cases. See also on Il. K. 253.

Ἦ ὅγε δουρὶ βαλὼν, ἥ ἀπὸ νευρῆφιν οἷστω.

Ὡς φάτο· τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.

Ἐγχος μὲν ῥ' ἀφένκεν, ὃ δ' ἔζετο χεῖρε πετάσσας 115

Ἀμφοτέρας· Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξὺ

Τύψε κατὰ κληῖδα παρ' αὐχένα· πᾶν δέ οἱ εἴσω

Δὺ ξίφος ἄμφηκες· ὃ δ' ἄρα πρηνῆς ἐπὶ γαίῃ

Κεῖτο ταθείς· ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαῖαν.

Τὸν δ' Ἀχιλεὺς ποταμόνδε, λαβὼν ποδὸς, ἦκε φέρεσθαι,

Καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν· 121

Ἐνταυθοῖ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλῆς

Αἶμ' ἀπολιχμήσονται, ἀκηδέες· οὐδέ σε μήτηρ

Ἐνθιμένη λεχέεσσι γοήσεται· ἀλλὰ Σκάμανδρος

Οἶσει δινῆεις εἴσω ἁλὸς εὐρέα κόλπον. 125

Θρώσκων τις κατὰ κῦμα μέλαιναν φρεῖχ' ὑπαλύξει

Ἰχθὺς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν.

Φθείρεσθ', εἰσόκεν ἄστυ κιχέιομεν Ἰλίου ἱρῆς,

Ἵμεῖς μὲν φεύγοντες, ἐγὼ δ' ὀπιθεν κερααῖζων·

Οὐδ' ὑμῖν ποταμός περ εὐρρόος ἀργυροδίνης 130

Ἀρκέσει, ᾧ δὴ δηθὰ πολεῖς ἱερεύετε ταύρους,

Ζωοὺς δ' ἐν δίνησι καθίετε μώνυχας ἵππους.

Ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόρον, εἰσόκε πάντες

Τίσετε Πατρόκλοιο φόνον, καὶ λοιγὸν Ἀχαιῶν,

Οὓς ἐπὶ νηυσὶ θεῶσιν ἐπέφνετε, νόσφιν ἐμείο. 135

Ὡς ἄρ' ἔφη· Ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον·

Ὡρμηγε δ' ἀνὰ θυμόν, ὅπως παύσειε πόνοιο

Δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.

Τόφρα δὲ Πηλέος υἱὸς, ἔχων δολιχόσκιον ἔγχος,

Ἀστεροπαίῳ ἐπᾶλτο, κατακτάμεναι μενεαίνων, 140

Υἱεῖ Πηλεγόνο· τὸν δ' Ἀξιώδς εὐρυρέεθρος

Γείνατο, καὶ Περίβοια, Ἀκессαμενοῖο θυγατρῶν

Πρεσβυτάτη· τῇ γάρ ῥα μίγη Ποταμὸς βαθυδίνης.

Τῷ δ' Ἀχιλεὺς ἐπόρουσεν· ὃ δ' ἀντίος ἐκ ποταμοῖο

Ἔστη, ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε 145

115. ἔγχος. Scil. *Achillis*. See above, v. 72.

122. ἐνταυθοῖ κ. τ. λ. Compare Virg. *Æn.* X. 557. Heyne has ὠτειλήν. The vulgar reading is correct.

123. ἀκηδέες. *Qui id non curant, ut sepulturae honorem habeas*. HEYNE. See on Il. Z. 60. Q. 526.

126. θρώσκων. *Darting*. Hesych. θρώσκει· πηδῆ, κολυμβᾶ. The same verb is used of the *flight of an arrow*, in Il. O. 314. Of the pronoun *τις*, see on Il. Θ. 379. and of the substantive *φριξ*, on Il. H. 63.

132. ζωοὺς δ' ἐν δίνησι κ. τ. λ. It was

an ancient custom to cast living horses into the sea, and into rivers, to honour, as it were, by these victims, the rapidity of their streams. This practice continued a long time, and history supplies us with examples of it. Aurelius Victor says of Pompey the younger: *Cum mari feliciter uteretur, Neptuni se filium confessus est, eumque bobus auratis et equo placavit*. He offered oxen in sacrifice, and threw a living horse into the sea, as appears from Dion, which is perfectly conformable with this of Homer. POPE: from Eustathius and Dacier.

Ξάνθος, ἐπεὶ κεχόλωτο δαίκταμένων αἰζήνων,
 Τοὺς Ἀχιλεὺς ἐδαΐζε κατὰ ρόον, οὐδ’ ἐλέαιρεν.
 Οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες,
 Τὸν πρότερος προσέειπε ποδάρκης διος Ἀχιλλεύς·
 Τίς, πόθεν εἰς ἀνδρῶν, ὃ μιν ἔτλης ἀντίος ἐλθεῖν ; 150
 Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσι.
 Τὸν δ’ αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός·
 Πηλείδῃ μεγάθυμε, τίη γενεὴν ἐρεεῖνεις ;
 Εἴμ’ ἐκ Παιονίης ἐριβώλου, τηλόθ’ ἐούσης,
 Παίονας ἀνδρας ἄγων δολιχεγχείας· ἦδε δέ μοι νῦν 155
 Ἡὼς ἐνδεκάτη, ὅτ’ ἐς Ἴλιον εἰλήλουθα·
 Αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺν ῥέοντος,
 Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν,
 Ὃς τέκε Πηλεγόνα κλυτὸν ἔγχει· τόνδ’ ἐμὲ φασὶ
 Γείνασθαι· νῦν αὖτε μαχώμεθα, φαίδιμ’ Ἀχιλλεῦ. 160
 Ὡς φάτ’ ἀπειλήσας· ὃ δ’ ἀνέσχετο διος Ἀχιλλεύς
 Πηλιάδα μελίν· ὃ δ’ ἄμαρτῇ δούρασιν ἀμφὶς
 Ἦρωσ Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦε.
 Καὶ ῥ’ ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διὰ πρὸ
 Ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο· 165
 Τῷ δ’ ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
 Δεξιτερῆς, σύτο δ’ αἶμα κελαινεφές· ἡ δ’ ὑπὲρ αὐτοῦ
 Γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἄσαι.
 Δεύτερος αὖτ’ Ἀχιλεὺς μελίν ἰθυπτίωνα
 Ἀστεροπαίῳ ἐφῆκε, κατακτάμεναι μενεαίνων· 170
 Καὶ τοῦ μὲν ῥ’ ἀφάμαρτεν· ὃ δ’ ὑψηλὴν βάλεν ὄχθην,
 Μεσσοπαγὲς δ’ ἄρ’ ἔθηκε κατ’ ὄχθης μείλινον ἔγχος.
 Πηλείδης δ’, ἄορ ὅξιν ἐρυσσάμενος παρὰ μηροῦ,
 Ἄλτ’ ἐπὶ οἱ μεμαώς· ὃ δ’ ἄρα μελίν Ἀχιλῆος
 Οὐ δύνατ’ ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ· 175
 Τρὶς μὲν μιν πελέμιξεν, ἐρύσσεσθαι μενεαίνων,
 Τρὶς δὲ μετῆκε βίῃ· τὸ δὲ τέτρατον, ἥθελε θυμῷ
 Ἀξαι ἐπιγνάμψας δόρου μείλινον Αἰακίδαο.
 Ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπήνυρα.
 Γαστέρα γάρ μιν τύψε παρ’ ὀμφαλόν· ἐκ δ’ ἄρα πᾶσαι 180
 Χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν

162. ὃ δ’ ἄμαρτῇ δούρασιν ἀμφὶς. Scil. ἔβαλε, v. 164. The hurling of two spears at once is something remarkable; and shows that the hero must have been unprotected with a shield. See above v. 145.

163. περιδέξιος. Having two right hands; i. e. having equal strength in each hand. Latine, ambidexter. Schol. ἀμφοτέραις ταῖς χερσὶ δεξιῶς χρώμενος. Symmachus ren-

ders the word by æquimanus; Ep. IX. 110.

169. μελίν ἰθυπτίωνα. Schol. ἐπ’ εὐθείας φερομένην, καὶ οἰονεὶ ἵπταμένην. Il. Y. 99. καὶ δ’ ἄλλως τοῦ γ’ ἰθὺ βέλος πέτετ’.

172. μεσσοπαγὲς. Medio tenus infixum. Heyne, with some copies, reads μεσσοπαλές; but the vulgar reading is correct.

Ἀσθμαίνοντ'· Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
Τεύχεά τ' ἐξενάριξε, καὶ εὐχόμενος ἔπος ἤυδα·

Κεῖσ' οὕτω· χαλεπὸν τοι ἐρισθενέος Κρονίωνος
Παισὶν ἐριζέμεναι, Ποταμοῖο περ ἐκγεγαῶτι.

185

Φῆσθα σὺ μὲν Ποταμοῦ γένος ἔμμεναι εὐρὺν ῥέοντος·

Αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι·

Τίκτε μ' ἀνὴρ, πολλοῖσιν ἀνάσσων Μυρμιδόνεσσι,

Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦε·

Τῷ κρείσσω μὲν Ζεὺς Ποταμῶν ἀλιμυρῆντων,

190

Κρείσσω δ' αὐτε Διὸς γενεῇ Ποταμοῖο τέτυκται.

Καὶ γάρ σοι Ποταμός γε πάρα μέγας, εἰ δύναται τι

Χραιομεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίῳνι μάχεσθαι·

Τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,

Οὐδὲ βαθυρρέϊται μέγα σθένος Ὠκεανοῖο,

195

Ἐξ οὐπερ πάντες ποταμοὶ, καὶ πᾶσα θάλασσα,

Καὶ πᾶσαι κρῆναι, καὶ φρεῖατα μακρὰ νάουσιν·

Ἀλλὰ καὶ ὅς δαίδοικε Διὸς μεγάλοιο κεραυνὸν,

Δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆσσι.

Ἥ ῥα, καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος.

200

Τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπήυρα,

Κείμενον ἐν ψαμάθοισι, δίαίνε δέ μιν μέλαν ὕδωρ.

Τὸν μὲν ἄρ' ἐγχέλυές τε καὶ ἰχθύες ἀμφεπένοντο,

Δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες.

Αὐτὰρ ὁ βῆ ῥ' ἵεναι μετὰ Παίονας ἱπποκόρουστας,

205

191. Ποταμοῖο τέτυκται. That is, γε-
νεῆς Ποταμοῖο. See on Il. P. 51.

194. τῷ. Scil. Διὶ. Clarke improperly
places a comma at τῷ, and renders it
ideo.

196. ἐξ οὐπερ κ. τ. λ. Quintil. Instit.
Orat. X. 1. *Hinc enim, quemadmodum ex
Oceano dicit ipse [Homerus] amnium vim
fontiumque cursus initium capere, omnibus
Eloquentiæ partibus exemplum et ortum
dedit*. It may here be useful to make a
few observations upon the notion attached
by Homer to the word Ὠκεανός. In the
first place, he designates thereby the god
Oceanus, who was looked upon as the great
parent of the universe. See on Il. E. 201.
Thence he applies the name to the *ocean*
itself, over which the divinity presided; by
which he evidently understood an immense
river, surrounding the terraqueous globe,
and from which the different seas, rivers,
&c. ran out, as described in this passage.
The word in Homer is, therefore, totally
distinct from *θάλασσα*, and never signifies
simply *mare*; but it is frequently joined
with *ποταμός*, as an apposition. Compare

Il. Σ. 606. It acquired its more general
sense in after ages; but retains its Homeric
import in Hesiod. Theog. 242. Scut. H.
314. Orphic. Hym. 10. 14. Herod. IV. 36.
Eurip. Orest. 1371. Plat. Phæd. 64. See
Maltby Thes. Pros. *in voce*. Hence the
Homeric epithet ἀφόρροος, because it
flowed back into itself. Il. Σ. 399. Homer,
however, meant not to designate any par-
ticular river, as the Nile, for instance. See
on Il. A. 423.

198. ἀλλὰ καὶ ὅς. *See et ille*. See on
Il. A. 231. So Theogn. 205. Ἀλλ' ὁ
μὲν αὐτὸς τῖσε κακὸν χρεός, ὅς δὲ φί-
λοισιν ἄτην ἐξοπίσω παισὶν ἐπεκρέ-
μασεν.

204. ἐρεπτόμενοι κείροντες. *Devorantes
arradendo*. Several participles are frequently
united in the same sentence without a con-
necting participle, when they may be un-
derstood as relating to the same individual
action. Compare Il. Π. 660. Σ. 372. and
elsewhere. In the present instance, one
of the two seems almost superfluous. See
Hoogveen on Viger, p. 277. Matt. Gr.
Gr. §. 556. 2.

Οἳ ῥ’ ἔτι παρ ποταμὸν πεφοβήατο δινήεντα,
 ‘Ως εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ
 Χέρσ’ ὑπὸ Πηλείδαο καὶ ἄορι ἴφι δαμέντα.
 “Ενθ’ ἔλε Θερσίλοχόν τε, Μύδωνά τε, ‘Αστύπυλόν τε,
 Μνησόν τε, Θράσιόν τε, καὶ Αἴνιον, ἡδ’ ‘Οφελέστην· 210
 Καὶ νύ κ’ ἔτι πλέονας κτάνε Παίονας ὥκυν ‘Αχιλλεὺς,
 Εἰ μὴ χωσάμενος προσέφη Ποταμὸς βαθυδίνης,
 ‘Ανέρι εἰσάμενος, βαθέης δ’ ἐφθέγξατο δίνης·
 “Ω ‘Αχιλεῦ, πέρι μὲν κρατέεις, πέρι δ’ αἴσυλα ῥέξεις
 ‘Ανδρῶν· αἰεὶ γάρ τοι ἀμύνουσι θεοὶ αὐτοί. 215
 Εἴ τοι Τρῶας ἔδωκε Κρόνον παῖς πάντας ὀλέσσαι,
 ‘Εξ ἐμέθεν γ’ ἐλάσας πεδίον κάτα, μέρμερα ῥέξε·
 Πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα,
 Οὐδέ τί πη δύναμαι προχέειν ρόον εἰς ἄλα διαν,
 Στεινόμενος νεκύεσσι· σὺ δὲ κτείνεις αἰδήλως. 220
 ‘Αλλ’ ἄγε δὴ καὶ ἕασον· ἄγῃ μ’ ἔχει, ὄρχαμε λαῶν.
 Τὸν δ’ ἀπαμειβόμενος προσέφη πόδας ὥκυν ‘Αχιλλεύς·
 “Εσται ταῦτα, Σκάμανδρε Διοτρεφές, ὥς σὺ κελεύεις·
 Τρῶας δ’ οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 Πρὶν ἔλσαι κατὰ ἄστν, καὶ “Εκτορι πειρηθῆναι 225
 ‘Αντιβίην, ἥ κέν με δαμάσσειται, ἥ κεν ἐγὼ τόν.
 “Ως εἰπὼν, Τρώεσσιν ἐπέσσυτο, δαίμονι ἴσος.
 Καὶ τότ’ ‘Απόλλωνα προσέφη Ποταμὸς βαθυδίνης·
 “Ω πόποι, ‘Αργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλάς
 Εἰρύσαιο Κρονίωνος, ὃ τοι μάλα πόλλ’ ἐπέτελλε 230
 Τρωσὶ παριστάμεναι καὶ ἀμύνειν, εἰσόκεν ἔλθῃ
 Δείελος ὄφει δύνων, σκιάσῃ δ’ ἐρίβωλον ἄρουραν.
 “Η, καὶ ‘Αχιλλεὺς μὲν δουρικλυτὸς ἔνθορε μέσσω,
 Κρημνοῦ ἀπαΐξας· ὃ δ’ ἐπέσσυτο, οἷδαμι θυῶν·
 Πάντα δ’ ὄρινε ῥέεθρα κυκώμενος· ὥσε δὲ νεκρούς 235
 Πολλοὺς, οἳ ῥα κατ’ αὐτὸν ἔσαν ἄλις, οὓς κτάν’ ‘Αχιλλεύς·
 Τοὺς ἐκβαλλε θύραζε, μεμυκῶς, ἡὔτε ταῦρος,
 Χέρσονδε· ζωοὺς δὲ σάω κατὰ καλὰ ῥέεθρα,
 Κρύπτων ἐν δίνησι βαθείησι μεγάλῃσι.
 Δεινὸν δ’ ἀμφ’ ‘Αχιλῆα κυκώμενον ἵστατο κῦμα, 240

218. πλήθει γὰρ δὴ μοι κ. τ. λ. Compare Virg. *Æn.* V. 804. sqq.

221. ἕασον. Scil. ἐμέ, as in Il. Δ. 42. Or, perhaps, τὸ κτείνειν may be supplied from the preceding line. See Blomfield's Gloss. on *Æsch.* *Prom.* 340.

223. ἔσται ταῦτα, κ. τ. λ. There is evidently a degree of sarcasm in this reply of Achilles. So be it, says he; but not

till I have satisfied my vengeance. See v. 233.

233. μέσσω. Scil. ποταμῷ, as it is rightly explained by Eustathius. Others supply τῶν Τρώων, from v. 224. which is less correct, though it amounts to the same thing, since Achilles certainly leaped into the stream.

234. ὃ δέ. Xanthus.

238. σάω. See on Il. II. 363.

- "Ωθει δ' ἐν σάκει πίπτων ῥόος, οὐδὲ πόδεσσιν
 Εἶχε στηρίξασθαι· ὃ δὲ πτελέην ἔλε χερσὶν
 Εὐφυνέα, μεγάλην· ἥ δ' ἐκ ῥίζων ἐριποῦσα
 Κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
 "Οζοῖσι πυκινοῖσι· γεφύρωσε δὲ μιν αὐτὸν, 245
 Εἶσω πᾶς ἐριποῦς· ὃ δ' ἄρ ἐκ δίνης ἀνορούσας,
 "Ηἷξε πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
 Δείσας· οὐδ' ἔτ' ἔληγε μέγας θεὸς, ὦρτο δ' ἐπ' αὐτὸν
 'Ακροκελαινίων, ἵνα μιν παύσειε πόνοιο
 Δῖον 'Αχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι. 250
 Πηλείδης δ' ἀπόρουσεν, ὅσον τ' ἐπὶ δουρὸς ἐρωή,
 Αἰετοῦ οἶματ' ἔχων μέλανος τοῦ θηρητῆρος,
 "Ος θ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν.
 Τῷ εἰκὼς ἦἷξεν· ἐπὶ στήθεσσι δὲ χαλκὸς
 Σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοῖο λιασθεὶς 255
 Φεῦγ', ὃ δ' ὀπισθε ῥέων ἔπετο μέγαλῳ ὀρυμαγδῷ.
 'Ως δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 'Αμφυτὰ καὶ κήπους ὕδατος ῥόον ἡγεμονεύη,
 Χερσὶ μάκελλαν ἔχων, ἀμάρης δ' ἐξ ἔχματα βάλλων·
 Τοῦ μὲν τε προρέοντος, ὑπὸ ψηφίδες ἅπασαι 260
 'Οχλεῦνται, τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
 Χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 "Ως αἰεὶ 'Αχιλλῆα κιχήσατο κῦμα ῥόοιο,
 Καὶ λαίψηρόν ἐόντα· θεοὶ δὲ τε φέρτεροι ἀνδρῶν.
 'Οσσάκι δ' ὀρμήσειε ποδάρκης δῖος 'Αχιλλεύς 265

245. γεφύρωσε δὲ μιν αὐτὸν. *Formed a bridge over it.* Schol. διαβατὸν ἐποίησε.

246. ἐκ δίνης. The vulgar reading is λίμνης, which signifies standing water, and cannot properly be applied to a rapid current. The reading of the text is recorded by Eustathius, and is in all probability correct.

251. ὅσον τ' ἐπὶ δουρὸς ἐρωή. Scil. γίγνεται. Compare Il. O. 358.

252. αἰετοῦ μέλανος. Aristotle, *Hist. Anim.* IX. 32. mentions six species of the eagle; one of which, called μελαναίετος from its colour, he describes as μέλας τὴν χροιάν, καὶ μέγεθος ἐλάχιστος, καὶ κράτιστος. See also on Il. Ω. 316.

257. ὥς δ' ὅτ' ἀνὴρ κ. τ. λ. This changing of the character is very beautiful; no poet ever knew, like Homer, to pass from the vehement and nervous to the gentle and agreeable. Such transitions, when properly made, give a singular pleasure. Demetrius Phalereus, who only praises this comparison for its clearness, has not sufficiently recommended its beauty and value. Virgil has

transferred it into Georg. I. 106. *Deinde satis fluvium inducit, rivosque sequentes; Et cum exustus ager morientibus æstuat herbis, Ecce supercilio clivosi tramitis undam Elicit; illa cadens rauceum per leviam murmur Saxa ciet, scatebrisque arentia temperat arva.* POPE: from Dacier. There is, perhaps, nothing in Homer superior to the whole description of the conflict between Achilles and Xanthus, either in sublimity or beauty. Schol. ὀχετηγὸς· ὕδραγωγὸς, ὁ τὸν τοῦ ὕδατος ὀχετὸν καθαίρων. The import and derivation is explained by v. 262. φθάνει δέ τε καὶ τὸν ἄγοντα, scil. ὀχετὸν.

259. ἀμάρης. *A channel.* Apollon. Lex. ἀμάρη· ἡ ὕδρορροή. Apoll. Rhod. III. 1391. ἡὔτε κρηναῖαι ἀμάραι πλήθοντο ῥοῇσι.

261. κελαρύζει. *Murmurs.* So Theocrit. Idyll. VII. 136. τὸ δ' ἐγγύθεν ἱερὸν ὕδωρ Νυμφᾶν ἐξ ἀντροῖο κατειβόμενον κελάρυσεν. See Toup. Emend. Suid. P. II. p. 221.

262. προαλεῖ. *Sloping.* Eustath. προαλής· ὁ κατωφερός καὶ κατάντης. Heyne derives it from ἄλημι.

Στήναι ἐναντίβιον, καὶ γινώμεναι, εἴ μιν ἅπαντες
 Ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 Τοσσάκι μιν μέγα κῦμα Διίπετέος ποταμοῖο
 Πλάζ' ὤμους καθύπερθεν· ὃ δ' ὑψόσε ποσσὶν ἐπήδα,
 Θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα 270
 Λάβρος, ὕπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῦιν.
 Πηλείδης δ' ὤμωξεν, ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, ὥς οὐ τις με θεῶν ἐλεεινὸν ὑπέστη
 Ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καὶ τι πάθοιμι.
 Ἄλλος δ' οὐ τις μοι τόσον αἴτιος οὐρανόωνων, 275
 Ἀλλὰ φίλη μήτηρ, ἥ με ψεύδεσσιν ἔθελγεν,
 Ἡ μ' ἔφατο Τρώων ὑπὸ τείχει θωρηκτῶν
 Λαιψυροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
 Ὡς μ' ὄφελ' Ἐκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος,
 Τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξε· 280
 Νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι,
 Ἐρχθέντ' ἐν μεγαλῷ ποταμῷ, ὥς παῖδα συφορβόν,
 Ὅν ρά τ' ἔναυλος ἀποέρση χειμῶνι περῶντα.

Ὡς φάτο· τῷ δὲ μάλ' ὤκα Ποσειδάων καὶ Ἀθήνη
 Στήτην ἐγγὺς ἰόντε, δέμας δ' ἀνδρεσσιν ἔϊκτην· 285
 Χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσι·
 Τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·

Πηλείδη, μήτ' ἄρ τι λῖην τρέε, μήτε τι τάρβει·
 Τοίῳ γάρ τοι νῶϊ θεῶν ἐπιταρρόθῳ εἰμὲν,
 Ζηνὸς ἐπαινέσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290
 Ὡς οὐ τοι ποταμῷ γε δαμήμεναι αἰσιμόν ἐστιν·
 Ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσαι αὐτός.
 Αὐτὰρ τοι πυκινῶς ὑποθησόμεθ', αἶκε πίθαι,
 Μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 Πρὶν κατὰ Ἰλίοφι κλυτὰ τείχεα λαὸν ἐέλσαι 295
 Τρωϊκὸν, ὃς κε φύγησι· σὺ δ' Ἐκτορι θυμὸν ἀπούρας
 Ἀψ' ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὗχος ἀρέσθαι.

Τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην.
 Αὐτὰρ ὃ βῆ, μέγα γάρ ρα θεῶν ὠτρυνεν ἐφετμή,

273. ὥς οὐ τις κ. τ. λ. Since none of the gods undertakes to rescue me from the river, I must even therefore perish. Eustath. ὑπέστη· ἀντὶ τοῦ ἔτλη καὶ ὑπέμεινεν. Of the import of the phrase παθεῖν τι, see on Il. E. 567.

276. ἔθελγεν. See on Il. M. 255.

277. ἥ μ' ἔφατο κ. τ. λ. See on Il. Σ. 10.

279. ὥς μ' ὄφελ' Ἐκτωρ κ. τ. λ. So Æneas in Virg. Æn. I. 96. O Danaüm for-

tissime gentis, Tydide, mene Iliacis occumbere campis Non potuisse, tuaque animam hanc effundere dextra.

282. συφορβόν. Subulcum. So βουφορβός, bubulcus.

283. ἔναυλος. See on Il. II. 71. and of the verb ἀποέρρειν, on Il. Z. 348.

292. λωφήσει. Will relax; will desist. Schol. λήξει, παύσεται· μετενήνεκται δὲ ἡ λέξις ἀπὸ τῶν τὰ φορτία ἀποθεμένων τοῦ λόφου ὑποζυγίων.

'Ες πεδίον· τὸ δὲ πᾶν πληθ' ὕδατος ἐκχυνμένοιοι· 300
 Πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζηῶν
 Πλῶον, καὶ νέκυες· τοῦ δ' ὑψόσε γούνατ' ἐπήδα
 Πρὸς ῥόον αἴσσοντος ἀν' ἰθύν· οὐδὲ μιν ἔσχεν
 Εὐρὺν ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.

Οὐδὲ Σκάμανδρος ἔληγε τὸ ὄν μένος, ἀλλ' ἔτι μᾶλλον 305
 Χώετο Πηλείωνι, κόρυσσε δὲ κῦμα ῥόοιο,
 Ὑψόσ' αἰερόμενος· Σιμόεντι δὲ κέκλετ' αὔσας·

Φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ 310
 Σχῶμεν, ἐπεὶ τάχα ἄστν μέγα Πριάμοιο ἀνακτος
 Ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν·

Ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα 315
 Ὑδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους·
 Ἴστη δὲ μέγα κῦμα· πολὺν δ' ὀρυμαγδὸν ὄρινε
 Φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
 Ὃς δὴ νῦν κρατέει, μέμονε δ' ὄγε ἴσα θεοῖσι. 315

Φημί γὰρ οὔτε βίην χραισμησέμεν, οὔτε τι εἶδος, 320
 Οὔτε τὰ τεύχεα καλὰ· τά που μάλα νειόθι λίμνης
 Κείσεθ' ὑπ' ἰλύος κεκαλυμμένα· καὶ δὲ μιν αὐτὸν
 Εἰλύσω ψαμάθοισιν ἄλις χεράδος περιχεύας
 Μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ 320
 Ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
 Αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεῶ
 Ἔσται τυμβοχοῆς, ὅτε μιν θάπτωσιν Ἀχαιοί.

Ἦ, καὶ ἐπῶρτ' Ἀχιλῆϊ, κυκώμενος, ὑψόσε θύων, 325
 Μορμύρων ἀφροῦ τε, καὶ αἵματι, καὶ νεκύεσσι·
 Πορφύρεον δ' ἄρα κῦμα Δῦπετέος ποταμοῖο
 Ἰστατ' αἰερόμενον, κατὰ δ' ἤρεε Πηλείωνα.

Ἦρη δὲ μέγ' αὔσε, περιδδείσας Ἀχιλῆϊ, 330
 Μή μιν ἀποέρσειε μέγας ποταμός βαθυδίνης·
 Αὐτίκα δ' Ἦφαιστον προσεφώνεεν ὄν φίλον υἱόν·

303. ἀν' ἰθύν. Schol. ἐπ' εὐθείας, κατὰ τὴν ὁρμὴν τοῦ ποταμοῦ.

306. κόρυσσε. See on Il. B. 273.

310. οὐ μενέουσι. Scil. αὐτόν.

313. ἴστη. For ἴσταθι, as in Eurip. Supp. 1229. Ion. 1129. So also ζῆ for ζῆθι, Iph. T. 699. πίμπρη for πίμπραθι, Ion. 527. and similarly σώω for σώωθι, Od. P. 595. See Piers. on Mæris: p. 208.

317. νειόθι. Schol. κάτωθεν.

318. ἰλύος. Mud. Schol. τοῦ πλήθους τοῦ πηλοῦ.

319. ἄλις χεράδος μυρίον. So Od. P. 422. μάλα μυρίον. The Scholiast explains χερὰς of the sand, and Hesychius of the

stones, collected in the bottom of the river. Eustathius mentions both interpretations, but decides in favour of neither. He also agrees with Hesychius in stating that ἄσις, v. 321. is synonymous with χερὰς, whereas the Scholiast explains it by ἰλύς. The three words may perhaps be severally rendered: ἰλύς, mud; χερὰς, stones; ἄσις, sand or gravel.

323. τυμβοχοῆς. That is, τυμβοχοῆσαι, in the infinitive. Another reading is τυμβοχοῆς in the genitive, which is equally good, if not the true reading. See on Il. I. 337.

329. ἀποέρσειε. See on Il. Z. 348.

Ὅρσεο, Κυλλοπόδιον, ἐμὸν τέκος· ἅντα σέθεν γὰρ
 Ξάνθον δινήεντα μάχῃ ἡέσκομεν εἶναι·
 Ἄλλ' ἐπάμννε τάχιστα, πιφάυσκεο δὲ φλόγα πολλήν·
 Αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργέσταο Νότοιο
 Εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν, 335
 Ἦ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι,
 Φλέγμα κακὸν φορέουσα· σὺ δὲ Ξάνθοιο παρ' ὄχθας
 Δένδρεα καί, ἐν δ' αὐτὸν ἔει πυρί· μὴδὲ σε πάμπαν
 Μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρεῇ·
 Μὴδὲ πρὶν ἀπόπαυε τεὸν μένος· ἄλλ' ὀπότεν δὴ 340
 Φθέγξομι' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.
 Ὡς ἔφαθ'· Ἡφαιστος δὲ τιτύσκετο θεσπιδαῆς πῦρ.
 Πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκροὺς
 Πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλῃς ἔσαν, οὓς κτάν' Ἀχιλλεύς·
 Πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ. 345
 Ὡς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδὲ ἄλωήν
 Αἰψ' ἂν ξηράνῃ· χαίρει δέ, μιν ὅστις ἐθείρῃ·
 Ὡς ἐξηράνθη πεδίον πᾶν, καδ δ' ἄρα νεκροὺς
 Κῆεν, ὃ δ' ἐς ποταμὸν τρέψε φλόγα παμφανώωσαν.
 Καίοντο πτελέαι τε, καὶ ἰτέαι, ἡδὲ μυρῖκαι, 350
 Καίετο δὲ λωτός τ', ἡδὲ θρύον, ἡδὲ κύπειρον,
 Τὰ περὶ καλὰ ῥέεθρα ἄλῃς ποταμοῖο πεφύκει.
 Τείρουτ' ἐγχέλυες τε, καὶ ἰχθύες, οἳ κατὰ δίνας,
 Οἳ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα,
 Πνοιῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο. 355
 Καίετο δ' ἱς Ποταμοῖο, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 Ἡφαιστ', οὐ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
 Οὐδ' ἂν ἐγὼ σοί γ' ὥδε πυρὶ φλεγέθοντι μαχοίμην.
 Λῆγ' ἔριδος· Τρῶας δὲ καὶ αὐτίκα δίος Ἀχιλλεύς
 Ἄσπετος ἐξελάσει· τί μοι ἔριδος καὶ ἀρωγῆς ; 360
 Φῆ πυρὶ καιόμενος· ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.

331. ἅντα σέθεν γὰρ κ. τ. λ. Schol. κατὰ σοῦ γὰρ ἄξιον ἀνταγωνιστὴν ἡγοῦμεθα τὸν Ξάνθον.

334. ἀργέσταο Νότοιο. See on Il. A. 306.

341. φθέγξομαι. The Ionic subjunctive. See on Il. M. 41.

344. αὐτόν. Scil. ποταμόν. Unless, indeed, the text be incorrect—which seems highly probable—and we should read αὐτὸ in reference to πεδίον. See Prelim. Obs. Sect. VI. All the copies, however, have αὐτόν, which may be explained by observing, that the river had inundated the whole plain.

346. νεοαρδὲ ἄλωήν. Schol. νεωστὶ πεποτισμένην καὶ ἀρδευθεῖσαν.

347. μιν ὅστις ἐθείρῃ. Who cultivates it: i. e. the owner of the garden. Schol. ἐθείρῃ· ἔξ ἔθους ἐπιμελοῖτο. Hesychius, without reference to the etymology, explains it simply by ἐπιμελείας ἀξιώσῃ, and Ernesti justly observes, that there is no necessity to be overscrupulous in attending to extreme niceties of derivation.

350. μυρῖκαι. The penultima of this word is, in this single instance, long in Homer. Compare *supra* v. 18. Il. K. 466. In Latin, *myrica* is never found with the penultima short. We have *humilesque myricæ* in Virgil. The adjective *μυρικός*, however, has the corresponding vowel long in Il. Z. 39.

- 'Ως δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῷ,
 Κνίσῃ μελδόμενος ἀπαλοτρεφέος σιάλοιο,
 Πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται·
 'Ως τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέει δ' ὕδωρ, 365
 Οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τείρε δ' αὐτμῇ,
 'Ηφαίστοιο βίῃφι πολύφρονος· αὐτὰρ ὄγ' "Ηρην,
 Πολλὰ λισσόμενος, ἔπα πτερόεντα προσηύδα·
 "Ηρῃ, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
 'Εξ ἄλλων ; οὐ μὲν τοι ἐγὼ τόσον αἰτιός εἰμι, 370
 "Οσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἄρωγοί.
 'Αλλ' ἦτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις·
 Πανέσθω δὲ καὶ οὗτος· ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
 Μῆποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἦμαρ,
 Μηδ' ὀπότεν Τροίῃ μαλερῷ πυρὶ πᾶσα δάηται 375
 Καιομένη, καίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν.
 Αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρῃ,
 Αὐτίκ' ἄρ' Ἐφαιστον προσεφώνεεν ὃν φίλον υἱόν·
 "Ηφαιστε, σχέο, τέκνον ἀγακλῆες· οὐ γὰρ ἔοικεν
 'Αθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν. 380
 "Ως ἔφαθ'· Ἐφαιστος δὲ κατέσβεσε θεσπιδαῖς πῦρ·
 "Αψορρόν δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.
 Αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
 Πausάσθην· Ἥρῃ γὰρ ἐρύκακε χωομένη περ.
 'Εν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα, 385
 'Αργαλέῃ, δίχα δὲ σφιν ἐνὶ φρεσὶ θυμὸς ἤητο·

362. ὡς δὲ λέβης κ. τ. λ. Virg. *Æn.* VII. 462. *Magno veluti cum flamma sonore Virgea suggeritur costis undantis aheni, Exultantque æstu latites ; furit intus aquæ vis, Fumidus atque alte spumis exuberat amnis : Nec jam se capit unda ; volat vapor ater ad auras.* See Macrob. *Saturn.* V. 11. Lowth *de Sac. Poes. Hebræor.* p. 239.

363. κνίσῃ μελδόμενος. *Melted with fat ; i. e. having fat melted therein.* The reading is that of all the copies ; and the construction, though peculiar, is not indefensible. Eustathius observes that the cauldron may be said κνίσῃ μελδεσθαι, in the same manner as we find in *Il.* N. 339. ἔφριξε μάχῃ ἐγχείρῳ. See also Demetr. *Phaler. de Elocut.* §. 82. Porphyry, however, in his *Quæst. Hom.* 10. notices an alteration which some have proposed, and which Heyne adopts, from κνίσῃ into κνίσην. This syntax, subaud. κατὰ, is certainly usual ; but there seems to be little authority for adopting the emendation. The verb μέλδω is derived by the grammarians from μέλῃ, *limbs*, and δαίω.

364. ἀμβολάδην. *Bubbling up.* Schol.

ἀναβάλλων. See Ernesti on Callim. *H. Dian.* 61.

366. ἔθελε. Eustath. *ἡδύνατο.* This verb is occasionally used in this sense. *Solon. Eleg. XV. 28.* αὐλαιοι δ' ἔτ' ἔχειν οὐκ ἐθέλουσι θύραι. Plato: τὰ χωρία οὐδὲν μ' ἐθέλει διδάσκειν. The noun αὐτμῇ signifies properly, *the breath*, as in *Il.* I. 605. Here, however, it seems to imply *steam, vapour.* So also in Hesiod. *Theogon.* 696. and somewhat similarly in *Il.* *Æ.* 174. In the same sense πνοιῇ is used above, in v. 355.

369. ἔχραε κήδειν. Hesych. ἐπεβάρησε βλάπτειν. Eustath. ἔχραε· ἐπέπεσε. Compare *Od.* E. 396. K. 64. The construction therefore requires ὥστε to be supplied before κήδειν. *Why has he fallen upon my stream, of all others, so as to destroy it?* Ernesti renders the verb by *conatur.*

374. μήποτ' ἐπὶ Τρώεσσιν κ. τ. λ. Repeated from *Il.* Y. 315.

383. οἱ μὲν ἔπειτα. Xanthus and Vulcan.

386. ἤητο. *Was driven ; as by a wind : from ἤημι, spiro.*

Σὺν δ’ ἔπεσον μέγαλῳ ὁμάδῳ, βράχῃ δ’ εὐρεῖα χθών·
 Ἀμφὶ δὲ σάλπιγξε μέγας οὐρανός· αἶε δὲ Ζεὺς
 Ἥμενος Οὐλύμπῳ, ἐγέλασσε δὲ οἱ φίλον ἦτορ
 Γηθοσύνη, ὅθ’ ὄρατο θεοὺς ἔριδι ξυνιόντας. 390
 Ἐνθ’ οἳ γ’ οὐκ ἔτι δηρὸν ἀφέστασαν· ἦρχε γάρ Ἀρης
 Ῥινοτόρος, καὶ πρῶτος Ἀθηναίη ἐπόρουσε,
 Χάλκεον ἔγχος ἔχων, καὶ ὀνείδειον φάτο μῦθον·
 Τίπτ’ αὐτ’, ὦ κυνάμνια, θεοὺς ἔριδι ξυνελαύνεις,
 Θάρσος ἄητον ἔχουσα, μέγας δὲ σε θυμὸς ἀνῆκεν ; 395
 Ἥ οὐ μέμνη, ὅτε Τυδείδην Διομήδε’ ἀνῆκας
 Οὐτάμεναι, αὐτῇ δὲ πανόψιον ἔγχος ἔλοῦσα
 Ἴθυσ ἔμεῦ ὥσας, διὰ δὲ χροῖα καλὸν ἔδαψας ;
 Τῷ σ’ αὖ νῦν οἴω ἀποτισέμεν, ὅσσα μ’ ἔοργας.
 Ὡς εἰπὼν, οὔτησε κατ’ αἰγίδα θυσσανόεσσαν, 400
 Σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνὸς,
 Τῇ μιν Ἀρης οὔτησε μαιφόνος ἔγχρῃ μακροῷ.
 Ἥ δ’ ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ,
 Κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε, μέγαν τε,
 Τὸν ῥ’ ἀνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης· 405
 Τῷ βάλε θοῦρον Ἀρηα κατ’ αὐχένα, λῦσε δὲ γυνῖα·
 Ἐπτὰ δ’ ἐπέσχε πέλεθρα πεσῶν, ἐκόνισσε δὲ χαίτας,
 Τεύχεά τ’ ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
 Καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·
 Νηπύτι’, οὐδέ νύ πώ περ ἐπεφράσω, ὅσσον ἀρείων 410
 Εὐχομ’ ἐγὼν ἔμεναι, ὅτι μοι μένος ἀντιφερίζεις ;
 Οὔτω κεν τῆς μητρὸς Ἐριννύας ἔξαποτίνοις,
 Ἥ τοι χωρομένη κακὰ μῆδεταί, οὔνεκ’ Ἀχαιοὺς

388. σάλπιγξε. *Resounded*. The metaphor here employed is a proof that Homer was not unacquainted with the use of the trumpet. See on Il. Σ. 219. In the same figurative sense the noun σάλπιγξ, and the verb σαλπίζω are frequently used in the N. Test. Some indeed imagine, with less probability, that this is always the case. Compare Matt. vi. 2. xxiv. 31. 1 Cor. xiv. 8. xv. 52. 1 Thess. iv. 16. Heb. xii. 19.

392. ῥινοτόρος. *Shield-breaker*. Schol. ὁ τιτρώσκων καὶ διακόπτων τοὺς ῥινοὺς.

394. κυνάμνια. Literally, a dog-fly. The LXX. Interpp. apply this name to that particular fly with which the Almighty plagued the Egyptians: Exod. viii. 21. Psalm lxxviii. 45. Compare also Psalm cv. 31. Philo Judæus observes, *de Vita Mosis*, lib. I. p. 622. that the philosophers, who were the inventors of names, gave this insect its appellation from the qualities of

two most impudent animals, the dog and the fly; for this species of fly continually renews its attacks with fearless fury, though repeatedly driven from its prey. See Bochart. Hieroz. IV. 15. Sonnini's Travels, vol. III. p. 199. Homer has used the word metaphorically, in the sense of *impudent*. The word is also written κυνόμνια.

395. θάρσος ἄητον. See on Il. Σ. 410.

396. ὅτε Τυδείδην κ. τ. λ. See Il. E. 855. sqq.

397. πανόψιον. *Visible to all*. Schol. ἐν τῇ πάντων ὄψει ὀρώμενον.

405. οὔρον ἀρούρης. Virg. *Æn.* XII.

397. *Saxum antiquum, ingens, campo quod forte jacebat Limes.*

407. ἐπτὰ πέλεθρα. The *plethrum* was a distance of 100 feet. See *Suidas in voce*; Perizon. ad *Ælian.* V. H. III. 1. 3.

412. μητρὸς Ἐριννύας ἔξαποτίνοις. See on Il. I. 454.

Κάλλιπες, αὐτὰρ Τρῳσὶν ὑπερφιάλοισιν ἀμύνεις.

ᾠς ἄρα φωνήσασα, πάλιν τρέπεν ὅσσε φαεινῷ 415

Τὸν δ' ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη,
Πυκνὰ μάλα στενάχοντα· μόγις δ' ἔσαγείρετο θυμόν.

Τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

ᾠ πόποι, αἰγίοχοιο Διὸς τέκος, ἀτρυτῶνη, 420

Καὶ δ' αὖθ' ἡ κυνάμυια ἄγει βροτολοιογὸν Ἀρηα
Δηΐου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.

ᾠς φάτ'· Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ·

Καί ρ' ἐπεισασμένη, πρὸς στήθεα χειρὶ παχείῃ 425

Ἦλασε, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.

Τῷ μὲν ἄρ' ἄμφω κεῖντο ποτὶ χθονὶ πουλυβοτείρῃ·

Ἢ δ' ἄρ' ἐπενχομένη ἔπεα πτερόεντ' ἀγόρευε·

Τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσι ἀρωγοί,

Εἶεν, ὅτ' Ἀργείοισι μαχοίετο θωρηκτῆσιν,

ᾠδὲ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτη 430

Ἦλθεν Ἀρει ἐπίκουρος, ἐμῷ μένει ἀντιώσας·

Τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,

Ἰλίου ἐκπέρσαντες ἐῤῥκτίμενον πτολίεθρον.

ᾠς φάτο· μείδῃσε δὲ θεὰ λευκώλενος Ἥρη.

Αὐτὰρ Ἀπόλλωνα προσέφη κρείων Ἑνδοσίχθων· 435

Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν,

Ἀρξάντων ἑτέρων· τὸ μὲν αἴσχιον, αἶ κ' ἀμαχητὶ

Ἴομεν Οὐλυμπόνδε, Διὸς προτὶ χαλκοβατὲς δῶ.

Ἀρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἔμοιγε

Καλὸν, ἐπεὶ πρότερος γενόμεν, καὶ πλείονα οἶδα. 440

Νηπύτι, ὥς ἄνοον κραδίην ἔχες, οὐδὲ νῦ τῶν περ

Μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἄμφι,

Μοῦνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι

Πὰρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν,

417. μόγις δ' ἔσαγείρετο θυμόν. *With difficulty recovered his senses*: scil. Mars. Compare II. O. 240.

430. ὠδὲ τε θαρσαλέοι κ. τ. λ. Scil. εἶεν. Eustath. τλήμονες· εὐτολμοί. The sentence is ironical.

432. τῷ κεν δὴ κ. τ. λ. The sense is deficient. *If this had been the case before*; then, indeed, &c.

443. ἀγήνορι Λαομέδοντι κ. τ. λ. The service of Neptune and Apollo under Laomedon, for whom they built the wall of Troy, has been already alluded to in II. H. 452. in which place Homer adopts the

received mythology that both gods assisted in the work. Here, however, the Poet relates the fable at length, and distinct services are assigned to each of them respectively. See Pind. Ol. VIII. 41. Apollod. Bibl. II. 5. 9. III. 10. 4. and Heyne *ad loc.* p. 710.

444. πὰρ Διὸς. *From Jupiter.* i. e. at the command of Jupiter. The verb θητεύειν signifies *to serve for hire*. Hesych. θητεύω· μισθῷ δουλεύω. and again: θής· δοῦλος, μισθωτός. So Pollux. III. 82. Πελάται τε καὶ Θῆτες ἐλευθέρων ἐστὶν ὀνόματα, διὰ πενίαν ἐπ' ἀργυρίῳ δουλεόντων. The verb occurs in Od. A. 488. Σ. 556.

- Μισθῷ ἐπὶ ῥήτῳ, ὃ δὲ σημαίνων ἐπέτελλεν ; 445
 Ἥτοι ἐγὼ Τρῳέσσι πόλιν πέρι τείχος ἔδειμα
 Εὐρύ τε καὶ μάλα καλὸν, ἔν' ἄρρηκτος πόλις εἴη·
 Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βούς βουκολέεσκες
 Ἰδης ἐν κνημοῖσι πολυπτύχου ὑλῆεσσης.
 Ἄλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθῆες ὦραι 450
 Ἐξέφερον, τότε νῶϊ βιήσατο μισθὸν ἅπαντα
 Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.
 Σὺν μὲν ὅγ' ἠπείλησε πόδας καὶ χεῖρας ὑπερθε
 Δήσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπῶν·
 Στεῦτο δ' ὅγ' ἀμφοτέρων ἀποκοψέμεν οὐατα χαλκῷ. 455
 Νῶϊ δέ τ' ἄψορροι κίομεν, κεκοτηότι θυμῷ,
 Μισθοῦ χωόμενοι, τὸν ὑποστάς οὐκ ἐτέλεσσε.
 Τοῦ δὴ νῦν λαοῖσι φέρεις χάριν ; οὐδὲ μεθ' ἡμέων
 Πειρᾷ, ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
 Πρόχυν κακῶς, σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισι ; 460
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
 Ἐννοσίγαι', οὐκ ἂν με σαόφρονα μυθήσαιο
 Ἕμμεναι, εἰ δὴ σοί γε, βροτῶν ἔνεκα, πτολεμίζω,
 Δειλῶν, οἳ φύλλοισιν ἑοικότες, ἄλλοτε μὲν τε
 Ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465
 Ἄλλοτε δ' αὖ φθινύθουσιν ἀκήριοι· ἀλλὰ τάχιστα
 Πανσώμεσθα μάχης· οἳ δ' αὐτοὶ δηριιάσθων.
 Ὄς ἄρα φωνήσας πάλιν ἐτράπετ'· αἰδέτο γάρ ῥα
 Πατροκασιγνήτοιο μυγήμεναι ἐν παλάμῃσι.
 Τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν 470
 Ἄρτεμις ἀγροτέρη, καὶ ὀνείδειον φάτο μῦθον·
 Φεύγεις δὴ, Ἐκάεργε ; Ποσειδάωνι δὲ νίκην
 Πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας ;
 Νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς ;
 Μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω 475
 Εὐχομένου, ὥς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
 Ἄντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.
 Ὄς φάτο· τὴν δ' οὐτι προσέφη ἐκάεργος Ἀπόλλων.

445. ὃ δὲ σημαίνων ἐπέτελλεν. *Laomedon, tanquam dominus, τοῖς θητεύουσιν opus injungit.* HEYNE.

451. νῶϊ βιήσατο μισθόν. *He forced from us the reward.* The double accusative is upon the same principle as with the verb ἀφαιρῆσθαι. See on II. A. 182.

453. σὺν μὲν ὅγ' ἠπείλησε. *Præterea minatus est.*

464. φύλλοισιν ἑοικότες. Compare II. Z. 146. and the parallels there cited.

465. Ζαφλεγέες. *In full ardour.* Schol. μεγάλως ἐνθερμοὶ, ἐνεργεῖς δραστήριοι. Hesych. σφόδρα λάμποντες, εὐθαλεῖς. The word occurs nowhere else in Homer. Eusebius, *Præp. Evang.* III. designates the Deity as Ζαφλεγέων ἄστρον βασιλεύς.

466. ἀκήριοι. See on II. E. 812.

473. μέλεον. *Inanem ;* scil. without a struggle.

Ἄλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις

Νείκεσεν Ἰοχέαιραν ὀνειδείοις ἐπέεσσι·

480

Πῶς δὲ σὺ νῦν μέμονας, κύον ἀδδῆες, ἀντὶ ἐμεῖο

Στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι,

Τοξοφόρῳ περ ἐούσῃ, ἐπεὶ σε λέοντα γυναιξὶ

Ζεὺς θῆκε, καὶ ἔδωκε κατακτάμεν', ἣν κ' ἐθέλῃσθα.

Ἦτοι βέλτερόν ἐστι κατ' οὔρεα θῆρας ἐναίρειν,

485

Ἀγροτέρας τ' ἐλάφους, ἣ κρείσσοσιν ἴφι μάχεσθαι.

Εἰ δ' ἐθέλεις πολέμοιο δαήμεναι· ὄφρ' εὖ εἰδῇς,

Ὅσσον φερτέρῃ εἴμ', ὅτι μοι μένος ἀντιφερίζεις.

Ἦ ῥα, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτε

Σκαίῃ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα·

490

Αὐτοῖσι δ' ἄρ' ἔθεινε παρ' οὔατα μειδιώσα

Ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον οἴστοι·

Δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν, ὥστε πέλεια,

Ἦ ῥά θ' ὑπ' ἱρῆκος κοίλῃν εἰσέπτατο πέτρῃν,

Χηραμόν· οὐ δ' ἄρα τῇ γε ἀλώμεναι αἵσιμον ἦεν·

495

Ὡς ἣ δακρυόεσσα φύγε, λίπε δ' αὐτόθι τόξα.

Λητῷ δὲ προσέειπε διάκτορος Ἀργειφόντης·

Λητοῖ, ἐγὼ δέ τοι οὔτι μαχήσομαι· ἀργαλέον δὲ

Πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·

Ἄλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν

500

Εὐχέσθαι ἐμὲ νικῆσαι κρατερῇφι βίῃφιν.

Ὡς ἄρ' ἔφη· Λητῷ δὲ συναίνυτο καμπύλα τόξα,

Πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κονίης·

Ἦ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἥς·

Ἦ δ' ἄρ' Ὀλυμπον ἔκανε, Διὸς ποτὶ χαλκοβατὲς δῶ,

505

Δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,

Ἀμφὶ δ' ἄρ' ἀμβρόσιος ἑανὸς τρέμε· τὴν δὲ προτὶ οἷ

Εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο, ἥδ' οὖν γελάσας·

482. μένος. Subaud. κατά. So also in v. 488. Of the construction, see on Il. K. 402.

483. λέοντα γυναιξί. The meaning of this is, that Diana was terrible to women, as bringing on the pangs of childbirth; or else that the ancients attributed all sudden deaths of women to the darts of Diana, as of men to those of Apollo; which opinion is frequently alluded to in Homer. POPE: from Eustathius. The latter opinion is the more probable, since the Ilithyiae are represented by the Poet as attendant upon childbirth. The particle ἐπεὶ also connects the passage with the epithet τοξοφόρῳ, which designates the weapon with which these sudden deaths were inflicted. See on Il. Z. 428. A. 270.

487. εἰ δ' ἐθέλεις πολέμοιο δαήμεναι. Scil. καλῶς ἔχει. See on Il. A. 135.

495. χηραμόν. This word is in apposition with, and explained by, κοίλῃν πέτρῃν. Eustath. ἐρμηνείαν ἔχει τοῦ χηραμοῦ· κοίλῃ γὰρ πέτρῃ ἢ χηραμόν.

499. πληκτίζεσθαι. To come to blows. Mercury declines the contest with Latona, on account of the danger of engaging with the wives of Jupiter, which had been just evinced in the severe treatment of Diana by Juno. The compound διαπληκτίζεσθαι is more usual.

500. πρόφρασσα εὐχέσθαι. Boast, as you will. The infinitive for the imperative, ut sapius. Of the adjective πρόφρασσα, see on Il. K. 290.

503. πεπτεῶτ'. See on Il. B. 312.

Τίς νύ σε τοιάδ’ ἔρεξε, φίλον τέκος, οὐρανόωνων
Μαφιδίως, ὥσεί τι κακὸν ῥέζουσαν ἐνωπῇ ; 510

Τὸν δ’ αὖτε προσέειπεν ἑϋστέφανος Κελαδινή·
Σὴ μ’ ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
Ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται.

ᾯΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν· 515

Μέμβλετο γάρ οἱ τεῖχος εὐδμήτοιο πόλης,
Μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἡματι κείνῃ.
Οἱ δ’ ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες,
Οἱ μὲν, χωόμενοι, οἱ δὲ, μέγα κυδιόωντες·
Κὰδ δ’ ἴζον παρ Ζηνὶ κελαينهφεῖ. Αὐτὰρ Ἀχιλλεὺς 520

Τρῶας ὁμῶς αὐτοὺς τ’ ὄλεκεν καὶ μώνυχας ἵππους.
ᾯΩς δ’ ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἰκάνει
Ἄσπερος αἰθομένοιο· θεῶν δέ ἐ μῆνις ἀνῆκε·
Πᾶσι δὲ θῆκε πόνον, πολλοῖσι δὲ κήδε’ ἐφῆκεν·
ᾯΩς Ἀχιλλεὺς Τρώεσσι πόνον καὶ κήδεα θῆκεν. 525

Ἑστήκει δ’ ὁ γέρον Πρίαμος θείον ἐπὶ πύργου,
Ἐς δ’ ἐνόησ’ Ἀχιλῆα πελώριον· αὐτὰρ ὑπ’ αὐτοῦ
Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκὴ
Γίγνεθ’· ὃ δ’ οἰμῶξας ἀπὸ πύργου βαῖνε χαμαῖζε,
Ὅτρύνων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς· 530

Πεπταμένας ἐν χερσὶ πύλας ἔχετ’, εἰσόκε λαοὶ
Ἑλθῶσι προτὶ ἄστυ πεφυζότες· ἧ γὰρ Ἀχιλλεὺς
Ἑγγὺς ὅδε κλονέων· νῦν οἷω λοίγι’ ἔσεσθαι·
Αὐτὰρ ἐπεὶ κ’ ἐς τεῖχος ἀναπνεύσωσιν ἀλέντες,
Αὐτίς ἐπ’ ἅψ θέμεναι σανίδας πυκινῶς ἀραρυίας· 535

Δεῖδία γάρ, μὴ οὐλὸς ἀνὴρ ἐς τεῖχος ἄλῃται.
ᾯΩς ἔφαθ’· οἱ δ’ ἀνέσαν τε πύλας, καὶ ἀπῶσαν ὀχῆας·
Αἱ δὲ πετασθεῖσαι τεῦξαν φάος· αὐτὰρ Ἀπόλλων
Ἀντίος ἐξέθορε, Τρῶων ἵνα λοιγὸν ἀλάλκοι.
Οἱ δ’ ἰθὺς πόλιος καὶ τεῖχεος ὑψηλοῖο, 540

Δίψῃ καρχαλέοι, κεκοιμένοι, ἐκ πεδίοιο

509. τίς νύ σε κ. τ. λ. This and the following verse are repeated from Il. E. 373.

516. μέμβλετο. See on Il. Δ. 11.

523. θεῶν δέ ἐ μῆνις ἀνῆκε. It may be doubted, whether this observation did not arise from a tradition of the awful destruction of Sodom and Gomorrah : Gen. xix. 24. 28. The sentence is parenthetical ; since the corresponding parts of the comparison in vv. 524. 525. plainly refer the verb θῆκε to καπνὸς, in v. 522.

534. ἀλέντες. Collecti, recepti ; from

ἀλῃμι. See on Il. E. 823. In v. 536. however, ἄλῃται is from ἄλλομαι insilio, Il. Δ. 192. εἰς ἵππους ἄλεται.

538. τεῦξαν φάος. Afforded safety : scil. τοῖς φεύγονσι. See on Il. Z. 6.

541. δίψῃ καρχαλέοι. Parched with thirst. The old editions read καρφαλέοι, as in Il. N. 409. The two adjectives are synonymous ; but Eustathius decides in favour of that which is given in the text, of which the other is used as a glossarial interpretation : καρχαλέοι, οἷονεῖ καρφαλέοι, ὃ ἐστι 4 c

Φεῦγον· ὃ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ· λύσσα δέ οἱ κῆρ
Αἰὲν ἔχε κρατερὴν, μενέαινε δὲ κῦδος ἀρέσθαι.

Ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν,
Εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκε 545
Φῶτ' Ἀντήνορος υἷδ' ἀμύμονά τε, κρατερόν τε.

Ἐν μὲν οἱ κραδίη θάρσος βάλε, παρ δέ οἱ αὐτὸς
Ἔσθη, ὅπως Θανάτοιο βαρείας χεῖρας ἀλάλκοι,
Φηγῶ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἥρι πολλῇ.
Αὐτὰρ ὅγ', ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550

Ἔσθη, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι·
Ὅχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλῆος
Φεύγω, τῇ περ οἱ ἄλλοι ἀνυζόμενοι κλονέονται,
Αἰρήσει με καὶ ὧς, καὶ ἀνάλκιδα δειροτομήσει. 555

Εἰ δ' ἂν ἐγὼ τούτους μὲν ὑπὸ κλονέεσθαι ἐάσω
Πηλείδην Ἀχιλῆϊ, ποσὶ δ' ἀπὸ τείχεος ἄλλη
Φεύγω πρὸς πεδίον Ἰλίου, ὅφρ' ἂν ἴκωμαι

Ἰδης τε κνημοὺς, κατὰ τε ῥώπήϊα δύω,
Ἐσπέριος δ' ἂν ἔπειτα, λοεσσάμενος ποταμοῖο, 560

Ἰδρῶ ἀποψυχθεὶς, προτὶ Ἴλιον ἀπονεοίμην·—

Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
Μὴ μ' ἀπαειρόμενον πόλιος πεδίονδε νοήσῃ,
Καί με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν. 565

Οὐκ ἔτ' ἔπειτ' ἔσται Θάνατον καὶ Κῆρας ἀλύξαι.

Δίην γάρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
Εἰ δέ κέν οἱ προπάροιθε πόλεος κατεναντίον ἔλθω·—

Καὶ γάρ θην τούτῳ τρωτὸς χρώς ὀξεί χαλκῷ,

Ἐν δὲ ἴα ψυχῇ, θνητὸν δέ ἐ φάσ' ἀνθρωποι

Ἑμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει. 570

ὦς εἰπὼν, Ἀχιλλῆα ἀλείς μένεν· ἐν δέ οἱ ἦτορ

Ἀλκιμον ὥρματο πτολεμίζειν ἠδὲ μάχεσθαι.

κατάξηροι. The same commentator observes, that the Homeric noun *δίψη* was succeeded by *δίψος*, which is employed by later writers.

542. *σφεδανόν*. Eustathius records another reading, *σφεδανῶν*, which Heyne adopts. But see on Il. A. 165.

546. *φῶτα*. See on Il. A. 194.

548. *χεῖρας*. Barnes, from conjecture, substitutes *κῆρας*. But *Θάνατος* is here personified, as in the *Alcestis* of Euripides. Besides, the mode of expression is abundantly sanctioned by Il. A. 97. *λοιμοῖο βαρείας χεῖρας ἀφίξει*.

560. *λοεσσάμενος ποταμοῖο*. See on Il. Z. 508. After the following line there is

an aposiopesis. Agenor, perceiving the probability of failing in the plan which he proposes to himself, cuts short his meditation, and turns his thoughts to the consequence of its failure.

563. *μὴ μ' ἀπαειρόμενον κ. τ. λ.* Scil. *δεῖδω*.

568. *καὶ γάρ θην κ. τ. λ.* Agenor at once determines upon adopting the measure suggested in the preceding line; but without declaring the resolution which had merely passed in his mind, he proceeds to assign the reason for it. It appears from this, that the fable of the invulnerability of Achilles was of later invention than the age of Homer.

Ἡύτε πόρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
 Ἄνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 Ταρβεῖ, οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ· 575
 Εἴπερ γὰρ φθάμενός μιν ἦ οὐτάσῃ, ἥ ἐ βάλῃσιν,
 Ἄλλά τε, καὶ περὶ δουρὶ πεπαρμένη, οὐκ ἀπολήγει
 Ἀλκῆς, πρὶν γ’ ἢ ἐ συμβλήμεναι, ἢ ἐ δαμῆναι·
 Ὡς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγένηωρ,
 Οὐκ ἔθελε φεύγειν, πρὶν πειρήσαιτ’ Ἀχιλῆος. 580
 Ἄλλ’ ὃ γὰρ ἀσπίδα μὲν πρόσθε σχέτο πάντοσ’ εἴσιν,
 Ἐγχείρ δ’ αὐτοῖο τιτύσκετο, καὶ μέγ’ αὐτεῖ·
 Ἡ δὴ πού μάλ’ ἔολπας ἐνὶ φρεσὶ, φαίδιμ’ Ἀχιλλεῦ,
 Ἡματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων·
 Νηπύτι’, ἦτ’ ἔτι πολλὰ τετεύξεται ἄλγε’ ἐπ’ αὐτῇ· 585
 Ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἄνδρες εἰμὲν,
 Οἳ κε πρόσθε φίλων τοκέων, ἀλόχων τε, καὶ υἱῶν,
 Ἴλιον εἰρυνόμεσθα· σὺν δ’ ἐνθάδε πότμον ἐφέψεις,
 Ὡδ’ ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.
 Ἡ ῥα, καὶ ὄξυν ἄκοντα βαρείης χειρὸς ἀφῆκε· 590
 Καί ῥ’ ἔβαλε κνήμην ὑπὸ γούνατος, οὐδ’ ἀφάμαρτεν.
 Ἀμφὶ δέ μιν κνημῖς νεοτεύκτου κασσιτέροιο
 Σμερδαλέον κονάβησε· πάλιν δ’ ἀπὸ χαλκὸς ὄρουσε
 Βλημένου, οὐδ’ ἐπέρησε· θεοῦ δ’ ἠρύκακε δῶρα.
 Πηλείδης δ’ ὠρμήσατ’ Ἀγένηορος ἀντιθέοιο 595
 Δεύτερος· οὐ δέ τ’ ἔασεν Ἀπόλλων κῦδος ἀρέσθαι.
 Ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ’ ἄρ’ ἠέρι πολλῇ,
 Ἡσύχιον δ’ ἄρα μιν πολέμον ἔκπεμπε νέεσθαι.
 Αὐτὰρ ὃ Πηλείωνα δόλῳ ἀποέργαθε λαοῦ·
 Αὐτῷ γάρ Ἐκάεργος Ἀγένηορι πάντα ἐοικῶς, 600
 Ἔστη πρόσθε ποδῶν, ὃ δ’ ἐπέσσυτο ποσσὶ διώκειν.
 Ἔως ὃ τὸν πεδίοιο διώκετο πυροφόροιο,
 Τρέψας παρ ποταμὸν βαθυδινηέντα Σκάμανδρον,
 Τυτθὸν ὑπεκπροθέοντα· δόλῳ δ’ ἄρ’ ἔθελγεν Ἀπόλλων,
 Ὡς αἰεὶ ἔλποιοτο κιχήσεσθαι ποσὶν οἷσι· 605
 Τόφρ’ ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὀμίλῳ
 Ἀσπάσιοι προτὶ ἄστν· πόλις δ’ ἔμπλητο ἀλέντων.
 Οὐδ’ ἄρα τοί γ’ ἔτλαν πόλιος καὶ τείχεος ἐκτός
 Μεῖναι ἔτ’ ἀλλήλους, καὶ γνῶμεναι, ὅς τε πεφεύγοι,
 Ὅς τ’ ἔθαν’ ἐν πολέμῳ· ἀλλ’ ἐσσυμένως ἐσέχυντο 610
 Ἐς πόλιν, ὅντινα τῶν γε πόδες καὶ γοῦνα σάωσαν.

576. ἡ οὐτάσῃ, ἢ ἐ βάλῃσι. See on II. Δ. 525.

588. πότμον ἐφέψεις. See on II. B. 359.

598. ἡσύχιον. Quietly; i. e. unperceived. Adverbially for ἡσυχῶς.

604. δόλῳ δ’ ἄρ’ ἔθελγεν. See on II. M. 255.

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Χ’.

Ἐπιγραφαί.

ἘΚΤΟΡΟΣ ΑΝΑΙΡΕΣΙΣ.

Ἄλλως.

Χῖ δ’ ἄρα τρεῖς περὶ τείχεος ἄγων κτάνεν Ἐκτορ’ Ἀχιλλεύς.

THE ARGUMENT.

THE DEATH OF HECTOR.

The Trojans being safe within the walls, Hector only stays to oppose Achilles. Priam is struck at his approach, and tries to persuade his son to re-enter the town. Hecuba joins her entreaties, but in vain. Hector consults within himself what measures to take: but at the advance of Achilles, his resolution fails him, and he flies. Achilles pursues him thrice round the walls of Troy. The Gods debate concerning the fate of Hector; at length Minerva descends to the aid of Achilles. She deludes Hector in the shape of Deiphobus; he stands the combat, and is slain. Achilles drags the dead body at his chariot in the sight of Priam and Hecuba. Their lamentation, tears, and despair. Their cries reach the ears of Andromache, who, ignorant of this, was retired into the inner part of the palace. She mounts up to the walls and beholds her dead husband. She swoons at the spectacle. Her excess of grief and lamentation.

The thirtieth day still continues. The scene lies under the walls, and on the battlements of Troy.

Ὡς οἱ μὲν κατὰ ἄστυ πεφνζότες, ἥντε νεβροῖ,
Ἰδρῷ ἀπεψύχοντο, πῖον τ’, ἀκείοντό τε δίψαν,
Κεκλιμένοι καλῆσιν ἐπάλλεσιν· αὐτὰρ Ἀχαιοὶ
Τείχεος ἄσπον ἴσαν, σάκε’ ὤμοισι κλίναντες.
Ἐκτορα δ’ αὐτοῦ μέναι ὅλοη Μοῖρα πέδησεν,

5

3. *κεκλιμένοι καλῆσιν ἐπάλλεσιν*. See on II. E. 709. O. 740. Porphyry, Eustathius, the Scholiast, and others, understand *κεκλιμένος* in this passage, as if for *κεκλεισμένος*, *inclosed*. But there certainly can

be no necessity for any such extraordinary interpretation.

5. *μείναι*. Supply *ᾧστε*. Of the metre, see Prelim. Obs. Sect. V. §. 2.

‘Ιλίοφι προπάροιθε, πυλάων τε Σκαιάων.

Αὐτὰρ Πηλείωνα προσηύδα Φοῖβος Ἀπόλλων·

Τίπτε με, Πηλέος υἱέ, ποσὶ ταχέεσσι διώκεις,
Αὐτὸς θνητὸς ἐὼν, θεὸν ἄμβροτον; οὐδέ νυ πώ με
Ἔγνωνς ὥς θεός εἰμι, σὺ δ’ ἀσπερχές μενεαίνεις; 10

Ἦ νύ τοι οὗ τι μέλει Τρώων πόνος, οὐς ἐφόβησας,
Οἳ δὴ τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
Οὐ μὲν με κτενέεις, ἐπεὶ οὗτοι μόρσιμός εἰμι.

Τὸν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Ἐβλαψάς μ’, Ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15
Ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ’ ἔτι πολλοὶ
Γαῖαν ὁδὰξ εἶλον, πρὶν Ἴλιον εἰσαφικέσθαι.

Νῦν δ’ ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ’ ἐσάωσας
Ῥηϊδίως, ἐπεὶ οὐ τι τίσιν γ’ ἔδδειςας ὀπίσσω.
Ἦ σ’ ἂν τισαίμην, εἴ μοι δύναμῖς γε παρείη. 20

Ὡς εἰπὼν, προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
Σευάμενος, ὥσθ’ ἵππος ἀθλοφόρος σὺν ὄχεσφιν,
Ὅς ρά τε ρεῖα θέησι τιταινόμενος πεδίοιο·

Ὡς Ἀχιλεὺς λαίψηρὰ πόδας καὶ γούνατ’ ἐνώμα.
Τὸν δ’ ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσι, 25

Παμφαίνονθ’, ὥστ’ ἀστέρ’, ἐπεσσύμενον πεδίοιο,
Ὅς ρά τ’ ὀπώρης εἶσιν· ἀρίζηλοι δέ οἱ αὐγαὶ
Φαίνονται πολλοῖσι μετ’ ἀστράσι νυκτὸς ἀμολγῶ·

Ὅν τε κύν’ Ὠρίωνος ἐπὶ κλησιν καλέουσι·
Δαμπρότατος μὲν ὅδ’ ἐστὶ, κακὸν δέ τε σῆμα τέτυκται, 30
Καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·

Ὡς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.
Ὡμωξε δ’ ὁ γέρων, κεφαλὴν δ’ ὄγε κόψατο χερσὶν,
Ὑψόσ’ ἀνασχόμενος, μέγα δ’ οἰμώξας ἐγεγώνει,
Λισσόμενος φίλον υἱόν· ὃ δὲ προπάροιθε πυλάων 35
Ἔσθήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι.

Τὸν δ’ ὁ γέρων ἔλεεινὰ προσηύδα, χεῖρας ὀρεγνύς·
Ἐκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
Οἷος, ἄνευθ’ ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης,
Πηλείωνι δαμείς· ἐπειὴ πολὺ φέρτερός ἐστιν. 40

Σχέτλιος, αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο,
Ὅσσον ἐμοί· τάχα κέν ἐκύνες καὶ γῦπες ἔδονται
Κείμενον· ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·

6. Ἰλίοφι. The same correction has been made in the text, as in Il. O. 66.

27. ὅς ρά τ’ ὀπώρης. Subaud. κατά. See on Il. E. 5.

30. κακὸν δέ τε σῆμα τέτυκται. Virg. Æn. X. 272. Non secus, ac liquida si quando

nocte cometæ Sanguinei lugubre rubent, aut Sirius ardor; Ille sitim morbosque ferens mortalibus ægris Nascitur, et lævo contristat lumine cælum. Compare Apoll. Rhod. II. 518.

43. ἦ κέ μοι αἰνὸν κ. τ. λ. A me re-

- "Ος μ' υἱὼν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκε,
 Κτείνων, καὶ περνὰς νήσων ἐπὶ τηλεδαπάων. 45
 Καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 Οὐ δύναμαι ἰδέειν, Τρώων εἰς ἄστν ἀλέντων,
 Τούς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 'Αλλ' εἰ μὲν ζώουσι μετὰ στρατῷ, ἦτ' ἂν ἔπειτα
 Χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50
 Πολλὰ γὰρ ὥπασε παιδὶ γέρον ὄνομα κλυτὸς 'Αλτης·
 Εἰ δ' ἤδη τεθνήσκει, καὶ εἰν 'Αἶδαο δόμοισιν,
 "Αλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·
 Λαοῖσι δ' ἄλλοισι μιννθαδιώτερον ἄλγος
 "Εσσεται, ἣν μὴ καὶ σὺ θάνης, 'Αχιλλῆϊ δαμασθείς. 55
 'Αλλ' εἰσέρχαιο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσης
 Τρῶας καὶ Τρῳάς, μηδὲ μέγα κῦδος ὀρέξης
 Πηλείδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.
 Πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 Δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ 60
 Αἶσῃ ἐν ἀργαλὲρ φθίσει, κακὰ πόλλ' ἐπιδόνα,
 Υἱάς τ' ὀλλυμένους, ἐλκηθείσας τε θύγατρας,
 Καὶ θαλάμους κεραῖζομένους, καὶ νήπια τέκνα
 Βαλλόμενα προτὶ γαίρῃ, ἐν αἰνῇ δηϊοτῇ,
 "Ελκομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν 'Αχαιῶν. 65
 Αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν

moveretur dolor; animus dolore levaretur.
 HEYNE.

44. εὖνιν. *Destitute.* Hesych. ἐστερη-
 μένον, ὄρφανον, ἔνδεῃ. Etym. M. p. 393.
 εὖνις σημαίνει τὸν ἄνδρα καὶ τὴν γυ-
 ναῖκα· ὁ εὖνις καὶ ἡ εὖνις· σημαίνει δὲ τὸν
 μεμονωμένον καὶ ἐστερημένον. Similarly
 the Scholiast and Eustathius. The word
 occurs in Æsch. Pers. 294. Choeph. 241.
 781. Soph. Trach. 563. The grammarians
 derive it from εἷς, *one*; but this is uncertain,
 and not very probable.

51. "Αλτης. The father of Laothoe.
 See Il. Φ. 85.

52. εἰ δ' ἤδη κ. τ. λ. The punctuation
 of this passage adopted by Heyne, and the
 interpretation which he has given, are not
 very satisfactory. By understanding the
 adjective μιννθαδιώτερον with ἄλγος, in
 v. 53. as well as in v. 54. the sense is evi-
 dent. The repetition of one word, and the
 omission of another, is perfectly consistent
 with the agitated feelings of the aged and
 unhappy father.

58. ἀμερθῆς. See on Il. II. 53.

59. πρὸς δέ. *And besides*; subaud. τοῦ-
 τοις. See notes on Soph. CEd. C. 813.
 Eurip. Phœn. 619. Pent. Gr. pp. 155. 339.

Schol. φρονέοντα· ἤγουν ἕως τοῦ φρονεῖν
 εἰμι κύριος.

60. ἐπὶ γήραος οὐδῶ. *In extreme old
 age.* Eustath. ἐπ' ἐξόδῳ γήρως καὶ βίον·
 ὁ γὰρ οὐδῶς καὶ εἰσόδῳ καὶ ἐξόδῳ ὑποκεῖ-
 ται. Hence, therefore, γήραος οὐδὸς may
 apply equally to the commencement and the
 extreme of age. Damm: *Potest Senectus fingi
 ut ædes aliqua, in cujus limine versatur, et
 ingressurus eam et egressurus.* In the sense
 of this passage it occurs again in Il. Ω. 487.
 and in the opposite, in Od. O. 246. It
 may be as well therefore to explain the ex-
 pression generally as a periphrasis for *old age*.

62. υἱάς τ' ὀλλυμένους, κ. τ. λ. Com-
 pare Il. I. 588. sqq.

63. θαλάμους κεραῖζομένους. Eurip.
 Alcest. 906. νυμφιδίους εὐνὰς κεραῖζομέ-
 νας. See on Il. B. 861. Among the cruel-
 ties practised by the ancients in the sacking
 of towns, that which Homer here mentions,
 of dashing infants against the ground, is
 frequently alluded to in the Sacred Writ-
 ings: Isaiah xiii. 16. LXX. καὶ τὰ τέκνα
 αὐτῶν ῥάξουσιν ἐνώπιον αὐτῶν, καὶ τὰς
 οἰκίας αὐτῶν προνομεύσουσι, καὶ τὰς γυ-
 ναῖκας αὐτῶν ἔξουσιν. Compare Psalm
 cxxxvii. 9. Hosea xiii. 16.

᾽Ωμησταὶ ἐρύουσιν, ἐπεὶ κέ τις ὀξεί χαλκῷ
 Τύψας, ἥε βαλὼν, ῥεθέων ἐκ θυμὸν ἔλγεται,
 Οὓς τρέφον ἐν μεγάροισι, τραπεζῆας θυραωροὺς,
 Οἳ κ' ἐμὸν αἷμα πίνοντες, ἀλύσσοντες πέρι θυμῷ, 70
 Κεῖσονται ἐν προθύροισι· νέψ δέ τε πάντ' ἐπέοικεν
 ᾽Αρηὶ κταμένῳ, δεδαῖγμένῳ ὀξεί χαλκῷ,
 Κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὃ ττι φανήη·
 Ἄλλ' ὅτε δὴ πολίον τε κάρη πολίων τε γένειον
 Αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
 Τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.
 Ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶ
 Τίλλων ἐκ κεφαλῆς· οὐ δ' Ἔκτορι θυμὸν ἔπειθε.
 Μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δακρυχέουσα,
 Κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχε, 80
 Καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·
 Ἔκτορ, τέκνον ἐμὸν, τάδε τ' αἶδεο, καί μ' ἐλέησον
 Αὐτήν· εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπίσχον,
 Τῶν μνησαι, φίλε τέκνον· ἄμυνε δὲ δῆϊον ἄνδρα
 Τείχεος ἐντὸς ἑών· μὴ δὲ πρόμος ἴστασο τούτῳ. 85
 Σχέτλιος· εἵπερ γάρ σε κατακτάνη, οὐ σέ τ' ἔγωγε
 Κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτῇ,
 Οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶϊν
 Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.
 Ὡς τῷ γε κλαίοντε προσαυδήτην φίλον υἱὸν, 90
 Πολλὰ λισσομένῳ· οὐ δ' Ἔκτορι θυμὸν ἔπειθον·
 Ἄλλ' ὅγε μίμν' Ἀχιλῆα πελώριον ἄσπον ἰόντα.
 Ὡς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησι,

70. ἀλύσσοντες. Schol. ὑπὸ πλησμονῆς ἀλύοντες. See on Il. E. 352. It may be observed, that Homer put this prophetic anticipation into the mouth of Priam, in relation to what actually took place: and hence the description of his death by the hand of Pyrrhus in Virg. *Æn.* II.

71. νέψ δέ τε πάντ' ἐπέοικε κ. τ. λ. This passage is imitated in the fragment of Tyrtaeus, preserved in Lycurg. Orat. in Leocrat. §. 28. Αἰσχρὸν γάρ δὴ τοῦτο, μετὰ προμάχοισι πεσόντα Κεῖσθαι πρόσθε νέων ἄνδρα παλαιότερον, Ἡδὲ λευκὸν ἔχοντα κάρη, πολίων τε γένειον, Θυμὸν ἀποπνεύοντ' ἄλκιμον ἐν κοίρῳ, κ. τ. λ. νέοισι δὲ πάντ' ἐπέοικεν, Ὅφρ' ἐρατῆς ἥβης ἀγλαὸν ἄνθος ἔχῃ, Ἀνδράσι μὲν θητὸς ἰδεῖν.

80. μαζὸν ἀνέσχε. This method of maternal entreaty may be exemplified by a variety of examples. Eurip. *Orest.* 520. Ὅτ' ἐξέβαλλε μαστὸν, ἰκετεύουσά σε, Μητήρ. 560. καταφυγὰς ποιοῖμεναι (scil. γυν-

ναῖκες) Εἰς τέκνα, μαστοῖς τὸν ἔλεον θηρώμεναι. Justin. XVI. 1. *Regina, cum vitam etiam per ubera materna deprecaretur, occiditur.* See Bergler. ad Alciphron. I. 31. Blomfield Gloss. on *Æsch.* Choeph. 884.

83. λαθικηδέα. Schol. τὸν λήθην ἐμποιῶντα τοῖς παισὶ τῶν κακῶν πάντων.

84. φίλε τέκνον. Of the different gender of the adjective and substantive, see on Il. II. 281. So again in v. 87. φίλον θάλος, ὃν τέκον αὐτῇ.

85. πρόμος. See Lex. Pent. Gr. in voce.

93. ὥς δὲ δράκων κ. τ. λ. Virg. *Æn.* II. 471. *Qualis ubi in lucem coluber mala gramina pastus, Frigida sub terra tumidum quem bruma tegebat, Nunc positus novus exuviiis, nitidusque juvenia, Lubrica convolvit sublato pectore terga, Arduus ad solem, et linguis micat ore trisuleis.* The imitation is very close, and worthy of the original.—χειρῇ. *A covert, or brake.* Schol. σχισμῇ.

Βεβρωκῶς κακὰ φάρμακ', ἔδν δέ τέ μιν χόλος αἰνός,
 Σμερδαλέον δὲ δέδορκεν ἐλίσσόμενος περὶ χειρῇ 95
 Ὡς Ἐκτωρ, ἄσβεστον ἔχων μένος, οὐχ ὑπεχώρει,
 Πύργῳ ἐπὶ προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.
 Ὅχθῆσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 "ὦ μοι ἐγὼν, εἰ μὲν κε πύλας καὶ τείχεα δύω,
 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100
 Ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι,
 Νύχθ' ὑπὸ τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
 Ἀλλ' ἐγὼ οὐ πιθόμην· ἦτ' ἂν πολὺ κέρδιον ἦεν·
 Νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
 Αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους, 105
 Μήποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμείο·
 Ἐκτωρ ἧφι βίρῃ πιθήσας ὤλεσε λαόν.
 Ὡς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη,
 Ἀντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,
 Ἥε κεν αὐτῷ ὀλέσθαι ἐὺκλειῶς πρὸ πόλῃος. 110
 Εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν,
 Καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τεῖχος ἐρείσας,
 Αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω,
 Καὶ οἱ ὑπόσχωμαι Ἑλένην, καὶ κτήμαθ' ἅμ' αὐτῇ
 Πάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115
 Ἠγάγετο Τροίηνδ', ἢ τ' ἔπλετο νείκεος ἀρχή,
 Δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
 Ἀλλ' ἀποδάσσεσθαι, ὅσσα πτόλις ἦδε κέκευθε·
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι,
 Μή τι κατακρύψειν, ἀλλ' ἀνδιχα πάντα δάσασθαι, 120
 Κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔεργει.—
 Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;
 Μή μιν ἐγὼ μὲν ἴκωμαι ἰών· ὁ δέ μ' οὐκ ἐλεήσει,
 Οὐδέ τι μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἰόντα,

λέγει δὲ, τῇ τοῦ δράκοντος καταδύσει.
 Odys. Σ. 17. οὐδὲς δ' ἀμφοτέρους ὕδρ' χρί-
 σεται. Schol. ad loc. χρίσεται χωρήσει, ὅθεν
 καὶ χεῖας τὰς καταδύσεις τῶν ὀφείων.

94. βεβρωκῶς κακὰ φάρμακα. Aelian.
 de Animal. VI. 4. Οἱ δράκοντες, μέλλοντες
 τινα ἐλλοχῆν ἢ ἀνθρωπον ἢ θῆρα, τὰς
 θανατοφόρους ρίζας ἐσθίουσι, καὶ τὰς
 πόας μέντοι τὰς τοιαύτας. Οὐκ ἦν δὲ ἄρα
 οὐδὲ Ὀμηρος αὐτῶν τῆς τροφῆς ἀμαθής.
 Λέγει γοῦν ὅπως ἀναμένει περὶ τὸν φω-
 λεὸν εἰλούμενος, προεμπλησθεὶς σιτίων
 πολλῶν φαρμακωδῶν καὶ κακῶν. Hence
 Virgil ; mala gramina pastus.

101. ὅς μ' ἐκέλευε κ. τ. λ. Scil. in Il. Σ.
 254. sqq.

105. αἰδέομαι Τρῶας κ. τ. λ. Repeated
 from Il. Ζ. 442.

109. κατακτείναντα. The construction
 is similar to Il. Α. 541. See note in loc.

122. ἀλλὰ τίη μοι ταῦτα κ. τ. λ. This
 break in the middle of the speech is very
 beautiful. Hector's mind fluctuates every
 way: he is calling a council in his own
 breast, and consulting what method to pur-
 sue. He doubts if he should not propose
 terms of peace to Achilles, and grant him
 very large concessions; but of a sudden he
 checks himself, and leaves the sentence un-
 finished. POPE.

123. μή μιν ἐγὼ μὲν ἴκωμαι ἰών. Supply
 δεῖδω.

- Αὐτως ὥστε γυναῖκα, ἐπεὶ κ’ ἀπὸ τεύχεα δύω. 125
 Οὐ μὲν πως νῦν ἐστὶν ἀπὸ δρυὸς οὐδ’ ἀπὸ πέτρης
 Τῷ ὀαριζέμεναι, ἅτε παρθένος ἡθέός τε,
 Παρθένος ἡθέός τ’ ὀαρίζετον ἀλλήλοιν.
 Βέλτερον αὐτ’ ἐριδι ξυνελαυνέμεν’ ὅττι τάχιστα
 Εἶδομεν, ὅπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ. 130
 Ὡς ὥρμαινε μένων’ ὃ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεύς,
 Ἴσος Ἐνναλίῳ κορυθαίκι πτολεμιστῇ,
 Σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον,
 Δεινὴν’ ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 Ἡ πυρὸς αἰθομένου, ἥ ἡελίου ἀνιόντος. 135
 Ἔκτορα δ’, ὡς ἐνόησεν, ἔλε τρόμος, οὐδ’ ἄρ’ ἔτ’ ἔτλη
 Αὖθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
 Πηλείδης δ’ ἐπόρουσε, ποσὶ κραιπνοῖσι πεποithώς.
 Ἡὔτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 Ῥηϊδίως οἴμησε μετὰ τρήρωνα πέλειαν’ 140
 Ἡ δέ θ’ ὑπαιθα φοβεῖται· ὃ δ’ ἐγγύθεν ὀξὺ λεληκώς
 Ταρφέ’ ἐπαΐσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 Ὡς ἄρ’ ὄγ’ ἐμμεμαὼς ἰθὺς πέτετο· τρέσε δ’ Ἐκτωρ
 Τείχος ὑπὸ Τρώων, λαίψηρά δὲ γούνατ’ ἐνώμα.
 Οἱ δὲ παρὰ σκοπὴν καὶ ἔρινεον ἠνεμόνευον 145
 Τείχεος αἰὲν ὑπ’ ἐκ κατ’ ἀμαξιτὸν ἐσσεύοντο·
 Κρουνῷ δ’ ἱκανὸν καλλιρρόω, ἔνθα δὲ πηγαὶ
 Δοιαὶ ἀναΐσσουνσι Σκαμάνδρον δινήμεντος.
 Ἡ μὲν γάρ θ’ ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
 Γίγνεται ἐξ αὐτῆς, ὥσῃ πυρὸς αἰθομένοιο· 150
 Ἡ δ’ ἐτέρῃ θέρεϊ προορέει εἰκυῖα χαλάζῃ,
 Ἡ χιόνι ψυχρῇ, ἥ ἐξ ὕδατος κρυστάλλῳ.
 Ἐνθα δ’ ἐπ’ αὐτῶν πλυνοὶ εὐρέες ἐγγυὲς ἔασι

126. ἀπὸ δρυὸς οὐδ’ ἀπὸ πέτρης Τῷ ὀαριζέμεναι. This expression was most probably a familiar form in the time of Homer, indicating a conversation between two persons in easy security: in which one of them is represented as seated upon the trunk of a tree or a projecting rock, while the other stands carelessly by. The interpretation given by Eustathius, and the passages generally adduced as parallel from Hesiod. Theog. 35. Op. D. 144. Virg. Æn. VIII. 315. are *nilil ad rem*.

128. παρθένος ἡθέός τε. Macrobian. Sat. IV. 6. *Nascitur pathos et de repetitione quam Græci ἐπαναφορὰν vocant, cum sententiæ ab iisdem nominibus incipiunt. Hinc Virgil. Georg. IV. 525. Eurydicen vox ipsa et frigida lingua, Ah miseram Eurydicen, anima fugiente, vocabat; Eurydicen toto referebant flumine ripæ.* The same figure

is preserved by Pope, in imitation of this passage of Virgil, in his Ode on St. Cecilia's day: *Eurydice the woods, Eurydice the floods, Eurydice the rocks and hollow mountains rung.* Compare also Il. Y. 372. Ψ. 642.

135. ἡελίου ἀνιόντος. Eurip. Phœn. 170. Ὡς ὅπλοισι χρυσέοισιν ἐκπρεπῆς, γέρον, Ἐφῶις ὅμοια φλεγέθων Βολαΐσιν ἀελίου.

145. οἱ δὲ παρὰ σκοπὴν κ. τ. λ. See on Il. Z. 431.

153. πλυνοί. Basins, or cisterns of stone, which were placed, according to the custom of those times, by the side of fountains or rivers, for the use of women, wherein to wash their garments. Eustath. *Λεκανίδες ἐκ λίθων, ἐπιτήδεια πλύνειν.* It may be observed that this was an employment, in which the daughters of princes did not

Καλοὶ, λαΐνεοι, ὅθι εἴματα σιγαλύνετα
 Πλύνεσκον Τρώων ἄλοχοι, καλαί τε θύγατρες, 155
 Τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν νῆας Ἀχαιῶν.
 Τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὅπισθε διώκων·
 Πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων
 Καρπαλίμως· ἐπεὶ οὐχ' ἱερήϊον, οὐδὲ βοεῖην
 Ἀρνύσθην, ἣ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
 Ἀλλὰ περὶ ψυχῆς θεὸν Ἔκτορος ἵπποδάμοιο.
 Ὡς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 Ῥίμφα μάλα τρωχῶσι, (τὸ δὲ μέγα κῆται ἀέθλον,
 ἥ τρίς, ἢ γυνή,) ἀνδρὸς κατατεθνεῖωτος·
 Ὡς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165
 Καρπαλίμοισι πόδεσσι· θεοὶ δέ τε πάντες ὄρωντο·
 Τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
 Ὀφθαλμοῖσιν ὄρωμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
 Ἔκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μῆρί' ἔκρην, 170
 Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὐτε
 Ἐν πόλει ἀκροτάτῃ· νῦν αὐτὲ ἐ δῖος Ἀχιλλεύς
 Ἄστυ πέρι Πριάμοιο ποσὶ ταχέεσσι διώκει.
 Ἀλλ' ἄγετε, φράζεσθε, θεοὶ, καὶ μητιάσθε,

hesitate to engage; of which we have an instance in Od. K. 85. sqq. Hence Claudian. Laud. Seren. 142. *per litora vestes Explicat*, (scil. Nausicaa,) *et famulas exercet læta Choreas*. Compare Eurip. Hippol. 124. Helen. 180.

157. *φεύγων, ὃ δ' ὅπισθε διώκων*. The omission of the article, in the first member of a division with *μὲν* and *δὲ*, is not unusual. Eurip. Herc. F. 638. *ἔχουσιν, οἳ δ' οὐ*. Xenoph. Hist. Gr. I. 2. 14. *ῥέχοντο ἐς Δεκέλειαν, οἳ δ' ἐς Μέγαρα*. See Bos. Ell. Gr. p. 204.

159. *ἐπεὶ οὐχ' ἱερήϊον, κ. τ. λ.* Virg. Æn. XII. 764. *neque enim levia aut ludicra petuntur Præmia, sed Turni de vita et sanguine certant*. Virgil has transplanted into the Æneid most of the circumstances attending the death of Hector, in his description of the death of Turnus. Duport on Theophr. Charact. IX. p. 335. observes that *ιερεῖον, quod proprie est sacrificium, significat etiam quodvis animal, quod in cibum mactatur: ιερεῖα sunt ἀπλοῦς τὰ θρέμματα*, pecudes, quæ mactantur in usum et in esum hominibus; animales, quarum vescimur carnibus. Eustath. *ιερεῖον· πᾶν θῆμα, ἰδίως δὲ παρ' Ἀττικοῖς τὸ πρόβατον*. Xenophon uses the word *ιερεῖα* in the sense of *animals slain for food*, in Cyrop. I. 4. 17. II. 2. 2. See Hutchinson in *loc.* and the note on

II. H. 314. The allusion is to the prizes given in the foot-race; and immediately after to those in the chariot-race.

165. *Ὡς τὼ τρὶς κ. τ. λ.* A curious error has arisen out of this passage, confounded with the circumstance of Achilles drawing Hector at his chariot after his death. Euripides relates that Hector's corpse was drawn round the walls of Troy; in Androm. 107. *Ἔκτορα, τὸν περὶ τείχη ἔῤῃκυσε διφρεῶν παῖς Ἀλίας Θέτιδος*. According to Homer, however, no such thing takes place; the body being merely drawn from the walls to the ships. Virgil also has fallen into the same mistake in Æn. I. 483. *Ter circum Iliacos raptaverat Hectora muros*. The confusion may also have originated in the circumstance, that Achilles drags the body thrice round the tomb of Patroclus: Il. Ω. 16.

171. *Ἴδης ἐν κορυφῇσι*. It was the custom of the Pagans to sacrifice to the gods upon the hills and mountains,—in Scripture language, upon the *high places*,—for they were persuaded that the gods in a particular manner inhabited such eminences. Wherefore God ordered his people to destroy all those high places, which the nations had profaned by their idolatry: Deut. xii. 2. POPE: from Dacier. Compare 1 Sam. ix. 12. 2 Kings xxiii. 15.

- Ἡέ μιν ἐκ θανάτοιο σάωσομεν, ἡέ μιν ἦδη 175
 Πηλείδῃ Ἀχιλλῇ δαμάσσομεν, ἐσθλὸν ἔοντα.
 Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ὦ πάτερ, ἀργικέραυνε, κελαινεφές, οἷον ἔειπες ;
 Ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἶσῃ,
 Ἄψ’ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι ; 180
 Ἔρδ’· ἀτὰρ οὗτοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 Πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι·
 Ἔρξον, ὅπῃ δὴ τοι νόος ἐπλετο, μηδὲ τ’ ἐρώει. 185
 ὦς εἰπὼν, ὥτρυνε πάρος μεμανῖαν Ἀθήνην,
 Βῇ δὲ κατ’ Οὐλύμποιο καρήνων αἵξασα.
 Ἔκτορα δ’ ἀσπερχὲς κλονέων ἔφεπ’ ὥκυνς Ἀχιλλεύς.
 ὦς δ’ ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
 Ὅρσας ἐξ εὐνῆς, διὰ τ’ ἄγκυα, καὶ διὰ βήσας· 190
 Τὸν δ’, εἴπερ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
 Ἀλλὰ τ’ ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὖρῃ·
 ὦς Ἐκτωρ οὐ λῆθε ποδώκεα Πηλείωνα.
 Ὅσσάκι δ’ ὀρμήσειε πυλάων Δαρδανιάων
 Ἀντίον αἵξασθαι, εὐδμήτους ὑπὸ πύργους, 195
 Εἴπωρ οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι·
 Τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς
 Πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ’ αἰεὶ.
 ὦς δ’ ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
 Οὐτ’ ἄρ’ ὁ τὸν δύναται ὑποφεύγειν, οὐθ’ ὁ διώκειν· 200
 ὦς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν, οὐδ’ ὃς ἀλύξαι.
 Πῶς δέ κεν Ἐκτωρ Κῆρας ὑπεξέφερε θανάτοιο,
 Εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ’ Ἀπόλλων
 Ἐγγύθεν, ὃς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα ;

179. ἄνδρα θνητὸν ἔοντα, κ. τ. λ. Repeated from Il. II. 441.

184. πρόφρονι. See on Il. Θ. 23. This speech of Jupiter is repeated from Il. Θ. 38.

185. μηδὲ τ’ ἐρώει. See on Il. B. 179.

191. καταπτήξας. Contracted; scil. from fear; in which sense it is used in Il. Θ. 136. and the simple verb in Il. Ξ. 40. where it occurs transitively, as in Eur. Hec. 177. See Porson on Orest. 288. It seems, properly, to apply to birds, as in Soph. Aj. 170. Eur. Hec. I. c. and hence generally to other animals. Ernesti compares the Latin expression, *contractio animi*, employed by Cicero. See also Wakefield on Eurip. Herc. F. 976. The simile is imitated in Virg. Æn. XII. 748.

199. ὥς δ’ ἐν ὀνείρῳ κ. τ. λ. This line and the following are so evidently tautologous, that there can be little doubt of the interpolation of the latter. Eustathius, indeed, considers the idea contained in the simple verb *φεύγειν*, as somewhat enlarged in *ἀποφεύγειν*; but it is not clear that any thing is gained by such an interpretation. Virgil has imitated the passage in Æn. XII. 908. *Ac velut in somnis, oculos ubi languida pressit Nocte quies, nequicquam avidos extendere cursus Velle videmus, et in mediis conatibus ægri Succidimus; non lingua valet, non corpore nota Sufficiunt vires, nec vox, nec verba sequuntur.* Compare Ibid. v. 754. Æsch. Prom. 564.

- Λαοῖσι δ' ἀνένευε καρῆατι δῖος Ἀχιλλεύς, 205
 Οὐδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα·
 Μῆ τις κῦδος ἄροιτο βαλὼν, ὃ δὲ δεύτερος ἔλθοι.
 Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 Καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
 Ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 210
 Τὴν μὲν, Ἀχιλλῆος, τὴν δ', Ἑκτορος ἵπποδάμοιο·
 Ἐλκε δὲ μέσσα λαβὼν· ῥέπε δ' Ἑκτορος αἵσιμον ἡμαρ.
 Ὡχέτο δ' εἰς Αἴδαο· λίπε δέ ἐ Φοῖβος Ἀπόλλων.
 Πηλείωνα δ' ἴκανε θεὰ γλαυκῶπις Ἀθήνη,
 Ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα· 215
 Νῦν δὴ νῶϊ γ' ἔολπα, Διὶ φίλε, φαίδιμ' Ἀχιλλεῦ,
 Οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
 Ἑκτορα δηώσαντε, μάχης ἅτον περ ἔοντα.
 Οὐ οἱ νῦν ἔτι γ' ἐστὶ πεφυγμένον ἄμμε γενέσθαι,
 Οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων, 220
 Προπροκυλινδόμενος πατρὸς Διὸς αἰγίοχοιο.
 Ἀλλὰ σὺ μὲν νῦν στήθι καὶ ἄμπνυε· τόνδε δ' ἐγὼ τοι
 Οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.
 Ὡς φάτ' Ἀθηναίη· ὃ δὲ πείθετο, χαῖρε δὲ θυμῷ.
 Στῇ δ' ἄρ' ἐπὶ μελῆς χαλκογλῶχινος ἔρεισθεις. 225
 Ἡ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἑκτορα δῖον,
 Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν.
 Ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 Ἥθει', ἥ μάλα δὴ σε βιάζεται ὥκυς Ἀχιλλεύς,
 Ἄστυ πέρι Πριάμοιο ποσὶ ταχέεσσι διώκων· 230
 Ἀλλ' ἄγε δὴ στέωμεν, καὶ ἀλεξώμεσθα μένοντες.
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·
 Δηϊφοβ', ἥ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 Γνωτῶν, οὗς Ἑκάβη ἠδὲ Πρίαμος τέκε παῖδας·
 Νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμῆσασθαι, 235
 Ὅς ἔτλης, ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσι,

209. καὶ τότε δὴ κ. τ. λ. Repeated from Il. Θ. 69. See note in *loc.* Compare also Virg. *Æn.* IX. 136. See also Burmann on Ovid. *Heroid.* Epist. I. 28.

218. μάχης ἅτον. See on Il. A. 430.

219. πεφυγμένον ἄμμε γενέσθαι. That is, *φυγεῖν ἡμᾶς*. The construction should have properly been with a genitive, as in Od. A. 18. It occurs, however, with an accusative in Il. Z. 488. See on Il. B. 718.

221. προπροκυλινδόμενος. Repeatedly *prostrating himself*. Eustath. τὸ ἐπίμονον τῆς ἰκετείας δηλοῖ, διὰ τῶν δύο προθέσεων.

A similar degree of emphasis is indicated in the verb *prosubigit*, in Virg. *Georg.* III. 256.

229. ἤθει'. See on Il. Z. 518.

235. τιμῆσασθαι. For *τιμῆσαι σε*. Middle for active. In Attic only the future middle is used actively; and *τιμῆσεσθαι* is here the vulgar reading. But the text is supported by the old editions, and the Harleian and other MSS.

236. ὅς ἔτλης. The vulgar reading is ὥς, which arose most probably from some copyist, who thought that the particle was necessary; and as *o* and *ω* were undistin-

Τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 Ἥθει', ἥ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
 Λίσσονθ', ἐξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι, 240
 Ἀὔθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
 Ἄλλ' ἔμοδς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 Νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδὲ τι δούρων
 Ἔστω φειδωλὴ, ἵνα εἵδομεν, εἴ κεν Ἀχιλλεὺς
 Νῶϊ κατακτείνας ἔναρα βροτόεντα φέρηται 245
 Νῆας ἐπὶ γλαφυράς, ἥ κεν σῶ δονρὶ δαμείη.

Ὡς φαμένη, καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.
 Οἷ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 Οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος περ· 250
 Τρεῖς περὶ ἄστῳ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην
 Μεῖναι ἐπερχόμενον· νῦν αὐτὲ με θυμὸς ἀνῆκε
 Στήμεναι ἀντία σείο· ἔλοιμί κεν, ἥ κεν ἀλοίην.
 Ἄλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
 Μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων· 255
 Οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικίῳ, αἶκεν ἐμοὶ Ζεὺς
 Δῶν καμμονήν, σὴν δὲ ψυχὴν ἀφέλωμαι·
 Ἄλλ' ἐπεὶ ἄρ' κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
 Νεκρὸν Ἀχαιοῖσι δώσω πάλιν· ὥς δὲ σὺ ρέζειν.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε. 261
 Ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,
 Οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
 Ἄλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν·

guished in Homer's time, ὥς was accordingly substituted. The use of the relative, however, is much more elegant, and undoubtedly the correct reading. It is found in all the old editions.

247. κερδοσύνη. Adverbially, for κερδοσύνῃ, *fraudulenter*; subaud. σύν.

251. δῖον. Schol. ἰδιωκάμην, ἔφενγον.

253. ἥ κεν ἀλοίην. Some read ἐλοίην. Heyne, ἀλφῆν. But the vulgar reading is correct. See on Il. I. 588.

254. θεοὺς ἐπιδώμεθα. Supply μάρτυρας. Schol. ἐπόπτας καὶ μάρτυρας τῶν λεγομένων ποιησώμεθα.—The verb is ἐπιδίδωμι. See on Il. Ψ. 485.

255. ἁρμονιάων. Of the treaties. The noun ἁρμονία signifies properly, a *joining together*, as in Od. E. 248. 361. Hence, a *compact*, or *agreement*; and also, a *fixed*

purpose, or *appointment*. Æsch. Prom. 566. οὐποτε τὰν Διὸς ἁρμονίαν Θνατῶν παρεξίαισι βουλαί. Compare v. 261.

257. καμμονήν. Properly, *perseverance*; hence, *success arising therefrom*. Schol. τὴν ἐκ καταμονῆς νίκην. So again in Il. Ψ. 661.

261. ἄλαστε. Schol. ἀλάθητε, δεινὰ καὶ ἀνεπίληστα εἰργασμένε. See Lex. Pent. Gr. in voce.

263. οὐδὲ λύκοι τε καὶ ἄρνες κ. τ. λ. Aristoph. Pac. 1075. Οὐ γάρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν Φυλόπιδος λῆξαι, πρὶν κεν λύκος ὁλν ὑμεναιοῖ. Horat. Epod. IV. 1. *Lupis et agnis quanta sortito obtigit, Tecum mihi discordia est*. The expression may be compared with the figures employed to represent the peaceful reign of the Messiah in Isaiah xi. 6.; lxx. 25. Compare also Luke x. 3.

- ὧς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν 265
 Ὅρκια ἔσσουνται, πρίν γ' ἢ ἕτερόν γε πεσόντα
 Αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
 Παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
 Αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 Οὐ τοι ἔτ' ἔσθ' ὑπάλυξις· ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
 Ἐγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
 Κήδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων.
 Ἦ ρά, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος·
 Καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἐκτωρ·
 Ἐζετο γὰρ προΐδων, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
 Ἐν γαίῃ δ' ἐπάγῃ· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,
 Ἀψ δ' Ἀχιλλῆϊ δίδου, λάθε δ' Ἐκτορα, ποιμένα λαῶν.
 Ἐκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·
 Ἦμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 Ἐκ Διὸς ἡείδης τὸν ἐμὸν μόρον· ἦτοι ἔφης γε· 280
 Ἀλλὰ τις ἀρτιεπῆς καὶ ἐπὶ κλοπος ἔπλεο μύθων,
 Ὅφρα σ' ὑποδδείςας μένεος ἀλκῆς τε λάθωμαι.
 Οὐ μὲν μοι φεύγοντι μεταφρένῃ ἐν δόρυ πῆξις,
 Ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
 Εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλυναι 285
 Χάλκεον· ὥς δὴ μιν σῶ ἐν χροῖ πᾶν κομίσαιο·
 Καί κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο,
 Σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.
 Ἦ ρά, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.
 Καὶ βάλε Πηλεΐδαο μέσον σάκος, οὐδ' ἀφάμαρτε. 290
 Τῇλε δ' ἀπεπλάγχθη σάκεος δόρυ· χώσατο δ' Ἐκτωρ,
 Ὅτι ρά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός·
 Στῇ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
 Διήφοβον δ' ἐκάλει λευκάσπιδα, μακρόν αὖσας,
 Ἦιτεέ μιν δόρυ μακρόν· ὃ δ' οὔτι οἱ ἐγγύθεν ἦεν. 295
 Ἐκτωρ δ' ἔγνω ἧσιν ἐνὶ φρεσὶ, φώνησέ τε·
 ὦ πόποι, ἦ μάλα δὴ με θεοὶ θανάτόνδε κάλεσαν.
 Διήφοβον γὰρ ἔγωγ' ἐφάμην ἥρωα παρεῖναι·
 Ἀλλ' ὃ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
 Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἀνενθεν· 300

268. παντοίης ἀρετῆς μιμνήσκεο. Virg. Æn. XII. 891. *Verte omnes tete in facies; et contrahe quicquid Sive animis, sive arte vales.* Cicero has applied this injunction in Epist. Attic. I. 15.

281. ἀρτιεπῆς. Deceitful in speech. Damm: *Apta ad fraudem et damnum alterius loquens.* It is used, in a good sense,

to signify *veridicus*, quasi ἄρτια εἰπών, in Pind. Olymp. VI. 105. Isthm. V. 58. See on Il. E. 326. In this place it is explained by the words ἐπὶ κλοπος μύθων, with which it is connected. Schol. ἐπὶ κλοπος· παραλογιστικὸς, ἀπατών, διὰ λόγων κλέπτειν τὴν ἀλήθειαν εἰδώς.

Οὐδ’ ἀλέη· ἥ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
Ζηνί τε καὶ Διὸς υἱί· Ἐκηβόλω, οἷ με πάρος γε
Πρόφρονες εἰρύεται· νῦν αὐτὲ με Μοῖρα κιχάνει·
Μὴ μὰν ἀσπονδί γε καὶ ἀκλειῶς ἀπολοίμην,
Ἄλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πνύθessθαι. 305

Ὡς ἄρα φωνήσας, εἰρύσσατο φάσγανον ὄξυν,
Τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε, στιβαρόν τε·
Οἶμησε δὲ ἀλεῖς, ὥστ’ αἰετὸς ὑψιπετήεις,
Ὅς τ’ εἴσι πεδίονδε διὰ νεφέων ἐρεβεννῶν,
Ἀρπάξων ἢ ἄρν’ ἀμαλὴν, ἢ πτώκα λαγῶν. 310

Ὡς Ἐκτωρ οἶμησε τινάσσων φάσγανον ὄξύ.
Ὠρμήθη δ’ Ἀχιλεὺς, μένεος δ’ ἐμπλήσατο θυμὸν
Ἀργίου· πρόσθε δὲ σάκος στέροιο κάλυψε
Καλὸν, δαιδάλεον· κόρυθι δ’ ἐπένευε φαεινῇ,
Τετραφάλῳ, καλαὶ δὲ περισσεῖοντο ἔθειραι 315

Χρῦσεαι, ἃς Ἡφαιστος ἔει λόφον ἀμφὶ θαμειάς.
Οἷος δ’ ἀστὴρ εἴσι μετ’ ἀστράσι νυκτὸς ἀμολγῷ
Ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ·
Ὡς αἰχμῆς ἀπέλαμπ’ εὐήκεος, ἦν ἄρ’ Ἀχιλλεὺς
Πάλλεν δεξιτερῇ, φρονέων κακὸν Ἐκτορι δίω, 320

Εἰσορόων χρῶα καλὸν, ὅπη εἴξιε μάλιστα.
Τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρῶα χάλκεα τεύχη,
Καλὰ, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
Φαίνεται δ’, ἥ κληῖδες ἀπ’ ὤμων ἀνχέν’ ἔχουσι,
Λαυκανίης, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος· 325

Τῇ ῥ’ ἐπὶ οἱ μεμαῶς ἔλασ’ ἔγχεϊ δίος Ἀχιλλεύς·
Ἀντικρὺ δ’ ἀπαλοῖο δι’ ἀνχένος ἤλυθ’ ἀκωκή·
Οὐδ’ ἄρ’ ἀπ’ ἀσφάραγον μελίη τάμε χαλκοβάρεια,
Ὅφρά τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.

304. μὴ μὰν ἀσπονδί γε κ. τ. λ. *Saltem igitur cavendum est, ne, &c.* This ellipsis is very usual. Or the optative may be used simply, as a prayer or wish. See on Il. A. 415. Cicero has employed these verses in Epist. Attic. XIII. 15. X. 1.

308. ὥστ’ αἰετὸς ὑψιπετήεις, κ. τ. λ. Virg. *Æn.* IX. 563. *Qualis ubi aut leporem, aut candenti corpore cygnum, Sustulit alta petens pedibus Jovis armiger uncis; Quæsitum aut matri, &c.* See Macrob. Saturn. V. 12. Of the participle ἀλεῖς, see on Il. II. 403. Schol. ἀθρόον ἐαυτὸν συσπρέψας.

317. οἷος δ’ ἀστήρ κ. τ. λ. Compare *supra* v. 26. Virg. *Æn.* VIII. 589.

319. ὡς αἰχμῆς ἀπέλαμπ’ εὐήκεος. Scil. *splendor, fulgor*; which is understood in the verb ἀπέλαμπε.

321. ὅπη εἴξιε μάλιστα. The Scholiast supplies αἰχμῇ, Heyne *χρούς*. The latter is preferable: *ubi cederet, sc. mucroni*; i. e. *transfigi posset nudatum corpus.*

322. τοῦ δὲ καὶ ἄλλο κ. τ. λ. Heyne supplies the construction thus: τὰ τεύχη χάλκεα ἔχε, — i. e. *κατεῖχον, tegebant*, — τὸν χρῶα τοῦ (αὐτοῦ) κατὰ τὸ ἄλλο (μέρος τοῦ χρῶος) (ἐπὶ) τόσον (μέρος), scil. ἐφ’ ὅσον μὴ κληῖδες ἔχουσι. The sense, according to Ernesti, is, *cæterum corpus totum, quantum tegebant arma.*

325. *λαυκανίης*. This genitive is put partitively, *τι* being understood as a nominative to the verb φαίνεται. A similar syntax is illustrated in Il. E. 268. A like ellipsis also occurs in Horat. Od. III. 13. *Fies nobilium tu quoque fontium*: subaud. *unus*.

Ἦριπε δ' ἐν κονίῃσ'· ὃ δ' ἐπέυξατο δῖος Ἀχιλλεύς· 330

Ἐκτορ, ἀτάρ που ἔφης, Πατροκλῆ' ἐξενάριζων,
Σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζω νοσφιν ἐόντα·
Νήπιε, τοῖο δ' ἀνευθεν ἀοσσητῆρ μέγ' ἀμείνων
Νηυσὶν ἐπὶ γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμη,ν,
Ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἡδ' οἰωνοὶ 335
Ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἐκτωρ·
Λίσσομ' ὑπὲρ ψυχῆς, καὶ γούνων, σῶν τε τοκῆων,
Μή με ἕα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν·
Ἀλλὰ σὺ μὲν χαλκὸν τε ἄλις χρυσὸν τε δέδεξο, 340
Δῶρα, τά τοι δώσουσι πατήρ καὶ πότνια μήτηρ·
Σῶμα δὲ οἶκαδ' ἐμὸν δόμεναι πάλιν, ὅφρα πυρός με
Τρώες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Μή με, κύον, γούνων γουνάζω, μηδὲ τοκῆων. 345

Αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνῆρ
ᾧ ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας·
Ὡς οὐκ ἔσθ', ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι·
Οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινῆριτ' ἀποινα
Στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα· 350
Οὐδ' εἴ κεν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι
Δαρδανίδης Πρίαμος· οὐδ' ὥς σέ γε πότνια μήτηρ
Ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτῇ,
Ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται.

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἐκτωρ· 355
Ἦ σ' εὖ γινώσκων προτιόσσομαι, οὐδ' ἄρ' ἐμελλον
Πείσειν· ἡ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.

338. λίσσομ' ὑπὲρ ψυχῆς κ. τ. λ. Compare Virg. *Æn.* X. 933. XII. 930. and see notes on Il. A. 4. E. 297.

346. αἱ γάρ πως κ. τ. λ. There is something very fierce and violent in this passage. Homer, however, may be justified in his relation, though not Achilles in his savage sentiments. Yet the poet softens the expression by making Achilles only wish that his heart would permit him to devour him. This is much more tolerable than a passage in the *Thebais* of Statius, where Tydeus, in the very pangs of death, is represented as gnawing the head of his enemy. POPE.

347. οἷά μ' ἔοργας. See on Il. Θ. 450. Σ. 95.

349. εἰκοσινῆριτ'. Schol. εἰκοσάκις ἐξισούμενα τῇ τοῦ σώματος σωτηρίᾳ· τὸ γὰρ ἐρίζειν, ἐξισοῦσθαι ἐστὶ.

350. στήσωσ'. *Appendant ad redimendum.* See on Il. N. 745.

351. σ' αὐτὸν χρυσῷ ἐρύσασθαι. *To balance you with gold*; i. e. to give as a ransom a weight of gold equal to the weight of your body. The verb ἐρύσασθαι is here applied as ἔλκειν, *supra* v. 212.

352. οὐδ' ὥς σέ γε πότνια μήτηρ κ. τ. λ. Compare Virg. *Æn.* X. 557.

356. ἦ σ' εὖ γινώσκων προτιόσσομαι, κ. τ. λ. That is, γινώσκω σε καὶ προτιόσσομαι.

357. σιδήρεος θυμός. Similar expressions are frequent, even to a proverb. Theocr. Id. XIII. 5. ἀλλὰ καὶ Ἀμφιτρύωνος ὁ χαλκεοκάρδιος υἱός. Arist. *Acharn.* 437. σιδηροῦς ἀνὴρ. *Æsch.* c. Ctes. §. 77. τὰ μαρὰ ῥήματα, ἃ πῶς ποθ' ὑμεῖς, ὦ σιδηρεοί, ἐκαρτερεῖτε ἀκροώμενοι. *Heliod.* 14. τίς οὕτως ἀδαμάντινος ἢ σιδηροῦς τὴν καρδίαν, ὥς μὴ θέλγεσθαι καὶ εἰς ἐναντιὸν ἀκούων; Compare *Od.* M. 280. Ψ. 172. and for further examples see on Il. Ω. 205.

Φράζεο νῦν, μή τοι τι θεῶν μήνιμα γένωμαι
Ἥματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων,
Ἐσθλὸν ἰόντ', ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν. 360

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε·
Ψυχὴ δ' ἐκ ρεθέων πταμένη Ἀϊδόσδε βεβήκει,
Ὅν πότμον γοόωσα, λιποῦσ' ἄδροτῆτα καὶ ἦβην.
Τὸν καὶ τεθνεῖωτα προσηύδα διος Ἀχιλλεύς·
Τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ 365
Ζεὺς ἐθέλῃ τελέσαι, ἡδ' ἀθάνατοι θεοὶ ἄλλοι.

Ἡ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος·
Καὶ τό γ' ἀνέυθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
Αἱματόεντ' ἄλλοι δὲ περὶδραμον νῆες Ἀχαιῶν,
Οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητὸν 370

Ἐκτορος· οὐδ' ἄρα οἳ τις ἀνουτηγί γε παρέστη.

Ὡδὲ δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

Ὡ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
Ἐκτωρ, ἦ ὅτε νῆας ἐνέπρηθε πυρὶ κηλέω. 375

Ὡς ἄρα τις εἶπεςκε, καὶ οὐτήσασκε παραστάς.
Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης διος Ἀχιλλεύς,
Στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·

Ὡ φίλοι, Ἀργείων ἡγήτορες, ἡδὲ μέδοντες,
Ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
Ὅς κακὰ πόλλ' ἔρδεσκεν, ὅς' οὐ σύμπαντες οἱ ἄλλοι· 380

Εἰ δ' ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
Ὅφρα κέ τι γινώμεν Τρώων νόον, ὄντιν' ἔχουσιν·

Ἡ καταλείψουσι πόλιν ἄκρην, τοῦδε πεσόντος,
Ἡὲ μένειν μεμᾶσι, καὶ Ἐκτορος οὐκ ἔτ' ἰόντος.
Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 385

Κεῖται πὰρ νήεσσι νέκυς ἄκλαντος, ἄθαπτος,
Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἔγωγε
Ζωοῖσι μετέω, καί μοι φίλα γούνατ' ὀρώρῃ.
Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,

358. μήνιμα. *Res pro persona*. See note on Soph. *Œd. T.* 85. Pent. Gr. p. 13.

359. ἥματι τῷ, ὅτε κ. τ. λ. See on Il. Π. 851.

363. ἄδροτῆτα. See on Il. Π. 857.

371. οὐδ' ἄρα οἳ τις κ. τ. λ. Hence Virg. *Æn.* II. 278. *Vulneraque illa gerens quæ circum plurima muros Accepit patrios.*

373. ἦ μάλα δὴ μαλακώτερος κ. τ. λ. Virg. *Æn.* II. 274. *Quantum mutatus ab illo Hector, qui redit exuvias indutus Achillis, Vel Danaum Phrygios jaculatus puppibus ignes.*

374. ἐνέπρηθε. This reading, which is authorized by some MSS. is undoubtedly

correct. Heyne retains ἐνέπρησε. Ernesti justly considers that the sense requires the imperfect: *Cum, quo tempore, naves incendere tentabat.* ἐνέπρηθον occurs in Il. I. 585.

385. ἀλλὰ τίη μοι κ. τ. λ. The first thought of Achilles, after the death of Hector, naturally turns to the demolition of Troy. But as this was not in the Fates, the poet judiciously finds an expedient to turn him from the enterprise, which would probably have been an easy one, by reverting to the last duties, which were yet unpaid to his friend.

389. καταλήθονται. Scil. οἱ ἄλλοι. The

- Αὐτὰρ ἐγὼ καὶ κείθι φίλον μεμνήσομ' ἑταίρου. 390
 Νῦν δ' ἄγ', αἰείδοντες Παιήονα, κοῦροι Ἀχαιῶν,
 Νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν
 Ἡράμεθα μέγα κῦδος· ἐπέφνομέν· Ἐκτορα δῖον,
 ὦ Τρῶες κατὰ ἄστυ, θεῷ ὥς, εὐχετόωντο.
 Ἡ ῥα, καὶ Ἐκτορα δῖον αἰκέα μήδετο ἔργα· 395
 Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε,
 Ἐς σφυρὸν, ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
 Ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἔλκεσθαι ἔασεν·
 Ἐς δίφρον δ' ἀναβὰς, ἀνά τε κλυτὰ τεύχε' αἰέρας,
 Μάστιξε δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην· 400
 Τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται
 Κυνάειαι πίτναντο, κάρη δ' ἅπαν ἐν κονίρσι
 Κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι
 Δῶκεν αἰκίσσασθαι ἔῃ ἐν πατρίδι γαίῃ.
 Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νυ μήτηρ 405
 Τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἑρρύψε καλύπτρην
 Τηλόσε· κώκυσε δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.
 Ὡμωξε δ' ἐλεεῖν· πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 Κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ·
 Τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἅπασα 410

sense evidently requires these words to be supplied.

391. Παιήονα. *A hymn of victory.* See Lex. Pent. Gr. v. Παῖαν.

393. Ἡράμεθα μέγα κῦδος· κ. τ. λ. Eustathius is of opinion, that what Achilles says here is the chorus or burden of a Song of Triumph, in which his troops bear a part with him, as he returns from this glorious combat. Dacier observes, that this is very correspondent to the manners of these times, and instances that passage in 1 Sam. xviii. 6. where David returns from the conquest of Goliath. The women there go out to meet him from all the cities of Israel, and sing a triumphal song, the chorus whereof is, *Saul hath slain his thousands, and David his ten-thousands.* POPE. Compare also Exod. xv. 20. Judg. xi. 34.

395. αἰκέα μήδετο ἔργα. The inhumanity of Achilles in dragging the dead body of Hector has been severely,—and I think, indeed, not without some justice,—censured by several, both ancients and moderns. Plato, *de Repub.* III. speaks of it with detestation. But, methinks, it is a great injustice to Homer, to reflect upon the morals of the author himself, for things which he only paints for the manners of a vicious hero. It may justly be observed in general of all Plato's objections against Homer,

that he as often describes ill things in order to make us avoid them, as good, to induce us to follow them. But what is extremely remarkable, and evidently shows the injustice of Plato's censure, is, that many of those very actions, for which he blames him, are expressly characterized and marked by Homer himself as evil and detestable, by previous expressions or cautions. Thus, in the present place, before he describes this barbarity of Achilles, he tells us it was a most unworthy action. When Achilles sacrifices the twelve young Trojans in II. Ψ. 176. he repeats the same words. When Pandarus broke the truce in II. Δ. 104. he told us it was a mad, unjust deed: τῷ δὲ φρένας ἄφρονι πῆθεν. And so of the rest. POPE.

402. πίτναντο. The vulgar reading is πῖλναντο. Others read πίπναντο, πίμπλναντο, or πεφόρηντο. But the reading of the text, which is received by Heyne, and of which πεφόρηντο is doubtless a marginal gloss, and πίπναντο an easy corruption, is correct. Ernesti observes, that ἀμφὶ πίτναντο is said of the hair, as περισσείοντο, v. 315. of the plume of a helmet: *comæ nigrae concutiebantur, jactabantur circa caput.*

410. ὥς εἰ ἅπασα κ. τ. λ. So Virgil, *Æn.* IV. 669. *Non aliter, quam si immissis ruat hostibus omnis Carthago, aut antiqua Tyros; flammæque furentes Culmina perque*

- ‘Ιλιος ὀφρυνέσσα πυρὶ σμύχοιτο κατ’ ἄκρης.
 Λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλῶντα,
 ‘Εξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 Πάντας δὲ λιτάνευε, κυλινδόμενος κατὰ κόπρον,
 ‘Εξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 415
 Σχέσθε, φίλοι, καὶ μ’ οἷον ἑάσατε, κηδόμενόν περ,
 ‘Εξελθόντα πόληος, ἰκέσθ’ ἐπὶ νῆας Ἀχαιῶν
 Λίσσωμ’ ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,
 ‘Ἦν πως ἡλικίην αἰδέσσεται, ἦδ’ ἐλεήσῃ
 Γῆρας· καὶ δέ νυ τῷδε πατὴρ τοιόσδε τέτυκται 420
 Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
 Τρωσί· μάλιστα δ’ ἐμοὶ περὶ πάντων ἄλγεα θῆκε.
 Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.
 Τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 ‘Ὡς ἐνὸς, οὗ μ’ ἄχος ὅξ’ ἐκατοῖσται Ἀΐδος εἴσω, 425
 ‘Εκτορος· ὥς ὄφελε θανέειν ἐν χερσὶν ἐμῇσι.
 Τῷ κε κορεσσάμεθα κλαίοντέ τε, μυρομένῳ τε,
 Μήτηρ θ’, ἣ μιν ἔτικτε δυσάμμορος, ἦδ’ ἐγὼ αὐτός.
 ‘Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
 Τρωῆσι δ’ Ἑκάβη ἀδινοῦ ἐξῆρχε γόοιο· 430
 Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
 Σεῦ ἀποτεθνήϊωτος· ὃ μοι νύκτας τε καὶ ἡμαρ
 Εὐχολὴ κατὰ ἅστυ πελέσκειο, πᾶσί τ’ ὄνειρα
 Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε, θεὸν ὦς,
 Δειδέχατ’· ἥ γὰρ καὶ σφί μάλα μέγα κῦδος ἔησθα, 435
 Ζωὸς ἐὼν· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει.
 ‘Ὡς ἔφατο κλαίουσ’ ἄλοχος δ’ οὐπω τι πέπυστο
 ‘Εκτορος· οὐ γάρ οἳ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ‘Ἠγγεῖλ’, ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων·

hominum volvantur perque Deorum. See Macrob. Saturn. IV. 6.

411. κατ’ ἄκρης. See on Il. O. 557. Of the verb *σμύχειν*, on Il. I. 649. and of the adjective *ὀφρυνέσσα*, on Il. Y. 151.

414. κατὰ κόπρον. That is, simply, *in the dust*.

418. λίσσωμ’. Subaud. *ἵνα*, as again in v. 450. The vulgar reading is *λίσσομαι*, in which case the present would be put, as it sometimes is, for the future. But *λίσσωμ’* is the true reading, which, being written in several MSS. *λίσσομ’*, gave rise to the alteration. The construction may also be explained, as in Il. A. 184.

423. τηλεθάοντας. See on Il. P. 55.

425. οὐ μ’ ἄχος ὅξ’ κ. τ. λ. It is needless to observe to the reader with what a

beautiful pathos the wretched father laments his son Hector: it is impossible not to join with Priam in his sorrows. But what I would chiefly point out to my reader, is the beauty of this line, which is particularly tender, and almost word for word the same with that of the Patriarch Jacob: who, upon a like occasion, breaks out into the same complaint, and tells his children, that if they deprive him of his son Benjamin, they will *bring down his grey hairs with sorrow to the grave*. Gen. xlii. 38. POPE.

431. τί νυ βείομαι, *Why do I live?* See on Il. O. 194.

433. εὐχολή. See on Il. B. 160.

435. δειδέχατ’. *Regarded, honoured.* The verb *τίειν* is used in the same sense in Il. I. 302. 599. and elsewhere.

'Αλλ' ἤγ' ἰστὸν ὕφαινε, μυχιῶ δόμου ὑψηλοῖο, 440
 Δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε.
 Κέκλετο δ' ἀμφιπόλοισιν ἐπλοκάμοις κατὰ δῶμα,
 Ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο
 Ἐκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι
 Νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν 445
 Χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,
 Τῆς δ' ἐλελίχθη γυνία, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 Ἡ δ' αὖτις δμωῆσιν ἐπλοκάμοισι μετηῦδα·

Δεῦτε, δύω μοι ἔπεσθον, ἴδωμ', ἅτιν' ἔργα τέτυκται· 450
 Αἰδοίης ἐκυρῆς ὅπως ἔκλυνον, ἐν δέ μοι αὐτῇ
 Στήθεσι πάλλεται ἥτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
 Πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 Αἶ γὰρ ἀπ' οὗατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 Δεῖδω, μὴ δὴ μοι θρασὺν Ἐκτορα διὸς Ἀχιλλεύς 455
 Μοῦνον ἀποτμήξας πόλιος, πεδίουνδε δίηται·
 Καὶ δὴ μιν καταπαύσῃ ἀγηνορίας ἀλεγεινῆς,
 Ἡ μιν ἔχρεσκ'· ἐπεὶ οὐποτ' ἐνὶ πληθύνι μένεν ἀνδρῶν,
 Ἀλλὰ πολὺ προθέεσκε, τὸ ὄν μένος οὐδενὶ εἶκων.

Ὡς φαμένη, μεγάροιο διέσσυτο, μαινάδι ἴση, 460
 Παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 Αὐτὰρ, ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 Ἔστη παπτήνας' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
 Ἐλκόμενον πρόσθε πόλιος, ταχέες δέ μιν ἵπποι
 Ἐλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465
 Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν·
 Ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε,
 Τῆλε δ' ἀπὸ κρατὸς χεῖ δέσματα σιγαλέοντα,
 Ἀμπυκα, κεκρύφαλόν τ', ἠδὲ πλεκτὴν ἀναδέσμην,

440. ἀλλ' ἤγ' ἰστὸν κ. τ. λ. Repeated from Il. Γ. 125, 126. Some read μαρμαρέην for πορφυρέην, in the next line. The μυχιὸς δόμου, or inner chamber, was appropriated to females, and called γυναικονίτις. Corn. Nepos. in præfat. *Mater familiæ, in Græcia, non sedet nisi in interiore parte ædium, quæ gynæconitis appellatur.* Compare Od. H. 346. See also on Il. Z. 152.

441. θρόνα. Schol. ποικίλματα, ἄνθη. Theocritus, Idyl. II. 59. employs the word to signify poisonous herbs: and so Lycophr. Cassand. 674. Schol. Theocr. l. c. θρόνα· Θεσσαλοὶ μὲν, τὰ πεποικιλμένα ζῶα· Κύπριοι δὲ, τὰ ἀνθινὰ ἰμάτια· Αἰτωλοὶ δὲ φάρμακα, ὡς φησι Κλείταρχος· Ὅμηρος δὲ τὰ ῥόδα, παρὰ τὸ ἄνω θορεῖν ἐκ τῆς γῆς.

444. θερμὰ λοετρά. Warm baths were greatly in use in these early times, and considered very luxurious, particularly after any exertion or fatigue. See especially Od. Θ. 247.

447. κωκυτοῦ δ' ἤκουσε κ. τ. λ. Compare Virg. Æn. IX. 473. Quintil. VI. 2. 32.

450. ἴδωμ'. See above on v. 418.

454. ἀπ' οὗατος εἶη. See on Il. Σ. 272. So also Callim. Fragm. 301. ἀπ' οὗατος ἄγγελος ἔλθοι.

465. ἀκηδέστως. See on Il. Z. 60.

467. ἀπὸ δὲ ψυχὴν ἐκάπυσσε. *Animam efflavit.* Schol. ἀπέπνευσε τὴν ψυχὴν· κάπος γὰρ καλεῖται τὸ πνεῦμα. Of σιγαλέοντα (v. 468.) see on Il. Ε. 226.

469. ἀμπυκα, κ. τ. λ. It is difficult to describe particularly every ornament men-

- Κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσήν Ἀφροδίτη 470
 Ἥματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἐκτωρ
 Ἐκ δόμου Ἠετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 Ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρες ἄλῃς ἔσαν,
 Αἷ ἔμετὰ σφίσιν εἶχον ἀνυζομένην ἀπολέσθαι.
 Ἡ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
 Ἀμβλήδην γοόωσα, μετὰ Τρωῆσιν ἔειπεν·
 "Ἐκτορ, ἐγὼ δύστηνος· ἦν ἄρα γεινόμεθ' αἴσῃ
 Ἀμφοτέροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 Αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῃ ὑληέσση,
 Ἐν δόμῳ Ἠετίωνος, ὃ με τρέφε τυτθὸν ἐοῦσαν, 480
 Δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι.
 Νῦν δὲ σὺ μὲν Ἀἶδαο δόμους, ὑπὸ κεύθεσι γαίης,
 Ἐρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις
 Χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,
 Ὅν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι, οὔτε σὺ τούτῳ 485
 Ἔσσεαι, Ἐκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοι οὔτος.
 Ἦνπερ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 Αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
 Ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
 Ἥμαρ δ' ὄρφανικὸν παναφήλῃκα παῖδα τίθησι· 490
 Πάντα δ' ὑπεμμήμυκε, δεδάκρυνται δὲ παρειαί.
 Δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρός ἐταίρους,
 Ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 Τῶν δ' ἐλεσάντων κοτύλην τις τυτθὸν ἐπέσχε,
 Χεῖλα μὲν τε δῖρην, ὑπερώην δ' οὐκ ἐδίηνε. 495

tioned by the poet, but I shall take the explanation of Eustathius. The ἄμπνυξ was used τὰς ἐμπροσθίας τρίχας ἀναδεῖν, i. e. to tie backwards the hair that grew on the fore part of the head; κικρύφαλος was a veil of net-work, which covered the hair when it was so tied;—ἀναδέσμη was an ornament used κύκλῳ περὶ τοὺς κροτάφους ἀναδεῖν, to tie backwards the hair that grew on the temples; and the κρήδεμνον was a fillet, perhaps embroidered with gold, from the expression χρυσήν Ἀφροδίτη, that bound the whole, and completed the dress. POPE. The words δέσματα σιγαλόεντα are a term for all the ornaments generally.

474. ἀνυζομένην. Percussam, mente alienatam; ita ut exanima ἀπολέσθαι videretur. HEYNE.

476. ἀμβλήδην. With deep sighs. Schol. ἀναφέρονσα ἀθρόως τὸ πνεῦμα. The adverb is the same with ἀναβολάδην, in Il. Φ. 364.

481. δύσμορος αἰνόμορον. See on Il. Γ. 39.

490. ἡμαρ δ' ὄρφανικὸν κ. τ. λ. The following verses, which so finely describe the condition of an orphan, have been rejected by some ancient critics. It is a proof that there were always critics of no manner of taste, it being impossible any where to meet with a more exquisite passage. I will venture to say there are not, in all Homer, any lines more worthy of him. POPE. παναφήλῃκα. Deserted by all his equals. Schol. πάντων ἡλικιωτῶν ἑστερημένον· τουτέστιν, ἐλαυνόμενον τῆς ἀπ' αὐτῶν διατριβῆς. Of the use of ἡμαρ, as here employed, see on Il. Z. 455.

491. ὑπεμμήμυκε. Hangs down his head: from ὑπημύω. This is, doubtless, the right reading, and not ὑπεμνήμυκε, as in most editions. Compare Il. T. 405. Barnes reads ὑπεμνήμυκε. With πάντα we must supply κατὰ.

494. κοτύλην. See on Il. E. 306. and of the verb διαίω, in the next line, on Il. N. 30.

Τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξε,
 Χερσὶν πεπληγῶς, καὶ ὀνειδείουσιν ἐνίσσων,
 Ἐρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυνται ἡμῖν.
 Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 Ἄστυάναξ· ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς 500
 Μυελὸν οἶον ἔδεσκε, καὶ οἶῶν πίονα δημόν·
 Αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 Εὐδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 Εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 Νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἁμαρτῶν, 505
 Ἄστυάναξ, ὃν Τρῶες ἐπὶ κλησιν καλέουσιν·
 Οἷος γάρ σφιν ἔρυσσο πύλας καὶ τείχεα μακρά.
 Νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκήων,
 Αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 Γυνμόν· ἀτὰρ τοι εἴματ' ἐνὶ μεγάροισι κέονται, 510
 Λεπτὰ τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 Ἄλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
 Οὐδέν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς·
 Ἄλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
 Ὡς ἔφατο κλαίουσα· ἐπὶ δὲ στενάχοντο γυναῖκες. 515

496. ἀμφιθαλής. Properly, *omni ex parte florens*. Hence it generally signifies one, whose parents are both living. Latinè: *patrimus et matrimus*. Schol. κατὰ ἀμφοτέρους τοὺς γονεῖς θάλλων· ὃ ἐστὶν ἔχων τοὺς γονεῖς ἀμφοτέρους. Pollux III. 25. ὅτι δὲ ἂν γονεῖς ἅμα ἀμφοτέροι περιῶσιν, ἀμφιθαλῆς ὀνομάζεται. Callim. Frag. 120. παιδὶ σὺν ἀμφιθαλεῖ. See Rhunken on Timæus, p. 28.

497. ἐνίσσων. The same as ἐνίπτων; as πέσσω for πέπτω. Some, however, read ἐνίπτων, as in Il. Γ. 438. But the form recurs in Il. Ω. 238.

500. Ἄστυάναξ· ὃς κ. τ. λ. Andromache here applies her observations more immediately to herself.

501. μυελὸν καὶ πίονα δημόν. This expression is perfectly oriental. In the Scrip-

tures, *marrow and fatness* are continually taken to denote what is delicate and luxurious. Compare Job xxi. 24.; xxxvi. 16. Jerem. xxxi. 14.

504. θαλέων. *Delicacies*. Eustath. θάλαα δὲ τὰ τοῦ θάλλειν αἴτια ἀγαθὰ.

506. Ἄστυάναξ, ὃν Τρῶες κ. τ. λ. See on Il. Ζ. 403. also on Eurip. Phœn. 646. Pent. Gr. p. 341.

514. ἀλλὰ πρὸς Τρώων κ. τ. λ. *Sed ut sint tibi honori in conspectu Trojanorum*. HEYNE. Since the body of Hector had fallen into the hands of Achilles, and was not likely to obtain funeral rites in Troy, Andromache declares her intention of burning the garments, in which his corpse would have been wrapped, as a public honour to his memory.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Ψ’.

Ἐπιγραφαί.

‘ΑΓΩΝ ἘΠΙΤΑΦΙΟΣ.

Ἄλλως.

Ψὶ Πάτροκλον θάπτει καὶ ἐξετέλεσεν ἀγῶνας.

THE ARGUMENT.

THE FUNERAL OF PATROCLUS.

Achilles and the Myrmidons do honours to the body of Patroclus. After the funeral feast he retires to the sea-shore, where, falling asleep, the ghost of his friend appears to him, and demands the rites of burial. The next morning, the soldiers are sent with mules and waggons to fetch wood for the pyre. The funeral procession, and their offering their hair to the dead. Achilles sacrifices several animals, and, lastly, twelve Trojan captives, at the pile: then sets fire to it. He pays libations to the winds, which at the instance of Iris rise, and raise the flames. When the pile has burned all night, they gather the bones, place them in an urn of gold, and raise the tomb. Achilles institutes the funeral games; the chariot race, the fight of the cæstus, the wrestling, the foot race, the single combat, the discus, the shooting with arrows, the darting the javelin; the various descriptions of which, and the various success of the several antagonists, make the greatest part of the book.

In this book ends the thirtieth day. The night following the ghost of Patroclus appears to Achilles. The one and thirtieth day is employed in felling the timber for the pile: the two-and-thirtieth in burning it; and the three-and-thirtieth in the games. The scene is generally on the sea-shore.

‘ΩΣ οἱ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ Ἀχαιοί,
Ἐπειδὴ νῆάς τε καὶ Ἑλλήσποντον ἵκοντο,
Οἱ μὲν ἄρ’ ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος·
Μυρμιδόνας δ’ οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,
Ἄλλ’ ὅγε οἷς ἐτάροισι φιλοπτολέμοισι μετηῦδα·

5

Μυρμιδόνες ταχύπωλοι, ἐμοὶ ἐρίηρες ἐταῖροι,
Μὴ δῆπω ὑπ’ ὄχεσφι λυώμεθα μώνυχας ἵππους,
Ἄλλ’, αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσον ἰόντες,

- Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.
 Αὐτὰρ, ἐπεὶ κ' ὀλοοῖο τεταρπόμεσθα γόοιο, 10
 Ἴππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.
 Ὡς ἔφαθ'· οἱ δ' ὥμωξαν ἀολλέες· ἦρχε δ' Ἀχιλλεύς.
 Οἱ δὲ τρεῖς περὶ νεκρὸν εὐτρίχας ἤλασαν Ἴππους
 Μυρόμενοι, μετὰ δέ σφι Θέτις γόου ἤμερον ὥρσε.
 Δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν 15
 Δάκρυσι· τοῖον γὰρ πόθεον μήστωρα φόβοιο.
 Τοῖσι δὲ Πηλείδης ἀδινοῦ ἐξῆρχε γόοιο,
 Χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου·
 Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι·
 Πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην, 20
 Ἔκτορα δ'εὐρ' ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι·
 Δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
 Ἦ ρα, καὶ Ἔκτορα δῖον ἀεικέα μήδετο ἔργα,
 Πρηνέα παρ' λεχέεσσι Μενoitιάδαο τανύσσας 25
 Ἐν κονίῃσ'· οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
 Χάλκεα, μαρμαίροντα· λύον δ' ὑψηχέας Ἴππους.
 Καδ' δ' ἶζον παρὰ νηὶ ποδώκεος Αἰακίδαο
 Μυριοί· αὐτὰρ ὃ τοῖσι τάφον μενοεικέα δαίνυ.

10. *τεταρπόμεσθα*. See on Il. I. 701. Ernesti observes, however, that the verb implies, in this place, something more than satiety, including, at the same time, an idea of pleasure, which is felt in grief itself. Aristot. Rhet. I. 11. Καὶ ἐν τοῖς πένθεσι καὶ θρήνοις ἐγγίνεται τις ἡδονή. Ἦ μὲν γὰρ λύπη, ἐπὶ τῇ μὴ ὑπάρχειν ἡδονῇ, δὲ, ἐν τῇ μεμνησθαι καὶ ὁρᾶν πως ἐκείνου, καὶ ἃ ἐπραττε, καὶ οἶος ἦν. Διὸ καὶ τοῦτο εἰρηται, Ὡς φάτο· τοῖσι δὲ πᾶσιν ἐφ' ἤμερον ὥρσε γόοιο. Compare vv. 14. 108. 153. So Ovid. Trist. IV. 3. 37. *Est quaedam flere voluptas*.

13. οἱ δὲ τρεῖς περὶ νεκρὸν κ. τ. λ. The custom of passing round the dead, in token of reverence, prevailed very generally in the early ages. Buxtorf, in *Synag. Jud.* 49. describes it as one of the primitive rites of the Jews, and Hyde speaks of it in his *History of the ancient Persians*. So also in the funeral of Pallas, in *Æn.* XI. 188. *Ter circum accensos cincti fulgentibus armis Decurrere rogos; ter mæstum funeris ignem Lustrare in equis, ululatusque ore dedere*. In Il. Q. 16. Achilles drags the body of Hector thrice round the pile of Patroclus.

15. δεύοντο ψάμαθοι, κ. τ. λ. Virg. *Æn.* XI. 191. *Spargitur et tellus lacrymis, sparguntur et arma*.

16. τοῖον. See on Il. Δ. 390.

18. ἀνδροφόνους. I could not pass this

passage without observing the great beauty of this epithet. An ordinary poet would have contented himself with saying, he laid his hand upon the breast of Patroclus; but Homer knows how to raise the most trivial circumstance, and by adding this one word, he fills our mind with great ideas, and by a single epithet recalls to our thoughts all the noble achievements of Achilles through the *Iliad*. PORE.

20. ἡδη. See on Il. A. 260.

29. τάφον. Here, a funeral banquet. See on Il. Σ. 491. It was a custom among the Greeks, after performing the last offices of the dead, to partake of an entertainment which was prepared by the nearest relative of the deceased. These feasts were called *περίδειπνα*, i. e. *δεῖπνα περὶ τὸν νεκρὸν*. Thus the Scholiast: *τάφον τὸ περίδειπνον, τὸ ἐπὶ τοῖς τετελευτηκόσιν παρασκευαζόμενον*. And Hesychius: *τάφος· τὸ γενόμενον περίδειπνον ἐπὶ τῇ τῶν κατοικομένην τιμῇ*. Julius Pollux, VIII. 146. fixes the time of the *περίδειπνον* between the burning the body and the interment of the ashes. Here, however, it appears, that they feasted before the funeral of Patroclus. At these banquets the conversation turned upon the merits and virtues of the deceased. Pers. Sat. VI. 33. *Sed cœnam funeris hæres Negliget, iratus quod rem curtaveris*. See Casaubon *ad loc.* Hemsterhuis *ad Lucian*.

Πολλοὶ μὲν βόες ἄργοι ὀρέχθعون ἄμφι σιδῆρῳ, 30
 Σφαζόμενοι, πολλοὶ δ’ ὄϊες καὶ μηκάδες αἶγες,
 Πολλοὶ δ’ ἄργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,
 Εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
 Πάντη δ’ ἄμφι νέκυν κοτυλήρυτον ἔρρεεν αἷμα.
 Αὐτὰρ τόν γε ἄνακτα ποδώκεα Πηλείωνα 35
 Εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 Σπουδῇ παρπεπιθόντες, ἐταίρου χωόμενον κῆρ.
 Οἷ δ’, ὅτε δὴ κλισίην Ἀγαμέμνονος ἴξον ἰόντες,
 Αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν,
 Ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν· εἰ πεπιθοιεν 40
 Πηλείδην λούσασθαι ἀπὸ βρότον αἱματόεντα.
 Αὐτὰρ ὃγ’ ἠρνεῖτο στερεῶς, ἐπὶ δ’ ὄρκον ὅμοσεν·
 Οὐ μὰ Ζῆν’, ὅστις τε θεῶν ὕπατος καὶ ἄριστος,
 Οὐ θέμις ἐστὶ λοετρά καρήατος ἄσπον ἰκέσθαι,
 Πρίν γ’ ἐνὶ Πάτροκλον θέμεναι πυρὶ, σῆμά τε χεῦναι, 45
 Κείρασθαι τε κόμην· ἐπεὶ οὐ μ’ ἔτι δεύτερον ὦδε
 ἴξεται ἄχος κραδίην, ὄφρα ζωοῖσι μετείω.
 Ἀλλ’ ἦτοι νῦν μὲν στυγερῇ πειθώμεθα δαιτί·
 Ἡῶθεν δ’ ὄτρυνον, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 Ὕλην τ’ ἀξέμεναι, παρά τε σχεῖν, ὥς ἐπιεικὲς 50
 Νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἡερόεντα·
 Ὅφρ’ ἦτοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ
 Θαῶσπον ἀπ’ ὀφθαλμῶν, λαοὶ δ’ ἐπὶ ἔργα τράπωνται.

Cont. p. 519. Bos. Antiq. Græc. p. 268. A funeral feast also commonly succeeded the Jewish burials; which is called the *bread of mourners* in Hosea ix. 4. Compare Jerem. xvi. 7. Ezek. xxiv. 17. Tobit iv. 17. It should seem that those who were closely attached to the deceased, testified their sorrow by refusing to partake of the feast, as Achilles in the present instance, v. 43. and David at the funeral of Abner; 2 Sam. iii. 35. The oriental Christians continue the practice to this day. See Harmer's Obs. Vol. III. p. 19.

30. ὀρέχθعون. *Were extended.* This seems to be the more natural and easy interpretation of the verb, as a derivative of ὀρέγω. The old grammarians, however, seem to have understood the verb as signifying *to groan*. Hesych. ὀρέχθعون ἑστέναζον, ἐμυκῶντο, ἐβρύχοντο. Eustathius: τῶν δὲ Ὀμηρικῶν τὸ μὲν Ὀρέχθعون μίμημά ἐστι τραχέος ἤχου γενομένου ἐν τῷ σφάζεσθαι βοῦν. Θεόκριτος δὲ (Idyl. XI. 43.) ἐπὶ θαλάσσης τὴν λέξιν τίθησι καθ' ὁμοίω-
 τητα τοῦ Ῥοχθεῖ γὰρ μέγα κύμα (Od. E. 402.). Δῆλον δὲ, ὅτι καὶ ἐπὶ πατάγον καρ-
 διας ἡ λέξις τίθεται, ὥς τὸ, Κραδίη δὲ οἱ
 ἔνδον ὀρεχθεῖ. Hence may be derived the

more usual import of the verb, *cupio, desidero*, which it bears in Apoll. Rhod. I. 275. II. 49. Arist. Nub. 1368. Compare Virg. Æn. V. 138. The primitive meaning, however, i. e. *extendere se*, will answer both in Homer and Theocritus, and will equally supply the derivative notion of the verb. With the passage compare Virg. Æn. XI. 197.

34. κοτυλήρυτον. *Copious*; as if streaming from a vessel. See on Il. E. 306.

40. εἰ πεπιθοιεν. Subaud. σκοπῶντες. The particle εἰ, signifying *whether*, is frequently used elliptically in this manner. See on Il. B. 72.

42. αὐτὰρ ὃγ’ ἠρνεῖτο. This is conformable to the custom of the orientals. Achilles will not be induced to wash; and afterwards retires to the sea-shore, and sleeps on the ground. It is just thus that David mourns in the Scriptures: he refuses to wash or to take any repast, but retires from company, and lies upon the earth. 2 Sam. xii. 16. POPE.

46. κείρασθαι τε κόμην. See on Il. Σ. 27.

50. παρά τε σχεῖν, ὥς ἐπιεικὲς κ. τ. λ. That is, παρασχεῖν ταῦτα, ἃ ἔχων νέηται ἂν ὑπὸ ζ. ἡ. See on Il. Ξ. 45.

ᾠς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν, ἦδ' ἐπίθοντο.
 Ἑσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55
 Δαίνυντ'· οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδηγὸς ἐξ ἔρον ἔντο,
 Οἳ μὲν κακκεῖοντες ἔβαν κλισίηνδε ἕκαστος.

Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
 Κεῖτο βαρυστενάχων, πολέσι μετὰ Μυρμιδόνεσσιν, 60
 Ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἡϊόνος κλύζεσκον·
 Εὖτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
 Νήδυμος ἀμφιχυθείς· μάλα γὰρ κάμε φαίδιμα γυῖα,
 Ἐκτορ' ἐπαΐσσων προτὶ Ἴλιον ἠνεμόεσσαν.
 Ἦλθε δ' ἐπὶ ψυχῇ Πατροκλῆος δειλοῖο, 65
 Πάντ' αὐτῷ, μέγεθός τε καὶ ὄμματα κάλ', εἰκυῖα,
 Καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἴματα ἔστο·
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·

Εὐδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλεν, Ἀχιλλεῦ ;
 Οὐ μὲν μεν ζῶοντος ἀκήδεις, ἀλλὰ θανόντος. 70
 Θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω.
 Τῇλέ με εἵργουσι ψυχαὶ, εἶδωλα καμόντων,
 Οὐδέ μέ πως μίσγεσθαι ὑπὲρ ποταμοῖο ἔωσιν·
 Ἄλλ' αὐτως ἀλάλῃμαι ἀν' εὐρυπυλὲς Ἀΐδος δῶ.
 Καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὖτις 75
 Νίσσομαι ἐξ Ἀΐδαο, ἐπὴν με πυρὸς λελάχητε.
 Οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἐταίρων
 Βουλὰς ἐζόμενοι βουλεύσομεν· ἀλλ' ἐμὲ μὲν Κῆρ
 Ἀμφέχανε στυγερῇ, ἥπερ λάχε γεινόμενόν περ.
 Καὶ δέ σοι αὐτῷ μοῖρα, θεοῖς ἐπείκελ' Ἀχιλλεῦ, 80
 Τείχει ὕπο Τρώων εὐνηγενέων ἀπολέσθαι.

61. ἐν καθαρῷ. On the bare ground ; according to Ernesti. Heyne understands the expression to mean in a solitary place, comparing Il. Θ. 491. K. 199. The former interpretation is undoubtedly correct, since Achilles was *not alone*, and the authorities cited by Heyne are evidently in favour of the rendering of Ernesti.

62. ὕπνος, λύων μελεδήματα θυμοῦ. Orph. Hymn. LXXXV. 5. Ἀνυμέριμνε, κόπων ἠδέϊαν ἔχων ἀνάπασιν. Ovid. Met. XI. 623. *Somne; quies rerum; placidissime, Somne, Deorum; Pax animi, quem cura fugit.* Compare Senec. Herc. F. 1065. Of the participle ἀμφιχυθείς, in the next line, see on Il. B. 19.

68. στῇ δ' ἄρ' ὑπὲρ κεφαλῆς. See on Il. B. 20.

69. λελασμένος ἔπλεν. For λέλῃσαι. See on Il. E. 873.

70. ἀκήδεις. You neglected ; from κῆδος. The verb ἀκηδέω occurs in Æsch. Prom.

517. where Blomfield marks it as an Æschylean word ; and observes that it occurs only once elsewhere, viz. in this passage. It will be found, however, in Il. Ξ. 427. and ἀποκηδέω *infra* v. 413. Valckenær ad Theocrit. Adon. p. 203. proposes, with some probability, to read ἀκηδῆς in this place ; but the emendation is at the same time uncertain.

71. πύλας Ἀΐδαο περήσω. Supply ἵνα, as in Il. X. 418. Clarke suggests that the punctuation might be made thus : *θάπτε με ὅττι τάχιστα, κ. τ. λ.* by which the construction would be the same as in Il. X. 129. But there is no need of any alteration.

72. καμόντων. Schol. τῶν τεθνηκότων. So in Il. Γ. 278. Of the doctrine contained in this passage, see on Il. E. 297.

73. ὑπὲρ ποταμοῖο. The Styx.

75. ὀλοφύρομαι. *Rogo cum fletu.* HEYNE.

79. ἥπερ λάχε γεινόμενόν περ. Compare Il. Υ. 137. and the parallels there cited.

Ἄλλο δέ τοι ἔρέω καὶ ἐφήσομαι, αἶκε πίθῃαι·
 Μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὅστ' ἔ, Ἀχιλλεῦ.
 Ἄλλ', ὁμοῦ ὡς ἐτράφημεν ἐν ὑμέτεροισι δόμοισιν,
 Εὐτέ με τυτθὸν ἑόντα Μενοίτιος ἐξ Ὀπóεντος 85
 Ἦγαγεν ὑμέτερόνδ', ἀνδροκτασίης ὑπὸ λυγρῆς,
 Ἥματι τῷ, ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος,
 Νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς·
 Ἐνθα με, δεξάμενος ἐν δώμασιν, ἱππότα Πηλεὺς
 Ἐτραφέ τ' ἐνδυκέως, καὶ σὸν θεράποντ' ὀνόμηνεν 90
 Ὡς δὲ καὶ ὅστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτοι,
 Χρῦσεος ἀμφιφορεὺς, τόν τοι πόρε πότνια μήτηρ.
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Τίπτε μοι, ἡθείη κεφαλῇ, δεῦρ' εἰλήλουθας,

88. ἀμφ' ἀστραγάλοισι χολωθείς. In a quarrel over the dice. The ancient dice were of two kinds, of which one was of the modern cubical form and description, called κύβοι, and in Latin *tesserae*; the other, called ἀστράγαλοι, huckle-bones, Latinè, *tali*. Of these latter the extremities were plain, the four sides being marked respectively 1 and 6, 3 and 4, opposite to each other. Of the manner in which they were used by the Greeks little is known. The Romans played with three *tesserae*, and four *tali*; and the best throw was called *Venus*. For other particulars, see Dempster's Supplement to Rosin. Antiqu. Rom. V. I. Erasmus in his Dialogue, Ἀσπραγαισμὸς. The invention of dice seems to have been of very early date. Herodotus ascribes it to the Lydians, in the reign of Atys, long before the Trojan war. See his account in Book I. 94. Pausanias attributes the discovery to Palamedes, and Plato, in his Phædrus, to the Egyptian Mercury. Athenæus has a curious error respecting this passage. He observes, (I. 15.) in illustration of the difference between the bustling spirit of the Iliad, and the quiet character of the Odyssey, that a variety of amusements are described in the latter; and among others he notices the ἀστράγαλοι. Of these, however, the only mention as a game in Homer is in this place of the Iliad. Of the unfortunate death of Clysonymus, the son of Amphidamas, to which the ghost here alludes, and the consequent sojourning of Patroclus with Peleus, see Apollod. Bibl. III. 13.

90. ἐνδυκέως. Kindly, hospitably. Schol. ἐπιμελῶς. Of the verb ἐτραφέ, see on II. E. 555.

91. ὁμῇ σορὸς ἀμφικαλύπτοι. The σορὸς was a chest or urn, into which the ashes were collected, after the burning of

the pile. These were generally made of cedar, on account of its durability, and anti-corrosive properties. See Kirchman. de Funeb. Rom. I. 8. who cites the Scholiast on Nicand. Theriac. Plin. N. H. XXIV. 5. Galen. Simp. Med. lib. VII. In the present instance Thetis had given Achilles an urn of gold. To have their ashes deposited in the same urn, and to be buried in the same grave, with their friends, was a source of considerable satisfaction. Eurip. Orest. 1051. καὶ μνήμα δέξαιθ' ἐν, κέδρου τεχνάσματα. Alcest. 375. Ἐν ταῖσιν αὐταῖς γάρ μ' ἐπισκήψω κέδροις Σοὶ τοῦσδε θείναι, πλευρά τ' ἐκτεῖναι πέλας Πλευροῖσι τοῖς σοῖς. Ovid. Met. IV. 154. estote rogati, Ut, quos certus amor, quos hora novissima junxit, Componi tumulto non invidetis eodem. Instances of the same kind are not unfrequent in the Holy Scriptures. Compare 2 Sam. xix. 37. 1 Kings xiii. 31.

92. ἀμφιφορεύς. Properly, an amphora, or large earthen vessel, with two handles; as in Od. B. 290. 349. and elsewhere. Heyne thinks it scarcely possible that σορὸς and ἀμφιφορεύς can signify the same thing, and therefore suggests that the latter was an exterior urn, in which the σορὸς was enclosed. But there seems to be no reason why the two nouns may not be in apposition, even though the latter bear its proper signification, if the explanation of the Scholiast be admitted; who relates, that Bacchus, having hospitably entertained Vulcan, was presented by him with a golden amphora. This amphora was afterwards given to Thetis by Bacchus, and by Thetis to her son, who was now directed to use it as a sepulchral urn, for the mingled ashes of himself and his friend. The same urn is called χρυσῆ φιάλη, *infra* v. 243.

94. ἡθείη κεφαλῇ. See on II. Z. 518. Θ. 281.

- Καί μοι ταῦτα ἕκαστ' ἐπιτέλλεται ; αὐτὰρ ἐγὼ τοι 95
 Πάντα μάλ' ἐκτελέω, καὶ πείσομαι, ὥς σὺ κελεύεις.
 Ἀλλά μοι ἄσπον στήθι· μίνυνθά περ ἀμφιβαλόντε
 Ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο.
 Ὡς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν,
 Οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς, ἥ τε καπνὸς, 100
 Ὡχέτο τετριγυῖα· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 Χερσὶ τε συμπλατάγησεν, ἔπος τ' ὀλοφυδνὸν ἔειπεν·
 ὦ πόποι, ἦ ρά τις ἐστὶ καὶ εἰν Ἀΐδαο δόμοισι
 Ψυχὴ καὶ εἰδωλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν·
 Παννυχίη γάρ μοι Πατροκλήος δειλοῖο 105
 Ψυχὴ ἐφεστήκει γοόωσά τε, μυρομένη τε,
 Καί μοι ἕκαστ' ἐπέτελλεν· ἔϊκτο δὲ θέσκελον αὐτῷ.
 Ὡς φάτο· τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὥρσε γόοιο·
 Μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως
 Ἀμφὶ νέκυν ἐλεεινόν· ἀτὰρ κρείων Ἀγαμέμνων 110
 Οὐρῆάς τ' ὥτρυνε καὶ ἀνέρας, ἀξέμεν ὕλην,
 Πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει
 Μηριόνης, θεράπων ἀγαπήνορος Ἴδομενῆος.
 Οἱ δ' ἴσαν, ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες,
 Σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν. 115
 Πολλὰ δ' ἄναντα, κάταντα, πάραντά τε, δόχμιά τ' ἤλθον.
 Ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυτίδακος Ἴδης,
 Ἀντίκ' ἄρα δρυῖς ὑψικόμους ταναηκῇ χαλκῷ
 Τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσai
 Πίπτον· τὰς μὲν ἔπειτα διαπλίσσοντες Ἀχαιοὶ, 120
 Ἐκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσὶ δατεῦντο,
 Ἐλδόμεναι πεδίοιο, διὰ ῥωπήϊα πυκνά.

99. ὠρέξατο χερσὶ. See on Il. Δ. 307. and compare Virg. Æn. II. 792. V. 740. VI. 700.

101. τετριγυῖα. Uttering a piercing cry, or shriek. This verb is properly used of the screams of birds. Eust. ληφθὲν ἀπὸ νυκτερίδων. Compare Il. B. 314. Od. Ω. 6. Hence also generally to creak : as *infra* v. 714.

102. συμπλατάγησεν. Struck together ; i. e. smacked. Eustath. τὰς χεῖρας συνεκρότησε.

104. φρένες. It is clear from the whole tenor of the passage that this word is here used to imply corporeal substance. It is employed in the plural by Homer to signify the diaphragm, or nervous membrane, which separates the natural and vital powers. See on Il. A. 103. Hence, in this place, the material body generally.

116. πολλὰ δ' ἄναντα, κ. τ. λ. Up hill,

and down hill, by straight roads and cross roads. The adjective ἄναντα, for ἀνάντεα is the neuter plural of ἀνάντης, used adverbially. And so of the rest.

120. διαπλίσσοντες. This emendation is due to the conjecture of Heyne. The vulgar reading διαπλήσσοντες has always been suspected, and Eustathius mentions a various lection διαβήσσοντες, which seems to be nothing more than an explanation of the other. Heyne's διαπλίσσοντες, *firmiter gressu incedentes*, is supported by Od. Z. 318. αἱ δ' (scil. ἡμίονοι) εὐ μὲν τρώχων, εὐ δὲ πλίσσοντο πόδεσσι. Eustathius explains the verb by βηματίζω, μεταφέρω σκέλος παρὰ σκέλος.

122. ἐλδόμεναι πεδίοιο. Wishing for the plain, i. e. desiring to descend into the plain, that they may proceed more easily with their burdens.

Πάντες δ' ὑλοτόμοι φιτροὺς φέρον· ὥς γὰρ ἀνώγει
Μηριόνης, θεράπων ἀγαπήνορος Ἰδομενῆος.
Κὰδ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερῶ, ἐνθ' ἄρ' Ἀχιλλεὺς
Φράσσατο Πατρόκλῳ μέγα ἥριον, ἡδέ οἱ αὐτῷ. 126

Αὐτὰρ ἐπεὶ πάντῃ παρακάββαλον ἄσπετον ὕλην,
Ἐΐατ' ἄρ' αὖθι μένοντες ἀολλέες· αὐτὰρ Ἀχιλλεὺς
Αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσε,
Χαλκὸν ζώννυσθαι, ζεύξαι δ' ὑπ' ὄχεσφιν ἕκαστον 130
Ἴππους· οἳ δ' ὠρνυντο, καὶ ἐν τεύχεσσιν ἔδυνον.
Ἄν δ' ἔβαν ἐν δίφροισι παραιβάται, ἡνίοχοί τε
Πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πεζῶν,
Μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἑταῖροι.
Θριξὶ δὲ πάντα νέκυν καταείνουν, ἅς ἐπέβαλλον 135
Κειρόμενοι· ὅπιθε δὲ κάρη ἔχε διος Ἀχιλλεὺς
Ἀχνύμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Ἀἰδούσδε.

Οἳ δ' ὅτε χῶρον ἱκανον, ὅθι σφίσι πέφραδ' Ἀχιλλεὺς,
Κάτθεσαν, αἶψα δὲ οἱ μενοεικέα νήεον ὕλην.
Ἐνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης διος Ἀχιλλεύς· 140
Στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
Τὴν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθώωσαν·
Ὅχθῆσας δ' ἄρα εἶπεν, ἰδὼν ἐπὶ οἴνοπα πόντον·
Σπερχεῖ, ἄλλως σοί γε πατὴρ ἡρήσατο Πηλεὺς,
Κεῖσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν, 145

126. φράσσατο. *Designed.*

127. παρακάββαλον. *Deposuerunt.* The preposition *παρά* is sometimes redundant in composition. Eustathius cites the noun *παρακαταθήκη* as an instance.

130. χαλκὸν ζώννυσθαι, κ. τ. λ. It is not to be supposed that this was a general custom used at all funerals; but Patroclus being a warrior, he is buried like a soldier with military honours. POPE: from Eustathius.

136. ὅπιθε δὲ κάρη κ. τ. λ. Achilles follows the corpse as chief mourner, and sustains the head of his friend. This last circumstance seems to be general. Thus Euripides in the funeral of Rhesus, v. 884. *Τίς ὑπὲρ κεφαλῆς θεός, ὦ βασιλεῦ, τὸν νεόκητον νεκρὸν ἐν χειροῖν Φοράδην πέμπει;* POPE.

139. αἶψα δὲ οἱ κ. τ. λ. *Aggesserunt signa: eduxerunt rogam in altum, quantum ipse volebat, μενοεικῶς.* *Supra* II. H. 428. *νεκρὸς πυρκαϊῆς ἐπενήνεον.* HEYNE.

142. Σπερχεῖ ποταμῷ τρέφε. It seems that there were two occasions upon which the Greeks cut off their hair. It was customary in the first instance to dedicate their hair to the river-gods of their country, which was sacrificed to them when they

reached the age of manhood. The other occasion was in seasons of mourning, particularly for the death of friends. Eustathius on II. B. distinguishes between these two customs, observing that in the first instance the hair so cut off was called *πλόκαμος θρεπτήριος*, in the other *πλόκαμος πενθητήριος*. See *Æsch.* Choeph. 6. and Stanley's note *in loc.* The reason of this dedication of the hair is given by the Scholiast on Pind. Pyth. IV. 145. *τὰς γὰρ πρώτας κόμας τοῖς ποταμοῖς ἀρχαῖοι ἀπεκείροντο, σύμβολον τοῦ ἐξ ὕδατος εἶναι πάντων τὴν αὐξήσιν.* Alexander is said to have imitated the practice, here observed by Achilles, at the funeral of Hephæstion.

145. κεῖσέ με νοστήσαντα. This is rendered in the versions, *Illuc me reversum*, by which means the verb *κερίειν* is referred to Achilles, instead of to Peleus, which the construction with the future active evidently requires. The translation should be, *Illuc me reverso*; the participle *νοστήσαντα* being, as Elmsley justly remarks on Eurip. Iph. T. 930. Mus. Crit. vol. II. p. 299. the accusative absolute. See Matt. Gr. Gr. §. 562. 3. Note on Soph. CEd. C. 1119. Pent. Gr. p. 171.

- Σοί τε κόμην κερῆειν, ῥέξειν θ' ἱερὴν ἑκατόμβην·
 Πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
 Ἔς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
 Ὄς ἡρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
 Νῦν δ' ἐπεὶ οὐ νέομαι γε φίλην ἐς πατρίδα γαίαν, 150
 Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι.
 Ὄς εἰπὼν, ἐν χερσὶ κόμην ἐτάροιο φίλοιο
 Θῆκεν· τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὥρσε γόοιο·
 Καὶ νύ κ' ὀδυρομένοισιν ἔδν φάος ἡελίοιο,
 Εἰ μὴ Ἀχιλλεὺς αἰψ' Ἀγαμέμνονι εἶπε παραστάς· 155
 Ἀτρεΐδῃ, (σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 Πείσονται μύθοισι) γόοιο μὲν ἔστι καὶ ᾄσαι·
 Νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον, καὶ δεῖπνον ἄνωχθι
 Ὀπλεσθαι· τάδε δ' ἀμφὶ πονησόμεθ', οἷσι μάλιστα
 Κήδεός ἐστι νέκυς· παρὰ δ' οἱ τ' ἀγοὶ ἄμμι μενόντων. 160
 Αὐτὰρ ἐπεὶ τό γ' ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Αὐτίκα λαὸν μὲν σκέδασε κατὰ νῆας εἵσας,
 Κηδεμόνες δὲ παρ' αὐθι μένον, καὶ νήεον ὕλην.
 Ποίησαν δὲ πυρὴν ἑκατόμπεδον ἔνθα καὶ ἔνθα·
 Ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἀχνύμενοι κῆρ. 165
 Πολλὰ δὲ ἴφια μῆλα, καὶ εἰλίποδας ἔλικας βοῦς
 Πρόσθε πυρῆς ἔδερόν τε, καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
 Δημὸν ἐλὼν ἐκάλυψε νέκυν μεγάρθυμος Ἀχιλλεὺς
 Ἔς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει·
 Ἐν δὲ τίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170
 Πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
 Ἐσσυμένως ἐνέβαλλε πυρῇ, μέγала στεναχίζων.
 Ἐννέα τῷ γε ἄνακτι τραπεζῆς κύνες ἦσαν·
 Καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,
 Δώδεκα δὲ Τρώων μεγαθύμων νίεας ἐσθλοὺς, 175
 Χαλκῷ δηϊόων· κακὰ δὲ φρεσὶ μήδετο ἔργα·
 Ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὄφρα νέμοιτο.

157. γόοιο μὲν ἔστι καὶ ᾄσαι. Some supply ὕστερον, in opposition to νῦν δὲ in the next line. But the sense of the words seems to be analogous to Il. N. 636. πάντων μὲν κήρος ἐστὶ. Compare Il. Ω. 227. Od. Δ. 103.

160. κήδεος. Supply διά. *Infra* v. 163. κηδεμόνες, i. e. οἱ κηδόμενοι. For οἱ τ' ἀγοὶ, Eustathius reads οἱ ταγοί. So also the Harleian MS. and some editions. But the word ἀγός is used continually by Homer, who never employs ταγός. Ernesti, however, thinks that this is of no weight against reading ταγοί here; observing also, in answer to Barnes, that ταγός occurs

with the first syllable short in Aristoph. Equit. 159.

168. δημὸν ἐλὼν ἐκάλυψε νέκυν. The body was inclosed in fat, in order that it might be consumed more speedily. Vessels also full of oil and honey were placed upon the pile, turned toward the body, for the purpose of feeding the flames. Homer has here given us an interesting description of the ceremonies, which were used in burning the illustrious dead, in the heroic ages. In fact, this book of Homer is a perpetual commentary on the early antiquities of Greece, in relation to funeral rites and the honours paid to the deceased.

- ᾠμωξέ τ’ ἄρ’ ἔπειτα, φίλον δ’ ὀνόμηνεν ἑταῖρον·
 Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι.
 Πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην. 180
 Δώδεκα μὲν Τρώων μεγαθύμων νίεας ἐσθλοὺς,
 Τοὺς ἅμα σοι πάντας πῦρ ἐσθίει· Ἔκτορα δ’ οὔτι
 Δώσω Πριαμίδην πυρὶ δαπνέμεν, ἀλλὰ κύνεσσιν.
 Ὡς φάτ’ ἀπειλήσας· τὸν δ’ οὐ κύνες ἀμφεπένοντο·
 Ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185
 Ἥματα καὶ νύκτας· ῥοδόμεντι δὲ χρῖεν ἑλαίῳ,
 Ἀμβροσίῳ, ἵνα μὴ μιν ἀποδρῦφοι ἑλκυστάζων.
 Τῷ δ’ ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
 Οὐρανόθεν πεδίοιενδ’· κάλυψε δὲ χῶρον ἅπαντα,
 Ὅσπον ἐπεῖχε νέκυς, μὴ πρὶν μένος ἡέλιιο 190
 Σκῆλη ἀμφὶ περὶ χροῖα ἵνεσιν, ἥδ’ ἐ μέλεσσιν.
 Οὐ δὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος.
 Ἐνθ’ αὖτ’ ἄλλ’ ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 Στάς ἀπάνευθε πυρῆς, δοιοῖς ἡρᾶτ’ Ἀνέμοισι,
 Βορέῃ καὶ Ζεφύρῳ, καὶ ὑπέσχετο ἱερὰ καλά· 195
 Πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαι, λιτάνευεν
 Ἐλθέμεν, ὅφρα τάχιστα πυρὶ φλεγεθοῖατο νεκρὸν,
 Ὕλη τε σεύαιτο καήμεναι· ὠκέα δ’ Ἴρις
 Ἀράων αἴουσα μετ’ ἄγγελος ἦλθ’ Ἀνέμοισιν.
 Οἷ μὲν ἄρα Ζεφύροιο δυσαιέος ἀθρόοι ἔνδον 200
 Εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη
 Βηλῶ ἐπὶ λιθέῳ· τοὶ δ’ ὥς ἴδον ὀφθαλμοῖσι,
 Πάντες ἀνήϊξαν, κάλεον δέ μιν εἰς ἐ᾽ καστός·
 Ἡ δ’ αὖθ’ ἔξεσθαι μὲν ἀνῆνατο, εἶπε δὲ μῦθον·
 Οὐχ ἔδος· εἴμι γὰρ αὖτις ἐπ’ Ὠκεανοῖο ῥέεθρα, 205
 Αἰθιόπων ἐς γαῖαν, ὅθι ῥέζουσ’ ἐκατόμβας
 Ἀθανάτοισι, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν·
 Ἀλλ’ Ἀχιλεὺς Βορέην ἥδ’ ἐ Ζεφύρον κελαδεινὸν
 Ἐλθεῖν ἀρᾶται, καὶ ὑπὶσχεται ἱερὰ καλά,
 Ὅφρα πυρὴν ὄρησθε καήμεναι, ἣ ἔνι κείται 210
 Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.
 Ἡ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπεβήσετο· τοὶ δ’ ὀρέοντο

182. ἐσθίει. See Stuart's Hebr. p. 470.

186. ῥοδόμεντι ἑλαίῳ. With oil of roses. Plin. N. H. XXI. 10. *Rosa oleo maceratur; idque jam a Trojanis temporibus, Homero teste.* The body was anointed, not only to prevent corruption, but, as it appears, to keep it from being bruised and torn, when dragged round the pile by Achilles: Il. Ω. 15. Compare also v. 21.

203. κάλεον δέ μιν κ. τ. λ. Ernesti compares Callim. H. Dian. 168. *Αὐτὴ δ’ ἐς πατρὸς δόμον ἔρχεται· οἱ δὲ σ’ ἐφ’ ἔδρην Πάντες ὁμῶς καλέουσιν.*

205. οὐχ ἔδος. So Il. A. 647. *οὐχ ἔδος ἐστὶ, γέραιε.*

206. Αἰθιόπων ἐς γαῖαν, κ. τ. λ. See on Il. A. 423.

Ἦχῃ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν,
 Αἶψα δὲ πόντον ἵκανον ἀήμεναι· ὦρτο δὲ κῆμα
 Πνοιῇ ὑπὸ λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην, 215
 Ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.
 Παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ' ἔβαλλον,
 Φυσῶντες λιγέως· ὁ δὲ πάννυχος ὥκὺς Ἀχιλλεὺς
 Χρυσέου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,
 Οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαῖαν, 220
 Ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.
 Ὡς δὲ πατὴρ οὗ παιδὸς ὀδύρεται ὅστέα καίων
 Νυμφίου, ὅστε θανὼν δειλοὺς ἀκάχησε τοκῆας·
 Ὡς Ἀχιλλεὺς ἐτάριοιο ὀδύρετο ὅστέα καίων,
 Ἐρπύζων παρὰ πυρκαϊὴν, ἀδινὰ στεναχίζων. 225
 Ἦμος δ' Ἐωσφόρος εἴσι, φόως ἐρέων ἐπὶ γαῖαν,
 Ὅν τε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδνεται ἡὼς,
 Τῆμος πυρκαϊῇ ἐμαραίνετο, παύσατο δὲ φλόξ.
 Οἱ δ' Ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι,
 Θρηϊκίον κατὰ πόντον· ὁ δ' ἔστενεν, οἷσματι θύων. 230
 Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς,
 Κλίνθη κεκμηῶς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
 Οἱ δ' ἀμφ' Ἀτρεΐωνα ἀολλέες ἠγερέοντο,
 Τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν·
 Ἐζετο δ' ὀρθωθεῖς, καὶ σφεας πρὸς μῦθον ἔειπεν 235
 Ἀτρεΐδη τε, καὶ ἄλλοι, ἀριστῆες Παναχαῖων,
 Πρῶτον μὲν κατὰ πυρκαϊὴν σβέσας· αἶθοπι οἴνῳ
 Πᾶσαν, ὀπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 Ὅστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν,
 Εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται 240
 Ἐν μέσση γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἀνευθεν
 Ἐσχατῇ καίοντ' ἐπιμῖξ' ἵπποι τε καὶ ἄνδρες·
 Καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῷ
 Θείομεν, εἰσόκεν αὐτὸς ἐγὼν Ἀἶδι κεύθωμαι.
 Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
 Ἀλλ' ἐπιεικέα τοῖον· ἔπειτα δὲ καὶ τὸν, Ἀχαιοί,

220. οἶνον ἀφυσσόμενος κ. τ. λ. The custom of making libations over the pile, and calling the deceased by name, is described in similar terms in Virg. *Æn.* III. 68. 303. V. 98. Of the libations which were generally made to the dead, see an excellent note in Blomfield's Gloss. on *Æsch.* Pers. 616.

227. κίδνεται. *Spreads itself.* So Herod. VIII. ἀμὰ ἡλίῳ σκιδναμένῳ. Virg. *Æn.* IV. 584. *Et jam prima novo spargebat*

lumine terras Aurora. Compare Lucret. II. 143. So again II. Q. 695.

240. ἀριφραδέα. *Easy to be distinguished.* The body was burnt in the centre of the pile, that the ashes might remain distinct from those of the victims, which were consumed with it.

243. δημῷ θείομεν. In order to exclude the air, and prevent corruption.

246. ἐπιεικέα τοῖον. The adjective ἐπιεικής is here used to signify moderate; as

Εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμεῖο
Δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.

ᾠδς ἔφαθ'· οἳ δ' ἐπίθοντο ποδῶκεϊ Πηλείωνι.

Πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἴνῳ, 250

ᾠδσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρῃ·

Κλαίοντες δ' ἐτάριοιο ἐνθέος ὅστέα λευκὰ

ᾠδλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν·

ᾠδν κλισίῃσι δὲ θέντες, ἐανῶ λιτὶ κάλυψαν.

Τορνῶσαντο δὲ σῆμα, θεμειλία τε προβάλοντο 255

ᾠδμφὶ πυρήν· εἴθαρ δὲ χυτὴν ἐπὶ γαίαν ἔχευαν·

Χεύαντες δὲ τὸ σῆμα, πάλιν κίον. Αὐτὰρ Ἀχιλλεὺς

Αὐτοῦ λαὸν ἔρυκε, καὶ ἵζανεν εὐρύν ἀγῶνα·

Νηῶν δ' ἔκφερ' ἅεθλα, λέβητάς τε, τρίποδάς τε,

ᾠδππους θ', ἡμίονους τε, βοῶν τ' ἵφθιμα κάρηνα, 260

ᾠδδὲ γυναῖκας ἐϋζώνους, πόλιόν τε σίδηρον.

ᾠδππεῦσι μὲν πρῶτα ποδῶκεσιν ἀγλὰ ἅεθλα

Θῆκε, γυναῖκα ἄγεσθαι, ἀμύμονα, ἔργ' εἰδυῖαν,

Καὶ τρίποδ' ὠτώεντα δυωκαεικοσίμετρον,

Τῷ πρῶτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν 265

ᾠδΞέτε', ἀδμήτην, βρέφος ἡμίονον κυέουσιν·

Αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα,

Καλὸν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτῷς·

Τῷ δὲ τετάρτῳ θῆκε δύο χρυσοῖο τάλαντα·

opposed to μάλα πολλὸν in the preceding line. Plato in *Criton*. T. I. p. 43. A. ἐπιεικῶς πάλαι. Of ἀεικής in a contrary sense, see on Il. K. 483. The adjective τοῖον is added, δεικτικῶς, to show the magnitude of the tomb; Achilles pointing out to them the limits within which he intended it to be confined.

247. οἳ κεν ἐμεῖο κ. τ. λ. *Who shall be left behind me*, i. e. who shall survive me, at *Troy*. The infinitive τιθήμεναι is for the imperative, subaud. μέμνησθε; as in repeated instances.

250. αἶθοπι οἴνῳ. See on Il. A. 462.

252. ὅστέα λευκὰ ᾠδλλεγον κ. τ. λ. See on Il. H. 333.

255. τορνῶσαντο δὲ σῆμα. *They described: marked out, the tomb*; i. e. the area, upon which the mound was to be raised. Eustath. τορνῶσασθαι δὲ κυρίως τὸ κυκλοτερώς διαγράψαι, ὥς ἀπὸ τοῦ τῶρον λαμβάνεται δὲ καὶ ἀντὶ τοῦ ἀπλῶς περιγράψαι. Of the nature of the ancient tombs see on Il. B. 793. Il. 457. Compare also Od. E. 249.

258. εὐρύν ἀγῶνα. See on Il. H. 298. The following account of the games, which Achilles instituted at the funeral of Patro-

clus, has been imitated by Virgil in his fifth *Æneid*, and by Statius, *Theb.* VI. The latter has followed Homer in the whole course of the games, though he has varied the incidents: and Virgil has varied some of the games, but seldom loses sight of his great original. Instead of the *chariot-race* Virgil has substituted the *ship-race*, in which the incidents will be found to be strikingly similar to those in Homer. Compare, for instance, the encounter of Cloanthus and Gyas with that of Menelaus and Antilochus. In the *cæstus*, the *foot-race*, and the *shooting*, Virgil and Homer coincide; and with little variation in the circumstances. For the *wrestling*, the *single-combat*, and the *discus*, Virgil has only the *lusus Trojæ*; which is purely original, and a most exquisite description. Of the early institution of games, on various occasions of public solemnity, see on Il. A. 699.

259. λέβητάς τε, τρίποδάς τε. See on Il. I. 122.

260. βοῶν τ' ἵφθιμα κάρηνα. See on Il. I. 407. So Virg. *Æn.* V. 61. *Bina boum vobis Trojæ generatus Acestes Dat numero capita.*

- Πέμπτῃ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκε· 270
 Στῇ δ' ὀρθός, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 Ἀτρεΐδῃ τε, καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
 Ἴππῆας τὰδ' ἄεθλα δεδεγμένα κείτ' ἐν ἀγῶνι.
 Εἰ μὲν νῦν ἐπὶ ἄλλῃ ἀεθλεύοιμεν Ἀχαιοί,
 Ἦτ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην. 275
 Ἴστε γάρ, ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
 Ἀθάνατοί τε γάρ εἰσι Ποσειδάων δ' ἔπορ' αὐτούς
 Πατρὶ ἐμῷ Πηληϊί, ὃ δ' αὖτ' ἐμοὶ ἐγγυάλιξεν.
 Ἀλλ' ἦτοι μὲν ἐγὼ μενέω, καὶ μώνυχες ἵπποι.
 Τοῖον γὰρ σθένος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο, 280
 Ἡπίου, ὃς σφῶϊν μάλα πολλάκις ὑγρὸν ἔλαιον
 Χαιτῶν κατέχευε, λοέσσας ὕδατι λευκῷ.
 Τὸν τῷ γ' ἐσταότες πενθείετον, οὐδεὶ δέ σφι
 Χαῖται ἐρηρέδαται, τὸ δ' ἔστατον ἀχνυμένῳ κῆρ·
 Ἄλλοι δὲ στέλλεσθε, κατὰ στρατὸν ὅστις Ἀχαιῶν 285
 Ἴπποισί τε πέποιθε καὶ ἄρμασι κολλητοῖσιν.
 Ὡς φάτο Πηλεΐδης· ταχέες δ' ἱππῆες ἄγερθεν.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Εὐμήλος,
 Ἀδμήτου φίλος υἱός, ὃς ἱπποσύνην ἐκέκαστο·
 Τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διομήδης, 290
 Ἴππους δὲ Τρωὺς ὕπαγε ζυγόν, οὓς ποτ' ἀπηύρα
 Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων·
 Τῷ δ' ἄρ' ἐπ' Ἀτρεΐδῃς ὦρτο ξανθὸς Μενέλαος
 Διογενῆς, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,
 Αἴθην τὴν Ἀγαμεμνονέην, τὸν εἰόν τε Πόδαργον· 295
 Τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιᾶδης Ἐχέπωλος
 Δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἠνεμόεσσαν,
 Ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκε
 Ζεὺς ἄφενος, ναῖε δ' ὅγ' ἐν εὐρυχόρῳ Σικυῶνι·
 Τὴν ὅγ' ὑπὸ ζυγὸν ἦγε μέγα δρόμου ἰσχανώσαν. 300
 Ἀντίλοχος δὲ τέταρτος ἐϋτριχας ὠπλίσασθ' ἵππους,
 Νέστορος ἀγλαὸς υἱὸς ὑπερθύμοιο ἀνακτος
 Τοῦ Νηληϊάδαο· Πυλοιγενέες δέ οἱ ἵπποι
 Ὠκύποδες φέρον ἄρμα· πατήρ δέ οἱ ἄγχι παραστάς

270. ἀμφίθετον φιάλην. *A double cup*: of the same description as those mentioned in Il. A. 584. Eustath. ἐκατέρωθεν τίθεσθαι δυναμένην κατὰ πυθμένα καὶ κατὰ στόμα.

282. λευκῷ. *Clear, pure.*

285. στέλλεσθε. *Prepare yourselves.* See on Il. Δ. 294.

291. οὓς ποτ' ἀπηύρα Αἰνείαν, κ. τ. λ. See Il. E. 323. See also v. 265.

297. ἵνα μὴ οἱ ἔποιθ' κ. τ. λ. This passage affords an instance of a fine, in order to obtain a release from military service. See on Il. N. 669.

299. ἄφενος. See on Il. A. 170. and of the adjective εὐρύχορος on Il. B. 498.

300. μέγα δρόμου ἰσχανώσαν. *Persevering in the course.* The verb ἰσχανῶν signifies to persist obstinately in a thing. Compare Il. P. 572.

- Μυθεῖτ' εἰς ἀγαθὰ, φρονέων νοέοντι καὶ αὐτῷ· 305
 Ἀντίλοχ', ἦτοι μὲν σε νέον περ ἐόντ' ἐφίλησαν
 Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
 Παντοίας· τῷ καὶ σε διδασκόμεν οὐ τι μάλα χρεώ.
 Οἶσθα γὰρ εὖ περὶ τέρμαθ' ἐλίσσμεν· ἀλλὰ τοι ἵπποι
 Βάρδιστοι θείειν, τῷ τ' οἶω λοίγι' ἔσσεσθαι. 310
 Τῶν δ' ἵπποι μὲν ἕασιν ἀφάρτεροι, οὐ δὲ μὲν αὐτοὶ
 Πλείονα ἴσασι σέθεν αὐτοῦ μητίσασθαι.
 Ἄλλ' ἄγε δὴ σὺν, φίλος, μήτιν ἐμβάλλεο θυμῷ
 Παντοίην, ἵνα μή σε παρεκπροφύγῃσιν ἄεθλα.
 Μῆτι τοι δρυτόμος μέγ' ἀμείνων, ἥε βίρῃ· 315
 Μῆτι δ' αὐτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
 Νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισι·
 Μῆτι δ' ἡνίοχος περιγίγνεται ἡνιόχοιο.
 Ἄλλος μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθώς,
 Ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα, 320
 Ἴπποι δὲ πλανώνονται ἀνὰ δρόμον, οὐδὲ κατίσχει.
 Ὅς δέ κε κέρδεα εἰδῇ, ἐλαύνων ἥσσονας ἵππους,
 Αἰεὶ τέρμ' ὁρόων, στρέφει ἐγγύθεν· οὐδὲ ἐλήθει,
 Ὅπως τὸ πρῶτον τανύσῃ βοέοισιν ἱμάσιν,
 Ἄλλ' ἔχει ἀσφαλῶς, καὶ τὸν προὔχοντα δοκεύει. 325

305. μυθεῖτ' εἰς ἀγαθὰ. So Il. I. 102. εἰπεῖν εἰς ἀγαθόν.

307. ἵπποσύνας παντοίας. Properly, *artes equestres omnigenas*, skill in horsemanship consisting in a variety of manœuvres, and artifices. Hence, in this instance, *the whole art of charioteering*; in which sense *ἵπποσύνη* is used in Il. Δ. 303. In the same sense we have in v. 313. μήτιν παντοίην, i. e. *the various tact and ingenuity*, employed in directing a chariot. So also in Il. Γ. 202. παντοῖοι δόλοι. Σ. 281. παντοῖος δρόμος. X. 268. παντοίης ἀρετῆς. Ernesti is certainly incorrect in his observation, that παντοῖος is here incapable of its usual import, and that it should be rendered simply *valde bonus*, in reference to the advice which he was about to give him. Of this supposition the use of μήτις in the lines immediately following is a sufficient refutation. Compare also v. 312.

309. περὶ τέρμαθ' ἐλίσσμεν. See on v. 352.

310. λοίγια. For λοιγός, subaud. ἔργα. Compare Il. A. 518.

315. μήτι τοι δρυτόμος κ. τ. λ. This sentiment has been repeatedly imitated. It is cited by Clemens Alex. Strom. 6. together with a parallel from a fragment of Musæus: ὥς αἰεὶ τέχνη μέγ' ἀμείνων ἰσχύος

ἐστίν. So Soph. Aj. 1250. οὐ γὰρ οἱ πλατεῖς, οὐδ' εὐρύνωτοι φῶτες ἀσφαλίστατοι· Ἄλλ' οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ. Eurip. Fragm. ap. Stob. Grot. p. 207. ῥώμῃ ἀμαθὴς πολλάκις τίκτει βλάβην. Phocylides: XIII. 122. Βέλτερος ἀλκίεντος ἐφν σεσοφισμένος ἀνὴρ· Ἀγροῦς καὶ πόλιας σοφίῃ καὶ νῆα κυβερνᾷ. Horat. Od. III. 4. 65. *Vis consili expers mole ruit sua; Vim temperatam Di quoque provehunt In majus.* Cicero de Senect. 6. *Non viribus aut velocitatibus aut celeritate corporum res magnæ geruntur, sed consilio.* Ovid. Met. XIII. 369. *Pectora sunt potiora manu; vigor omnis in illis.* Val. Flac. IV. *non solum viribus æquum Credere; sæpe acri potior prudentia dextra.* Compare also Eccles. ix. 16. ἀγαθὴ σοφίη ὑπὲρ δύναμιν.

321. οὐδὲ κατίσχει. Scil. αὐτοῦς.

323. στρέφει ἐγγύθεν. That is, *near the goal*. See on v. 352.

324. τανύσῃ. Scil. τοὺς ἵππους. The proper expression is ἡνίας τανύειν, *habe-nas intendere*; whence ἵππους ἡνίας τανύειν easily arises.

325. τὸν προὔχοντα. *The charioteer having himself*, i. e. being in advance. Eustath. τὸν προελαύνοντα. The pronoun ἐαυτοῦ must be supplied. So again *infra* v. 453. Herod. IX. 22.

Σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει·
 Ἔστηκε ξύλον αὖτον, ὅσον τ' ὄργυι', ὑπὲρ αἴης,
 Ἡ δρυὸς, ἥ πεύκης, τὸ μὲν οὐ καταπύθεται ὄμβρῳ·
 Λαῖε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῶ,
 Ἐν ξυνοχῆσιν ὁδοῦ· λείος δ' ἱππόδρομος ἀμφίς· 330
 Ἡ τευ σῆμα βροτοῖο πάλαι κατατεθνεῖωτος,
 Ἡ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων,
 Καὶ νῦν τέρματ' ἔθηκε ποδάρκης δῖος Ἀχιλλεύς·
 Τῷ σὺ μάλ' ἐγχερίμψας, ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,
 Αὐτὸς δὲ κλινθῆναι ἑυπλέκτῳ ἐνὶ δίφρῳ, 335
 Ἦκ' ἐπ' ἀριστερὰ τοῖιν· ἀτὰρ τὸν δεξιὸν ἵππον
 Κένσαι ὁμοκλήσας, εἷζαί τέ οἱ ἡνία χερσίν.
 Ἐν νύσῃ δέ τοι ἵππος ἀριστερὸς ἐγχεριμψθήτω,
 Ὡς ἂν τοι πλήμνη γε δοάσσεται ἄκρον ἰκέσθαι
 Κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν, 340
 Μήπως ἵππους τε τρώσης, κατὰ θ' ἄρματα ἄξης.
 Χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείῃ δέ σοι αὐτῷ
 Ἔσσεται· ἀλλὰ, φίλος, φρονέων πεφυλαγμένος εἶναι.
 Εἰ γάρ κ' ἐν νύσῃ γε παρεξελάσθησθα διώκων,
 Οὐκ ἔσθ', ὅς κέ σ' ἔλρσι μετάλμενος, οὐδὲ παρέλθοι· 345
 Οὐδ' εἴ κε μετόπισθεν Ἀρεῖονα δῖον ἐλαύνει,
 Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφι γένος ἦεν,
 Ἡ τοὺς Λαομέδοντος, οἳ ἐνθάδε τε τράφεν ἐσθλοί.

326. σῆμα. *The goal.*

327. ὅσον τ' ὄργυια. *The verb γίγνεται must be supplied, as in Il. Φ. 251. The ὄργυια was a measure of about six feet, being the distance between the extremities of the hands, when the arms are extended at full length. Schol. ἡ τῶν δύο χειρῶν εἰς πλάτος ἔκτασις. The derivation is from ὀρέγω, to extend.*

330. ἐν ξυνοχῆσιν ὁδοῦ. *In the narrowest part of the course. Schol. ἐν ταῖς ξυμβολαῖς, καθ' ὃ μάλιστα ἐστένωται ἡ ὁδός.*

331. σῆμα βροτοῖο πάλαι κατατεθνεῖωτος. Hence it seems that in the ruder ages of antiquity, graves were merely marked by a wooden stake, with a stone at the head and feet. But see on Il. II. 457.

332. νύσσα. *The goal, which was fixed at the lower end of the course, called also καμπτήρ. Its meaning is different in v. 758. infra. The distance between the upper and lower goal is not now to be determined. Aristarchus affirmed that it was a distance of five stadia, between the wall and the tents towards the shore. In the Olympic games they turned several times round the*

goals at each end of the course. Of the pronoun τόγε see on Il. Γ. 409.

337. εἷζαί τέ οἱ ἡνία χερσίν. We have another example of the active construction of this verb in Soph. Œd. C. 1328. μῆνιν βαρεῖαν εἰκάθειν ὀρμωμένῳ Τῷδ' ἀνδρί. Somewhat similar is Horat. Od. III. 3. 30. *Graves iras Marti redonabo.*

339. ὥς ἂν τοι πλήμνη κ. τ. λ. *The construction is: ὥς πλήμνη κύκλου ποιητοῦ δοάσσεται ἂν ἰκέσθαι ἐπὶ τὸ ἄκρον (τῆς νύσσης.) That the nave of the wheel may appear to approach the edge of the goal: at the same time, however, λίθου ἀλέασθαι ἐπαυρεῖν, avoid striking against the stone. Schol. ἐπαυρεῖν· ψαῦσαι. The commentators have terribly perplexed themselves by joining the words κύκλου ποιητοῦ with ἄκρον ἰκέσθαι. The meaning of Homer is exactly expressed, as Wakefield observes, by Horace, Od. I. l. 4. *metaque fervidis Evitata rotis*; where the whole force of the sentence lies in the participle: *just escaped*, and no more.*

346. Ἀρεῖονα δῖον. See Apollod. Bibl. III. 6. 8. and of the horses of Laomedon, on Il. E. 265.

- Ὡς εἰπὼν Νέστωρ Νηληϊῶς ἅψ' ἐνὶ χώρῃ
 ἔζετ', ἐπεὶ ὧ παιδὶ ἐκάστου πείρατ' ἔειπε. 350
 Μηριόνης δ' ἄρα πέμπτος ἔντριχας ὠπλίσαθ' ἵππους.
 Ἄν δ' ἔβαν εἰς δίφρους, ἐν δὲ κλήρους ἐβάλοντο.
 Πάλλ' Ἀχιλεὺς, ἐκ δὲ κλῆρος θόρε Νεστορίδαο
 Ἀντιλόχου· μετὰ τόνδε λάχε κρείων Εὐμήλος·
 Τῷ δ' ἄρ' ἔπ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος· 355
 Τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν· ὕστατος αὐτε
 Τυδείδης, ὅχ' ἄριστος ἐὼν, λάχ' ἐλαυνέμεν ἵππους.
 Στὰν δὲ μεταστοιχεί· σήμηνε δὲ τέρματ' Ἀχιλλεύς,
 Τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
 Ἀντίθεον Φοῖνικα, ὁπάονα πατρὸς ἐοῖο, 360
 Ὡς μεμνέωτο δρόμον, καὶ ἀληθείην ἀποεῖποι.
 Οἱ δ' ἄρα πάντες ἐφ' ἵπποισι μᾶστιγας ἄειραν,
 Πέπληγόν θ' ἱμᾶσιν, ὁμόκλησάν τ' ἐπέεσσιν
 Ἔσσυμένως· οἱ δ' ὦκα διέπρησσον πεδίοιο, 365
 Ἰστατ' ἀειρομένη, ὥστε νέφος ἡὲ θύελλα·
 Χαῖται δὲ ῥώνοντο μετὰ πνοιῆς ἀνέμοιο·
 Ἀρματα δ' ἄλλοτε μὲν χθονὶ πῖλνατο πουλυβοτείρῃ,
 Ἄλλοτε δ' αἴξασκε μετήορα· τοῖ δ' ἐλατῆρες
 Ἔστασαν ἐν δίφροισι· πάτασσε δὲ θυμὸς ἐκάστου, 370
 Νίκης ἰεμένων· κέκλοντο δὲ οἷσιν ἕκαστος

350. ἐκάστου πείρατα. That is simply, ἕκαστον, every thing. See on Il. Z. 143.

352. ἐν δὲ κλήρους ἐβάλοντο. Scil. εἰς κυνήην. See on Il. H. 175. The order of the combatants was settled, as it was afterwards in the Olympic games, by lots; but whether they were stationed abreast or one behind another, has been frequently disputed. Eustathius is in favour of the latter opinion, since the first lot evidently gave a decisive advantage. The moderns, however, are generally agreed that the chariots were placed abreast; in which order, the candidate who stood first had so clear an advantage over his competitors, that it was absolutely necessary to settle the places by lot. For as they turned round the goal, the charioteers on the left hand had, in succession, a less circle to make in turning, and therefore a less space of ground to pass over, on the whole, than those arranged on the right: so that the advantage of the combatant on the left hand was increased in proportion to the number of contending chariots. The disadvantage, however, of those who obtained the later lots, was frequently counterbalanced by their superior skill in the ma-

nagement of their horses; especially as the charioteer nearer to the pillar was frequently straitened for room upon the turn, which rendered it a chief excellence in a combatant to turn in as little compass as possible. See above v. 309. To this point, therefore, Nestor, in the preceding speech to Antilochus, directs his particular attention throughout. See West's *Dissertation on the Olympic Games*, Sect. XII.

361. ὥς μεμνέωτο δρόμον. That he might observe the race. The present optative of μεμνάομαι, in Xen. Cyr. I. 6. 3. is μεμνήτω. Hence in the Homeric dialect μεμνέωτο.

366. ἵστατ'. The versions render this verb by *surgebat*. In reference, however, to the thick cloud of dust which was raised, Ernesti correctly translates it by *stabat*. So Virg. *Æn.* XII. 407. *pulvere cælum Stare vident*.

367. ῥώνοντο. Were agitated. The verb ῥώομαι signifies, to move rapidly; as in the present sentence: hence, to dance; as in Il. *Ω.* 616. also, to attack furiously; as in Il. *Α.* 516.

368. ἄρματα δ' ἄλλοτε κ. τ. λ. Compare Virg. *Georg.* III. 103.

"Ἴπποις, οἳ δὲ πέτοντο κονίοντες πεδίοιο.
 'Αλλ', ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
 Ἄψ ἐφ' ἁλὸς πολῆς, τότε δὴ ἀρετὴ γε ἐκάστω
 Φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα 375
 Αἰ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.
 Τὰς δὲ μέτ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι
 Τρώϊοι· οὐδέ τι πολλὸν ἄνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·
 Αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν εἴκτην.
 Πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω 380
 Θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
 Καὶ νύ κεν ἦ παρέλασσ', ἦ ἀμφήριστον ἔθηκεν,
 Εἰ μὴ Τυδέος υἱὶ κοτέσσατο Φοῖβος Ἀπόλλων,
 "Ὅς ρά οἱ ἐκ χειρῶν ἔβαλε μάστιγα φαεινὴν·
 Τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωμένοιο, 385
 Οὔνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
 Οἳ δὲ οἱ ἐβλάφθησαν, ἄνευ κέντροιο θέοντες.
 Οὐδ' ἄρ' Ἀθηναῖον ἐλεφηράμενος λάθ' Ἀπόλλων
 Τυδείδην, μάλα δ' ὦκα μετέσσντο ποιμένα λαῶν,
 Δῶκε δὲ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνῆκεν. 390
 "Ἡ δὲ μετ' Ἀδμήτου νιδὸν κοτέουσα βεβήκει,
 "Ἴππειον δὲ οἱ ἦξε θεὰ Ζυγόν· αἱ δὲ οἱ ἵπποι
 Ἀμφὶς ὁδοῦ δραμέτην, ρυμὸς δ' ἐπὶ γαῖαν ἐλύσθη.
 Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
 Ἀγκῶνάς τε περιδρύφθη, στόμα τε, ῥινάς τε, 395
 Θρυλλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τῷ δὲ οἱ ὅσσε
 Δακρυόφι πλησθεν, θαλερὴ δὲ οἱ ἔσχετο φωνή.
 Τυδείδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
 Πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθῆνῃ
 "Ἴπποις ἦκε μένος, καὶ ἐπ' αὐτῷ κῦδος ἔθηκε. 400
 Τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης εἶχε ξανθὸς Μενέλαος.
 Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·
 Ἐμβητον, καὶ σφῶϊ τιταίνετον, ὅττι τάχιστα·

376. ἔκφερον. Scil. ἄρματα, or perhaps *εἰαντούς*. So again in the following line. See on v. 759.

379. αἰεὶ γὰρ δίφρου κ. τ. λ. A more natural image than this could not be thought of. The Poet makes us spectators of the race: we see Diomed pressing upon Eumelus so closely, that his chariot seems to climb the chariot of Eumelus. POPE.

380. πνοιῇ. Scil. τῶν τοῦ Διομήδεος ἵππων. Of the construction, see on ll. B. 146.

388. ἐλεφηράμενος. The verb *ἐλεφαίρεσθαι* signifies *to disappoint*. Eustath. *ἐλπίσιν ἀπατᾶν*. It is used in reference to

deceitful dreams, in Od. T. 565. Hence it implies generally *to injure*. Thus Hesiod of the Nemæan Lion; Theogon. 330. *ἐλεφαίρετο φῶλ' ἀνθρώπων*.

396. θρυλλίχθη. *Was severely bruised*. Schol. *συνετρίβη*. So also Hesychius, who adds, as another synonyme, *ἀπεδρύφθη*. See the preceding line. Eustathius, however, observes, that *θρυλλίσσεσθαι* implies a more serious evil than *δρύπτεσθαι*. The grammarians seem to have confounded this verb with *θρυλλέω*, *to whisper*; with which, in signification at least, there is no connection whatever. The derivation is from *θραύω*, *to break*.

Ἦτοι μὲν κείνοισιν ἐριζέμεν οὔτι κελεύω
Τυδείδew ἵπποισι δαΐφρονος, οἷσιν Ἀθήνη 405
Νῦν ὠρεξε τάχος, καὶ ἐπ’ αὐτῷ κῦδος ἔθηκεν·

Ἴππους δ’ Ἀτρεΐδαο κιχάνετε, μηδὲ λίπησθον,
Καρπαλίμως, μὴ σφῶϊν ἐλεγχείην καταχεύη
Αἶθην, θῆλυς ἐοῦσα· τίη λείπεσθε, φέριστοι ;
Ὡδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· 410

Οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
Ἔσsetαι· αὐτίκα δ’ ὕμμε κατακτενεῖ ὀξεί χαλκῷ,
Αἶ κ’ ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον·
Ἄλλ’ ἐφομαρτεῖτον, καὶ σπεύδետον ὅττι τάχιστα·
Ταῦτα δ’ ἐγὼν αὐτὸς τεχνήσομαι, ἥδὲ νοήσω, 415
Στεινωπῷ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει.

ᾠς ἔφαθ’· οἱ δὲ, ἀνακτος ὑποδδείσαντες ὁμοκλήν,
Μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον· αἶψα δ’ ἔπειτα
Στεῖνος ὁδοῦ κοίλης ἴδεν Ἀντίλοχος μενεχάρμης·

Ῥωχμὸς ἔην γαίης, ἧ χεμέριον ἅλὲν ὕδωρ 420
Ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·
Τῇ ρ’ εἶχε Μενέλαος, ἀματροχίας ἀλεείνων.

Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους
Ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
Ἀτρεΐδης δ’ ἔδδεισε, καὶ Ἀντιλόχῳ ἑγεγώνει· 425

Ἀντίλοχ’, ἀφραδέως ἱππάζεαι· ἄλλ’ ἄνεχ’ ἵππους.
Στεινωπὸς γὰρ ὁδὸς, τάχα δ’ εὐρυτέρῃ παρελάσσεις·
Μήπως ἀμφοτέρους δηλήσῃαι, ἄρματι κύρσας.

ᾠς ἔφατ’· Ἀντίλοχος δ’ ἔτι καὶ πολὺ μᾶλλον ἔλαννε,
Κέντρῳ ἐπισπέρχων, ὥς οὐκ αἰοῦντι ἐοικώς. 430

409. Αἶθην. The horse of Agamemnon, mentioned above, v. 295.

413. ἀποκηδήσαντε φερώμεθα. This expression is somewhat harsh; since it can only be referred properly to the horses, whereas Antilochus is also included in the verb φερώμεθα. It is evident also from the principles of grammar, that the horses must be considered as *one pair*; otherwise, the syntax will not hold. See on II. A. 567. Θ. 185. This, however, can scarcely be admitted; since in the following line the pair is clearly separated. Perhaps the true reading may be ἀποκηδήσαντες ἀρώμεθα. So κῦδος ἄρεσθαι, and κλέος ἄρεσθαι, passim. In one or two copies ἀποκηδήσαντες is found, and so the passage is cited by Suidas and Hesychius, in face of the violation of metre.

420. Ῥωχμὸς. A fissure; from the unused verb ῥώσσω, *findo*. Etym. M. p. 130. ῥώσσω· σχίζω. The Venetian Scholiast,

upon the authority of Herodian, writes the word ῥωγμὸς, adding: ῥωγμὸς δὲ ἐστὶ τόπος κεχαραγμένος ὑπὸ ὀμβρίου ὕδατος. This is, in all probability, correct. Bion. Frag. XI. Ἐκ θαμνινῆς ῥαθάμιγγος, ὅκως λόγος, αἰὲς ἰόσας, Χά λῖθος ἐς ῥωγμὸν κοιλαίνεται. Both forms, however, may possibly have been in use.

421. ὁδοῖο. Scil. μέρος τι. See on II. E. 268.

422. ἀματροχίας. The collision of the wheels of two chariots. Schol. τὰς τῶν τροχῶν συγκρούσεις, τὰς ἀπὸ τῶν ἄλλων ἀρμάτων. A similar compound, ἀρματροχυή, the tract of chariot-wheels, occurs *infra* v. 505. The noun ἀματροχία might also signify simply, a *running together*. Compare Od. O. 450. and see Kuster on Suidas, in v. ἀματροχία.

430. κέντρῳ ἐπισπέρχων. Urging them with the lash. Hesych. ἐπισπέρχειν· ἐπισπένδειν, ἐπείγειν. The substantive κέν-

- "Οσσα δὲ δίσκου οὔρα κατωμαδίῳ πελονται,
 "Οντ' αἰζήδης ἀφῆκεν ἀνὴρ πειρώμενος ἥβης,
 Τόσσον ἐπιδραμέτην· αἶ δ' ἠρώησαν ὀπίσσω
 'Ατρείδew· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,
 Μήπως συγκύρσειαν ὁδῶ ἐνι μώνυχες ἵπποι, 435
 Δίφρους τ' ἀνστρέψειαν ἐϋπλεκέας, κατὰ δ' αὐτοὶ
 'Εν κούρησι πέσοιεν, ἐπειγόμενοι περὶ νίκης.
 Τὸν καὶ νεικεῖον προσέφη ξανθὸς Μενέλαος·
 'Αντίλοχ', οὔτις σείο βροτῶν ὀλοώτερος ἄλλος.
 "Ερρ', ἐπεὶ οὐ σ' ἔτυμόν γε φάμεν πεπνύσθαι 'Αχαιοί. 440
 'Αλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὄρκου οἴσῃ ἄεθλον.
 "Ως εἰπὼν, ἵπποισιν ἐκέκλετο, φώνησέ τε·
 Μή μοι ἐρύκεσθον, μηδ' ἔστατον ἀχνυμένω κῆρ·
 Φθήσονται τούτοισι πόδες καὶ γούνα καμόντα,
 "Η ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος. 445
 "Ως ἔφαθ'· οἱ δὲ, ἄνακτος ὑποδδείσαντες ὁμοκλήν,
 Μᾶλλον ἐπιδραμέτην, τάχα δέ σφισιν ἄγχι γέγοντο.
 'Αργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο
 "Ἴππους, τοὶ δὲ πέτοντο κούιοντες πεδίῳ.
 Πρῶτος δ' Ἴδομενεὺς, Κρητῶν ἀγὸς, ἐφράσαθ' ἵππους· 450
 "Ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ·
 Τοῖο δ', ἀνευθεν ἐόντος, ὁμοκλητῆρος ἀκούσας
 "Εγνώ· φράσσατο δ' ἵππον ἀριπρεπέα προὔχοντα,
 "Ος τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ

τρον is explained by μάστιξ, by Eustathius, in which sense it is also used in Eurip. Phoen. 181. ὡς ἀτρεμαῖα κέντρα Καὶ σῶφρονα πῶλοις Μεταφέρων ἰθύνει. Hippol. 1189. ἐπῆγε κέντρον εἰς χεῖρας λαβῶν Πῶλοις ὁμαρτῇ. Herc. F. 947. δίφρου δ' εἰσέβαιναν ἀντυγα, Κάθεινε, κέντρον δῆθεν ὡς ἔχων χερί. See Valckenær and Monk on Hippol. *loc. cit.*

431. δίσκου οὔρα. *The flight of a quoit.* See on Il. K. 351. Eustath. οὔρα δὲ δίσκου οἱ παλαιοὶ τὰ ὀρμήματά φασι, παρὰ τὸ ὀρούω τὸ ὀρμῶ. *Infra* v. 523. We have δίσκουρα in one word. Of the adjective κατωμάδιος, see *infra* v. 500. Schol. δὲν ἀφίᾳσι κατὰ τῶν ὤμων τρέχοντες.

433. ἠρώησαν. *Stopped.* See on Il. B. 179.

441. οὐ μὰν οὐδ' ὡς ἄτερ ὄρκου. In the celebrated Olympic games, no fraud or violence was allowed to be practised by the competitors for the prize: and it may be inferred from the expression here made use of, that such was also the case in more early times. Antilochus refuses to take the oath proposed, *infra* v. 586. and concedes the prize to Menelaus. It does not

appear, however, that there was any really unlawful deceit employed on this occasion; and Ernesti supposes that the expression ἄτερ ὄρκου ἀποίσσεται, was proverbially applied to those, who attempted to achieve any very great difficulty.

443. ἐρύκεσθον. See on Il. Φ. 7.

444. φθήσονται τούτοις κ. τ. λ. The order is: πόδες καὶ γούνα φθήσονται καμόντα τούτοις, (πρὶν) ἢ ὑμῖν. See on Il. K. 368. Some MSS. and editions read φθίσονται, of which Heyne does not disapprove. But the text is undoubtedly correct.

447. σφισιν. The horses of Antilochus.

450. ἐφράσαθ'. *Distinguished.* So again in v. 453.

451. ἐν περιωπῇ. See on Il. Ξ. 8.

452. τοῖο δ' ὁμοκλητῆρος. *Diomed.*

453. ἵππον προὔχοντα. See above on v. 325.

454. φοῖνιξ. Properly, a palm-tree; and thence the fruit thereof, called *the date*. It is here used adjectively, and may be rendered *chestnut-coloured*. With τόσον, i. e. ἐπὶ τόσον, we must understand, ἐφ' ὅσον οὐκ ἐν μετώπῳ.

- Λευκὸν σῆμα τέτυκτο περίτροχον, ἥ τε μήνη· 455
 Στῇ δ' ὀρθὸς, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες, ἡδὲ μέδοντες,
 Οἷος ἐγὼν ἵππους αὐγάζομαι, ἡ καὶ ὑμεῖς ;
 Ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,
 Ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δὲ πού αὐτοῦ 460
 Ἐβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεραι ἦσαν.
 Ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας·
 Νῦν δ' οὐπω δύναμαι ἰδέειν, πάντα δέ μοι ὅσσε
 Τρωϊκὸν ἂν πεδίον παπταίνετον εἰσορόωντι.
 Ἦε τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη 465
 Εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας.
 Ἔνθα μιν ἐκπεσέειν οἴω, σὺν θ' ἄρματα ἄξει·
 Αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 Ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἔγωγε
 Εὖ διαγινώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ 470
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,
 Τυδεὸς ἵπποδάμουν υἱὸς, κρατερὸς Διομήδης.
 Τὸν δ' αἰσχροῶς ἐνένισπεν Ὀϊλῆος ταχὺς Αἴας·
 Ἴδομενεῦ, τί πάρος λαβρεύεαι ; αἱ δὲ τ' ἀνευθεν
 Ἴπποι ἀερσίποδες πολέος πεδίοιο δίενται. 475
 Οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,
 Οὔτε τοι ὀξύτατον κεφαλῆς ἐκδέρκεται ὅσσε.
 Ἀλλ' αἰεὶ μύθοις λαβρεύεαι· οὐδέ τί σε χρὴ
 Λαβραγόρην ἔμμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.
 Ἴπποι δ' αὐταὶ ἔασι παροίτεραι, αἱ τὸ πάρος περ, 480
 Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὐληρα βέβηκε.
 Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἦδ' α·
 Αἴαν, νεῖκος ἄριστε, κακοφραδὲς, ἄλλα τε πάντα

459. ἄλλοι. Eumelus took the lead at starting ; but was afterwards passed by Diomed ; *supra* v. 398. the chariot of the former having been broken, and himself dashed upon the ground, by the interference of Minerva.

461. κεῖσέ γε. That is, as far as the goal.

466. εὖ σχεθέειν. Scil. ἡνία, or ἵππους. After ἐλίξας also τὸ ἄρμα, or τοὺς ἵππους, must be supplied. Schol. *συστρέψας περὶ τὴν κάμψιν τοὺς ἵππους.*

474. τί πάρος λαβρεύεαι ; Apoll. Lex. *τί πρὸ καιρὸν πολυλογεῖς ;* The verb *λαβρεύομαι* signifies, *to speak intemperately*, from *λάβρος*. See on Il. B. 148. Eustath. *λαβρεύεσθαι τὸ λάβρως καὶ οὐ μετὰ σκέψεως λαλεῖν, ἢ στωμύλλεσθαι, ὅθεν καὶ λαβραγόρης, ὃ ἐν τῇ ἀγορεύειν λάβρος, v.*

479. Æschylus uses the synonymous verb *λαβροστροφῶ* in *Prom. V. 335.*

475. δίενται. Eustath. *διώκουσιν· θέμα τὸ δίημι ἐκ τοῦ δίω.* See Prelim. Obs. Sect. IV. §. 2.

477. ἐκδέρκεται ὅσσε. It appears from this passage, that ὅσσε, being joined with a verb in the singular, is of the neuter gender. See on Il. N. 435. It may be proper to observe, that there must originally have been two forms ; the one masculine, ὅσσος, ὅσσον, from which we have ὅσσοις, Il. Ξ. 94. and the other neuter, ὅσσος, ὅσσεος, from which Eustathius produces the dative ὅσσει, and the dual of which is the Homeric ὅσσε, for ὅσσει. See Matt. Gr. Gr. 91. 2.

481. εὐληρα. *The reins.* From *εἰλέω, νοίω*. The word occurs nowhere else.

- Δεύει Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.
 Δεῦρό νυν ἡ τρίποδος περιδόμεσθ', ἥ ἐ λῆβητος· 485
 Ἰστορα δ' Ἀτρείδην Ἀγαμέμνονα θέλομεν ἄμφω,
 Ὅππότεραι πρόσθ' ἵπποι· ἵνα γνοίης ἀποτίνων.
 Ὄς ἔφατ'· ὤρνυτο δ' αὐτὶκ' Ὀϊλῆος ταχὺς Αἴας,
 Χωόμενος, χαλεποῖσιν ἀμείψασθαι ἐπέεσσι.
 Καὶ νύ κε δὴ προτέρω ἔτ' ἔρις γένητ' ἀμφοτέροισιν, 490
 Εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο, καὶ φάτο μῦθον·
 Μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
 Αἴαν, Ἰδομενεῦ τε, κακοῖς· ἐπεὶ οὐδὲ ἔοικε
 Καὶ δ' ἄλλω νεμεσᾶτον, ὃ τις τοιαῦτά γε ῥέζοι.
 Ἄλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε 495
 Ἴππους· οἳ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
 Ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος
 Ἴππους Ἀργείων, οἳ δεύτεροι, οἳ τε πάροιθεν.
 Ὄς φάτο· Τυδείδης δὲ μάλα σχεδὸν ἦλθε διώκων,
 Μάστι δ' αἰὲν ἔλαννε κατωμαδόν· οἳ δὲ οἳ ἵπποι 500
 Ὑψόσ' ἀειρέσθην ρίμφα πρήσσοντε κέλευθον·
 Αἰεὶ δ' ἡνίοχον κονίης ραθάμιγγες ἔβαλλον·
 Ἄρματα δὲ χρυσῷ πεπυκασμένα κασσιτέρῳ τε,
 Ἴπποις ὠκυπόδεσσιν ἐπέτρεχον· οὐδὲ τι πολλῇ
 Γίγνεται ἐπισώτρων ἄρματροχίῃ κατόπισθεν 505
 Ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθην.
 Στῇ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκιεν ἰδρῶς

485. ἡ τρίποδος περιδόμεσθ', ἥ ἐ λῆβη-
 τος. *Faciamus sponsionem pignoreposito,*
tripode vel lebetes. HEYNE. Anglicè, *Let us*
wager a tripod. Eustath. συνθώμεθα, συ-
 φωνήσωμεν, καὶ, ὡς οἱ πολλοὶ φασι, θῶμεν
 στοίχημα. So Od. Ψ. 78. αὐτὰρ ἐγὼν ἐμέ-
 θεν περιδῶσομαι αὐτῆς. Aristoph. Equit.
 788. ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι.
 Compare Nub. 644. Ach. 772. 1013. In a
 sense somewhat similar ἐπιδόσθαι is used in
 Il. X. 254. The vulgar reading is περιδῶ-
 μεθον. This should be remarked, however,
 that this is the only place in Homer in which
 the first person dual occurs; and Mr. Elms-
 ley has shown, in his note on Arist. Acharn.
 733. that the form did not exist, till it was
 introduced by the grammarians of Alexan-
 dria. Here, also, several MSS. read περι-
 δώμεθα, to which Heyne and Ernesti object,
 on account of the hiatus. This, however,
 is at once avoided by the reading adopted in
 the text. There are only two other passages
 to be found in any approved writer which mi-
 litate against Mr. Elmsley's observation; viz.
 Soph. Phil. 1079. Elect. 950. And in these the
 plural will stand equally as well as the dual.

486. Ἰστορα. See on Il. Σ. 501.

499. διώκων. Scil. τοὺς ἵππους.

500. κατωμαδόν. I am persuaded that
 the common translation of this word is
 faulty. It is rendered, *he lashed the horses*
continually over the shoulders; whereas I
 fancy it should be translated thus, *Assidue*
equos agitabat scutica ab humero ducta. This
 naturally expresses the very action, and
 whirl of the whip over the driver's shoulder,
 in the act of lashing the horses, and agrees
 with the use of the same word in v. 431.
supra, where οὐρα δίσκον κατωμαδίῳ must
 be translated, *jactus disci ab humero vibrati.*
 POPE. This may very probably be the im-
 port of κατωμαδόν in this passage; but the
 common interpretation is sanctioned by Il.
 O. 352. Suidas improperly explains μάστι
 by apocope for μάστιγι. The form μάστις
 occurs in Od. O. 182. ἥ, καὶ ἐφ' ἵπποιῳ
 μάστιν βάλε.

502. ἔβαλλον. See on Il. A. 536.

505. κατόπισθεν. Scil. *Behind the cha-*
riot. Of the noun ἄρματροχίῃ, see above
 on v. 422.

Ἴππων, ἐκ τε λόφων καὶ ἀπὸ στέρνοιο χαμᾶζει.
 Αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε πᾶμφανώωντος,
 Κλίνει δ' ἄρα μάστιγα ποτὶ ζυγόν· οὐδὲ μάτησεν 510
 Ἴφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον·
 Δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναικα,
 Καὶ τρίποδ' ὠτώνεντα φέρειν· ὁ δ' ἔλυνεν ὑφ' ἵππους.
 Τῷ δ' ἄρ' ἔπ' Ἀντίλοχος Νηληϊῆος ἤλασεν ἵππους,
 Κέρδεσιν, οὔτι τάχει γε, παραφθάμενος Μενέλαον· 515
 Ἀλλὰ καὶ ὥς Μενέλαος ἔχ' ἐγγύθεν ὠκείας ἵππους.
 Ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ρά τ' ἄνακτα
 Ἐλκρσι πεδίοιο τιταινόμενος σὺν ὄχεσφι,
 Τοῦ μὲν τε ψάουσιν ἐπισσώτρου τρίχες ἄκραι
 Οὐραῖαι, ὁ δὲ τ' ἄγχι μάλα τρέχει, οὐδὲ τι πολλή 520
 Χώρη μεσσηγὺς, πολέος πεδίοιο θεόντος·
 Τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 Λείπει· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο·
 Ἀλλὰ μιν αἵψα κίχανεν· ὀφέλλετο γὰρ μένος ἧν
 Ἴππου τῆς Ἀγαμεμνονέης καλλίτριχος Αἴθης· 525
 Εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισι,
 Τῷ κέν μιν παρέλασσε, οὐδ' ἀμφήριστον ἔθηκεν.
 Αὐτὰρ Μηριόνης, θεράπων εὖς Ἰδομενῆος,
 Λείπει· ἀγακλῆος Μενελάου δουρὸς ἐρωήν.
 Βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530
 Ἦκιστος δ' ἦν αὐτὸς ἐλαυνόμεν ἄρμ' ἐν ἀγῶνι.
 Υἱὸς δ' Ἀδμήτῳ πανύστατος ἦλυθεν ἄλλων,
 Ἐλκων ἄρματα καλὰ, ἐλαύνων πρόσσοθεν ἵππους.
 Τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς·
 Στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευε· 535
 Λοῖσθος ἀνὴρ ὦριστος ἐλαύνει μώνυχας ἵππους·
 Ἀλλ' ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὥς ἐπιεικὲς,
 Δεύτερ'· ἀτὰρ τὰ πρῶτα φερέσθω Τυδεὸς υἱός.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπῆνεον, ὥς ἐκέλευε·

513. τρίποδ' ὠτώνεντα. Eustathius has preserved the following epigram on this tripod, which Diomed seems to have dedicated in the temple at Delphi. Χάλκεός εἰμι τρίπους, Πυθοῖ δ' ἀνάκειμαι ἀγαλμα, Καί μ' ἐπὶ Πατρόκλῳ θῆκε πόδας ὠκὺς Ἀχιλλεύς· Τυδεΐδης δ' ἀνέθηκε βοὴν ἀγαθὸς Διομήδης, Νικήσας ἵπποισι παρὰ πλατὺν Ἐλλήσποντον.

523. ἐς δίσκουρα λέλειπτο. *Supra* v. 431. See note.

526. εἰ δέ κ' ἔτι προτέρω κ. τ. λ. Virg. *Æn.* V. 325. *Spacia et si plura supersint, Transeat elapsus prior, ambiguumve relinquat.*

Of the construction see Matt. Gr. Gr. §. 508. Obs. 1.

528. θεράπων. See on Il. A. 321.

536. Λοῖσθος. *Last.* The common form Λοῖσθιος is frequently met with, but this is the only place in which Λοῖσθος occurs. The superlative, Λοισθότατος, is found in Hesiod. Theog. 921. Hence is derived the adjective Λοισθήιος, *infra* v. 751.

538. δεύτερ'. In the second place. The more usual construction would have been δεύτερον, in agreement with ἀέθλιον; instead of which, the poet, for the sake of the metre, has used the neuter plural adverbially.

- Καί νύ κέν οἱ πόρεν ἵππον, ἐπῆνησαν γάρ Ἀχαιοὶ, 540
 Εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 Πηλείδην Ἀχιλῆα δίκη ἡμείψατ' ἀναστάς·
 ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶκε τελέσσης
 Τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,
 Τὰ φρονέων, ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππω, 545
 Αὐτός τ' ἐσθλὸς ἐών· ἀλλ' ὥφελεν ἀθανάτοισιν
 Εὐχέσθαι· τό κεν οὔτι πανύστατος ἦλθε διώκων.
 Εἰ δέ μιν οἰκτεῖρεις, καὶ τοι φίλος ἔπλετο θυμῷ,
 Ἔστι τοι ἐν κλισίῃ χρυσὸς πολλὺς, ἔστι δὲ χαλκός,
 Καὶ πρόβατ', εἰσὶ δέ τοι δμῳαί, καὶ μώνυχες ἵπποι· 550
 Τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μεῖζον ἄεθλον,
 Ἥε καὶ ἀντίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
 Τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθῆτω
 Ἀνδρῶν, ὅς κ' ἐθέλῃσιν ἐμοὶ χεῖρεσσι μάχεσθαι.
 ὧς φάτο· μείδησε δὲ ποδάρκης δῖος Ἀχιλλεύς, 555
 Χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος·
 Καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἰκοθεν ἄλλο
 Εὐμήλῳ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσω·
 Δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων, 560
 Χάλκεον, ὃ πέρι χεῦμα φαεινοῦ κασσιτέρου
 Ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιός ἐσται.
 Ἥ ῥα, καὶ Ἀυτομέδοντι φίλῳ ἐκέλευσεν ἑταίρῳ
 Οἰσέμεναι κλισίῃθεν· ὃ δ' ὥχετο, καὶ οἱ ἔνεικεν·
 Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὃ δὲ δέξατο χαίρων. 565
 Τοῖσι δὲ καὶ Μενέλαος ἀνίστατο, θυμὸν ἀχεύων,
 Ἀντιλόχῳ ἄμοτον κεχολωμένους· ἐν δ' ἄρα κήρυξ
 Χερσὶ σκῆπτρον ἔθηκε, σιωπῆσαί τε κέλευσεν

542. δίκη ἡμείψατ'. *Jus agere; jus ur-gere cepit.* ERNESTI. The preposition σύν is understood.

544. ἀφαιρήσεσθαι ἄεθλον. Scil. ἐμέ. See on Il. A. 182.

546. αὐτός τ' ἐσθλὸς ἐών. There is an anacoluthon in this construction, which should have been αὐτῷ ἐσθλῷ ἐόντι, in reference to οἱ. Similar instances will be found in the note on Il. B. 353. Unless, perhaps, the nominative is here put absolutely instead of the genitive, as in Soph. Ant. 260. See note in loc. Pent. Gr. p. 230.

560. τὸν Ἀστεροπαῖον ἀπηύρων. In Il. Φ. 183.

561. χεῦμα. *A border; from χέω.*

568. χερσὶ. This is the vulgar reading. Heyne reads χερὶ in the singular upon very

slight grounds; the plural being fully sanctioned by v. 582. ἰμάσθλην χερσὶν ἔχε. It seems to have been customary for the herald, before he proclaimed silence, to place his sceptre in the hand of the person about to speak; either for the purpose of fixing the attention of the assembly upon the speaker, or to show that he had received authority to address them. Compare Il. Σ. 505. Od. B. 37. Schol. παρὰ τοῖς ἀρχαίοις οἱ δημηγοροῦντες σκῆπτρα ἐκράτουν. Among the Jews also it appears that the sceptre was a badge of authority. Thus the patriarch Jacob is described as leaning upon the top of his staff or sceptre, while he was blessing the sons of Joseph, (Heb. xi. 21.) if indeed this be the correct rendering of the passage. See also on Il. A. 234.

- Ἄργείους· ὃ δ’ ἔπειτα μετῆδα ἰσόθεος φῶς·
 Ἀντίλοχε, πρόσθε πεπνυμένε, ποῖον ἔρεξας; 570
 Ἥσυχυνας μὲν ἐμὴν ἀρετὴν, βλάβας δέ μοι ἵππους,
 Τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χείρονες ἦσαν.
 Ἀλλ’ ἄγετ’, Ἀργείων ἡγήτορες, ἡδὲ μέδοντες,
 Ἐς μέσον ἀμφοτέροισι δικάσατε, μῆδ’ ἐπ’ ἀρωγῇ·
 Μήποτέ τις εἶπῃσιν Ἀχαιῶν χαλκοχιτώνων, 575
 Ἀντίλοχον ψεύδεσσι βησάμενος Μενέλαος
 Οἷχεται ἵππον ἄγων, ὅτι οἳ πολὺ χείρονες ἦσαν
 Ἴπποι, αὐτὸς δὲ κρείστων ἀρετῇ τε, βίῃ τε.
 Εἰ δ’ ἄγ’ ἐγὼν αὐτὸς δικάσω, καί μ’ οὔτινα φημί
 Ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται 580
 Ἀντίλοχ’, αἱ δ’ ἄγε, δεῦρο, Διοτρεφές, ἣ θέμις ἐστὶ,
 Στὰς ἵππων προπάροιθε καὶ ἄρματος· αὐτὰρ ἰμάσθλην
 Χερσὶν ἔχε ραδινὴν, ἥπερ τὸ πρόσθεν ἔλαυνες·
 Ἴππων ἀψάμενος, γαίηοχον Ἐννοσίγαιον
 Ὀμνυθι, μὴ μὲν ἐκὼν τὸ ἐμὸν δόλω ἄρμα πεδῆσαι. 585
 Τὸν δ’ αὖτ’ Ἀντίλοχος πεπνυμένος ἀντίον ἠΰδα·
 Ἄνσχεο νῦν, πολλὸν γὰρ ἔγωγε νεώτερός εἰμι
 Σεῖο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
 Οἴσθ’, οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσι·
 Κραιπνότερος μὲν γάρ τε νόος, λεπτὴ δέ τε μῆτις· 590
 Τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς
 Δώσω, τὴν ἀρόμην· εἰ καὶ νῦ κεν οἴκοθεν ἄλλο

574. ἐς μέσον. Eustath. ἐξ ἴσου, ἴνα μέσοι γένησθε καὶ μὴ ἑτεροβαρεῖς, ὥς φασιν οἱ παλαιοί. The expression ἐς μέσον ἀμφοτέροισι δικάζειν, therefore, implies to decide impartially between both parties. Arist. Ethic. V. 4. ζητοῦσι δικαστὴν μέσον, καὶ καλοῦσιν ἐνιοι μεσιδίους, ὥς ἐάν τοῦ μέσον τύχωσιν, τοῦ δίκαιον τευξόμενοι· μέσον ἄρα τι τὸ δίκαιον, εἶπερ καὶ ὁ δικαστής. Augustin on Psalm xlv. 5. Quid est, Deus in medio est? Hoc significat, quod æquus est omnibus Deus, et personas non accipit. Quomodo ergo illud quod in medio est, paria habet spatia ad omnes fines, ita Deus medius esse dicitur, æqualiter omnibus consulens. To the same effect are the words added in opposition; μῆδ’ ἐπ’ ἀρωγῇ. Schol. μῆδ’ ἐτέρῳ ἡμῶν βοηθεῖτε. Hence ἀρωγοί, partizans, favourers, in Il. Σ. 502. With the sentiment compare Theocr. Idyl. V. 68. τὸ δ’ ὦ γὰρ, μήτ’ ἐμὲ, Μόρσων, Ἐν χάριτι κρίνης, μήτ’ ὦν τὸ γὰ τοῦτον ὀνάσῃς. Phocylid. Frag. XII. 7. πᾶσι δίκαια νέμειν, μῆδὲ κρίσιν ἐς χάριν ἔλκειν.

575. μήποτέ τις κ. τ. λ. Menelaus speaks thus, on the supposition that he gains his point.

578. ἀρετῇ τε, βίῃ τε. In influence, and authority.

580. ἰθεῖα γὰρ ἔσται. Scil. ἡ δίκη. Edicam id, quod ex justo et æquo sit. HEYNE. The ellipsis is filled up in Hom. Hymn. in Cerer. 152. ἰθεῖασι δίκῃσι. The verb ἐπιπλήσσειν here signifies to contradict, to object. Hesych. ἐπιπλήξειν· ἐπελθεῖν, ἐπιτιμῆσαι, ὑβρίσαι.

583. ραδινὴν. Slender. Eustath. ραδινὴ· λεπτὴ καὶ μακρὰ, καὶ διὰ ταῦτα καὶ λιγυρά. Theocrit. Idyl. X. 24. ραδιανὰ παῖδα. XI. 45. ραδιναὶ κυνάρισσοι. We may infer from this passage, that certain symbolical forms were used in adjurations among the early Greeks, which bore a close relation to the nature and purport of the oath.

587. νεώτερός εἰμι Σεῖο. See on Il. A. 259.

589. οἴσθ’, οἶαι νέου κ. τ. λ. Cicero de Senect. 6. Temeritas est videlicet florentis ætatis, prudentia senescentis. Plaut. Mostell. Stultitiæ, adolescentiæque ejus ignoscas; Scis solere illam ætatem tali ludo ludere. Compare also 2 Chron. x. 13, 14. Eccles. xi. 10.

590. κραιπνότερος νόος. Soph. Œd. T. 617. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

Μεῖζον ἀπαιτήσεως, ἄφαρ κέ τοι ἀντίκα δοῦναι
 Βουλοίμην, ἦ σοί γε, Διοτρεφές, ἥματα πάντα
 Ἐκ θυμοῦ πεσείν, καὶ δαίμοσιν εἶναι ἀλιτρός. 595

Ἡ ῥα, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
 Ἐν χεῖρεσσι τίθει Μενελάου· τοῖο δὲ θυμὸς
 Ἰάνθη, ὥσεί τε περὶ σταχύεσσιν ἔερση
 Λήϊον ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρourke
 Ὡς ἄρα σοι, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη. 600
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἀντίλοχε, νῦν μὲν τοι ἐγὼ ὑποείζομαι αὐτὸς,
 Χωόμενος· ἐπεὶ οὐ τι παρήγορος οὐδ' ἀσειφρων
 Ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
 Δεύτερον αὐτ' ἀλέασθαι ἀμείνονας ἡπεροπεύειν. 605

Οὐ γάρ κέ με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν.
 Ἀλλὰ σὺ γὰρ δὴ πόλλ' ἔπαθες, καὶ πόλλ' ἐμόγησας,
 Σός τε πατήρ ἀγαθός, καὶ ἀδελφεός, εἵνεκ' ἐμεῖο·
 Τῷ τοι λισσομένῳ ἐπιπέισομαι, ἥδὲ καὶ ἵππον
 Δώσω, ἐμὴν περ ἑοῦσαν· ἵνα γνῶωσι καὶ οἶδε, 610
 Ὡς ἐμὸς οὐποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.

Ἡ ῥα, καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἐταίρῳ
 Ἴππον ἄγειν· ὃ δ' ἔπειτα λέβηθ' ἔλε παμφανόωντα.
 Μηριόνης δ' ἀνάειρε δύο χρυσοῖο τάλαντα
 Τέτρατος, ὡς ἔλασε· πέμπτον δ' ὑπελείπετ' ἄεθλον, 615
 Ἀμφίθετος φιάλῃ· τὴν Νέστορι δῶκεν Ἀχιλλεύς,
 Ἀργείων ἀν' ἀγῶνα φέρων· καὶ ἔειπε παραστάς·

Τῇ νῦν, καὶ σοι τοῦτο, γέρον, κειμήλιον ἔστω,
 Πατρόκλοιο τάφον μνημ' ἐμμεναί· οὐ γὰρ ἔτ' αὐτὸν
 Ὅψει ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ' ἄεθλον 620
 Αὐτῶς· οὐ γὰρ πύξ γε μαχήσεται, οὐδὲ παλαίσεις,
 Οὐδέ τ' ἀκοντιστὺν ἐσδύσει, οὐδὲ πόδεσσι

594. βουλοίμην, ἦ σοί γε, κ. τ. λ. Sup-
 ply μάλλον. See on Il. A. 117.

595. ἐκ θυμοῦ πεσείν. To fail of your
 friendship. Hence the expression, ἀποθύ-
 μια ἔρδειν, Il. Ξ. 261. Of the adjective
 ἀλιτρός see on Il. Θ. 361.

598. ὥσεί τε περὶ σταχύεσσιν ἔερση.
 Scil. ἰαίνει, i. e. τὸ λήϊον. The heart of
 Menelaus was exhilarated, as the dew exhi-
 rates or refreshes the ripening corn. The
 verb ἰαίνω signifies to warm, as in Od. Θ.
 426. K. 359. and elsewhere, and thence
 metaphorically, to delight, to exhilarate.

599. φρίσσουσιν. Bristle. So Eurip.
 Suppl. 30. ἐνθα πρῶτα φαίνεται Φρίξας
 ὑπὲρ γῆς τῇσδε κάρπιμος στάχυν. Com-
 pare Virg. Georg. I. 314.

603. χωόμενος. Although angry. Eu-

stath, εἰ καὶ χωόμενος. Of the adjectives
 παρήγορος and ἀσειφρων see on Il. Η. 156.
 Υ. 183. respectively. The former must here
 be rendered rash, intemperate.

605. δεύτερον. The vulgar reading is
 βέλτερον. That in the text is supported by
 several MSS. and followed by Eustathius,
 after whom Ernesti thus renders the pas-
 sage: post hæc cave, ne præstantiores deci-
 pias; iis præstare cupias. The infinitive
 ἀλέασθαι for the imperative. The verb
 ἡπεροπεύειν signifies properly to flatter:
 and thence to deceive generally.

608. ἀδελφεός. Thrasymedes.

616. ἀμφίθετος φιάλῃ. See above on v.
 270.

618. τῇ. Take it. See on Il. A. 591.

622. ἀκοντιστὺν. The versions render

Θεύσει· ἤδη γὰρ χαλεπὸν κατὰ γῆρας ἐπέειγε.

᾽Ως εἰπὼν, ἐν χερσὶ τίθει· ὃ δὲ δέξατο χαίρων,

Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

625

Ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες.

Οὐ γὰρ ἔτ' ἔμπεδα γυνίᾳ, φίλος, πόδες, οὐδὲ τι χεῖρες

᾽Ωμων ἀμφοτέρωθεν ἐπαΐσσονται ἐλαφραί.

Εἴθ' ὥς ἡβώοιμι, βίη τέ μοι ἔμπεδος εἴη,

᾽Ως ὁπότε κρείοντ' Ἀμαρυγκέα θάπτον Ἐπειοὶ

630

Βουπρασίῳ, παῖδες δὲ θέσαν βασιλῆος ἄεθλα·

Ἔνθ' οὐτίς μοι ὁμοῖος ἀνὴρ γένετ', οὐτ' ἄρ' Ἐπειῶν,

Οὐτ' αὐτῶν Πυλίων, οὐτ' Αἰτωλῶν μεγαθύμων.

Πῦξ μὲν ἐνίκησα Κλυτομήδεα, Ἥνοπος υἱόν·

Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη·

635

Ἴφικλον δὲ πόδεσσι παρέδραμον, ἱσθλὸν ἐόντα·

Δουρὶ δ' ὑπείρεβalon Φυλῆά τε, καὶ Πολύδωρον.

Οἷοίσι μ' ἵπποισι παρήλασαν Ἀκτορίωνε,

Πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,

Οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόφει λείπετ' ἄεθλα.

640

Οἱ δ' ἄρ' ἔσαν δίδυμοι· ὃ μὲν ἔμπεδον ἡνιόχευεν,

this noun *jaculorum certamen*. Heyne, however, would rather understand it to signify the *company of combatants*; so that ἀκοντιστὸν ἐσθύνεσθαι will be similar with ἀγῶνα or ὕμιλον δύνεσθαι. See on II. H. 298.

626. ναὶ δὴ ταῦτά γε πάντα, κ. τ. λ. This speech is admirably well adapted to the character of Nestor. He aggrandizes, with an infirmity peculiar to age, his own exploits; and one would think Horace had him in his eye: A. P. 173. *Laudator temporis acti Se puero*. Neither is it any blemish to the character of Nestor, thus to be a little talkative about his own achievements. To have described him otherwise would have been an outrage to human nature, inasmuch as the wisest man living is not free from the infirmities of man, and as every stage of life has some imperfection peculiar to itself. POPE.

629. εἴθ' ὥς ἡβώοιμι. Compare II. Δ. 319. H. 132. 157. A. 669.

630. Ἀμαρυγκέα. This Amarynceus, according to Pausanias, V. 1. assisted Augeas, in conjunction with the Mollionidae, in the war with Hercules. Nestor here states himself to have been present at the games instituted by his sons, in honour of his funeral at Buprasium, a city of Elis; II. B. 615. A. 759. His son Dioreas is mentioned in the catalogue, II. B. 622. and Apollodorus, Bibl. I. 8. 5. speaks of another son, Hippostratus, who had seduced Peribœa, the

daughter of Hipponous, who was afterwards married to Ceneus. See Heyne on Apollod. loc. cit.

635. ὅς μοι ἀνέστη. *Who stood up against me*. Of the government of ἀνίστημι, with a dative, see Matt. Gr. Gr. §. 401. 2.

639. πλήθει. *By their number*. The critics, as Eustathius remarks, have laboured hard to explain this difficulty. They tell us a formal story, that when Nestor was ready to enter the lists against these brothers, he objected against them as unfair adversaries,—for it must be remembered that they were monsters who grew together, and, consequently, had four hands to Nestor's two,—but the judges would not allow his plea, and determined, that as they grew together, so they ought to be considered as one man. Others tell us that they brought several chariots into the lists, whose charioteers combined together in favour of Eurytus and Cteatus, these brother monsters. (See on II. A. 708.) Others say that the multitude of the spectators conspired to disappoint Nestor. POPE. See Heyne on Apollod. Bibl. II. 7. 2. πρόσθε βαλόντες. Scil. τοὺς ἵππους. Compare v. 572. *supra*. The verb ἀγάζομαι signifies properly *to admire*; as in II. I. 181. H. 404. Hence, *to be envious*, as in this verse. Compare II. P. 71. Also, *to be angry*; as in II. H. 41. Ξ. 111. and elsewhere.

"Εμπεδον ἡνιόχεν', ὃ δ' ἄρα μάστιγι κέλευεν·
 "Ως ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιώωντων
 "Εργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ
 Πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἡρώεσσιν. 645
 'Αλλ' ἴθι, καὶ σὸν ἐταῖρον ἀέθλοισι κτερεΐζε.
 Τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 "Ως μεν αἰὲ μέμνησαι ἐνῆες, οὐδέ σε λήθω,
 Τιμῆς ἧς τέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.
 Σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν. 650
 "Ως φάτο· Πηλεΐδης δὲ πολὺν καθ' ὄμιλον Ἀχαιῶν
 "Ωιχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.
 Αὐτὰρ ὃ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα.
 'Ημίονον ταλαεργὸν ἄγων κατέδῃσ' ἐν ἀγῶνι
 'Εξέτε', ἀδμήτην, ἦτ' ἀλγίστην δαμάσασθαι. 655
 Τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.
 Στῇ δ' ὀρθὸς, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 'Ατρεΐδην τε, καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοὶ,
 "Ανδρε δύω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστω,
 Πῦξ μάλ' ἀνασχομένῳ πεπληγέμεν· ὧ δέ κ' Ἀπόλλων 660
 Δῶν καμμονίην, γνῶσι δὲ πάντες Ἀχαιοὶ,
 'Ημίονον ταλαεργὸν ἄγων κλισίηνδε φερέσθω·
 Αὐτὰρ ὁ νικηθεὶς δέπας οἷσεται ἀμφικύπελλον.
 "Ως ἔφατ'· ὠρnuτο δ' αὐτίκ' ἀνὴρ ἧς τε μέγας τε,
 Εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός· 665
 "Αψατο δ' ἡμίονου ταλαεργοῦ, φώνησέ τε·
 "Ασσον ἴτω, ὅστις δέπας οἷσεται ἀμφικύπελλον,
 'Ημίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν,
 Πυγμῇ νικήσαντ'· ἐπεὶ εὖχομαι εἶναι ἀριστος.
 "Ἢ οὐχ ἄλῃς, ὅττι μάχης ἐπιδύομαι; οὐδ' ἄρα πως ἦν 670
 'Εν πάντεσσ' ἐργοισι δαήμονα φῶτα γενέσθαι.
 "Ωδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται,

642. ἔμπεδον ἡνιόχεν'. Of this repetition, or επαναφορά, see on Il. Y. 372. X. 128. We have another example in Virg. *Æn.* VII. 586. *Ille, velut pelagi rupes immota, resistit: Ut pelagi rupes, &c.*

649. τιμῆς. In respect of the honour. Eustathius supplies διά.

652. αἶνον. This is usually rendered *laudationem*. But the primary signification of the word is simply *narratio*; which is evidently all that is meant in this place. See Ammon *in voce*. The case is different *infra* v. 795.

653. πυγμαχίης ἀλεγεινῆς. *Boxing*, or the combat of the *cæstus*, was a very rough exercise, and generally ended in some se-

vere injury to one of the combatants. It was held in little estimation compared with other athletic games, and fell into disuse shortly after the heroic ages, till it was revived in the 23d Olympiad. For a complete description of it, see West's *Dissert. on the Olympic Games*, Sect. 10.

660. The sentence must be thus supplied: πῦξ μάλ᾽ ἀνασχομένῳ πεπληγέμεν ἀλλήλους ἀνασχομένῳ ταῖς χερσίν. Compare v. 686.

661. καμμονίην. See on Il. X. 257.

670. οὐδ' ἄρα πως ἦν κ. τ. λ. Compare Il. N. 729. and the parallels there cited. Of the verb ἐπιδύεσθαι, *to be inferior to any one*, followed by a genitive of the thing, see Matt. Gr. Gr. §. 358. 1.

Ἀντικρὺν χροά τε ῥήξω, σύν τ' ὅστέ' ἀράξω,
Κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων,
Οἳ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα. 675

ᾠς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,
Μηκιστέος υἱὸς, Ταλαϊονίδαο ἄνακτος,
Ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο
Ἐς τάφον, ἔνθα δὲ πάντας ἐνίκα Καδμείωνας. 680

Τὸν μὲν Τυδεΐδης δουρικλυτὸς ἀμφεπονεῖτο,
Θαρσύνων ἔπεσι, μέγα δ' αὐτῷ βούλετο νίκην.
Ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα
Δῶκεν ἱμάντας ἐυτμήτους βοὸς ἀγραύλοιο.
Τῷ δὲ ζωσαμένῳ βήτην ἐς μέσσον ἀγῶνα. 685

Ἄντα δ' ἀνασχομένῳ χερσὶ στιβαροῖσιν ἄμ' ἄμφω,
Σύν ῥ' ἔπεσον, σὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν.
Δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρῶς
Πάντοθεν ἐκ μελέων· ἐπὶ δ' ὤρνυτο θεῖος Ἐπειὸς,
Κόψε δὲ παπτήναντα παρήϊον, οὐδ' ἄρ' ἔτι δὴν 690

Ἔσθήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
ᾠς δ' ὅθ' ὑπὸ φρικτὸς Βορέῳ ἀναπάλλεται ἰχθὺς
Θῆν' ἐν φυκιόεντι, μέλαν δέ ἐ κῦμα κάλυψεν·

ᾠς πληγεῖς ἀνέπαλτ'· αὐτὰρ μεγάλθυμος Ἐπειὸς
Χερσὶ λαβῶν ὠρθωσέ· φίλοι δ' ἀμφέσταν ἑταῖροι,
Οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν,
Αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσέ·

Κὰδ δ' ἄλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες·
Αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλείδης δ' αἰψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700

679. δεδουπότος. The verb δουπεῖν is used perpetually in Homer, to express the sound, occasioned by the fall of a soldier killed in battle. Compare Il. Δ. 504. E. 42. P. 50. Y. 388. *et centies alibi*. Hence it is here used in the sense of *to die*, generally. So also in Il. N. 426. ἡ αὐτὸς δουπήσαι, ἀμύνων λογὸν Ἀχαιοῖς. Eustath. δεδουπότος· ἀντὶ τοῦ πεσόντος ἐκ τοῦ παρεπομένου δούπου τοῖς πίπτουσιν, ὡς δηλοῖ τὸ Δούπησε δὲ πεσών. The verb bears the same sense in Apoll. Rhod. I. 1304. IV. 557.

683. ζῶμα. This was a scarf tied round the middle, with the exception of which they fought naked. Schol. πρῶτον ἔθος ἦν τοῖς παλαιοῖς περιζώματα φέρειν περὶ τὰ αἰδοῖα, καὶ οὕτως ἀγωνίζεσθαι. The same observation will apply to the exercise of wrestling. Compare *infra* vv. 710. 739.

684. ἱμάντας ἐυτμήτους βοὸς ἀγραύλοιο. The *cæstus* consisted of thongs of leather, or raw hides, wound about the hands and arms up to the elbow: and it seems to have been intended as well for defence, as for an offensive weapon. See West's Dissertation: *ubi supra*. With the whole description of the contest, compare Apoll. Rhod. II. 63. sqq.

688. χρομάδος. The sound of the blows on the cheeks. Eustath. κατὰ ὀνοματοποιάν, ὃ ἐν ταῖς γένυσσι ψόφος καὶ οἶον τρισμαρς, ὃς μάλιστα ἐν ταῖς πληγαῖς γίνεταί. See on Il. Γ. 363.

692. ὑπὸ φρικτὸς Βορέῳ. Schol. φρίζ· ἡ ἐπιπόλαιος τοῦ κύματος κίνησις. See on Il. H. 63. Compare also Il. Φ. 126.

696. ἐφελκομένοισι πόδεσσιν. Virg. *Æn.* V. 468. *genua ægra trahentem*.

Δεικνύμενος Δαναοῖσι, παλαισμοσύνης ἀλεγεινῆς·
 Τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην·
 Τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσι τῖον Ἀχαιοί·
 Ἀνδρὶ δὲ νικηθέντι γυναικ' ἐν μέσσον ἔθηκε,
 Πολλὰ δ' ἐπίστατο ἔργα, τῖον δέ ἐτεσσαράβοιον· 705
 Στῇ δ' ὀρθός, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 Ὅρνυσθ', οἳ καὶ τούτου ἀέθλον πειρήσεσθον.
 Ὄς ἔφατ'· ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
 Ἄν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς·
 Ζωσαμένω δ' ἄρα τῷ γε βάτην ἐς μέσσον ἀγῶνα, 710
 Ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆσιν·
 Ὄς δ' ὅτ' ἀμείβοντες, τοὺς τε κλυτὸς ἤραρε τέκτων,
 Δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.
 Τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν,
 Ἐλκόμενα στερεῶς, κατὰ δὲ νότιος ῥέεν ἰδρώς. 715
 Πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὦμους
 Αἵματι φοινικίεσσαι ἀνέδραμον· οἳ δὲ μάλ' αἰεὶ
 Νίκης ἰέσθην, τρίποδος περὶ ποιητοῖο.
 Οὐτ' Ὀδυσσεὺς δύνατο σφῆλαι, οὔδεις τε πελάσσαι,
 Οὐτ' Αἴας δύνατο, κρατερὴ δ' ἔχεν ἵς Ὀδυσῆος. 720
 Ἄλλ' ὅτε δὴ ῥ' ἀνιάζον ἑκκνήμιδας Ἀχαιοὺς,
 Δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 Ἥ μ' ἀνείρ', ἧ ἐγὼ σε· τὰ δ' αὖ Διὶ πάντα μελήσει.

701. παλαισμοσύνης. Of the πάλη, or wrestling, see West's Dissertation: Sect. 8.

709. ἄν δ' Ὀδυσσεὺς κ. τ. λ. See on Il. B. 305.

710. ζωσαμένω. See above on v. 683. and of the adverb ἀγκὰς, in the following line, on Il. E. 371.

712. ὡς δ' ὅτ' ἀμείβοντες κ. τ. λ. This similitude very happily represents the wrestlers in the posture of wrestling. Their heads lean one against the other like the rafters that support the roof of a house; at the foot they are disjointed, and stand at a greater distance, which naturally paints the attitude of the body in these two wrestlers, while they contend for victory. POPE: from Eustathius. The words ἀλλήλων λαμβάνουσι, hold each together,—i. e. are inserted into, and mutually support each other,—must be supplied from the preceding member of the comparison. With the participle ἀμείβοντες also, some substantive, as στύλοι, for instance, must be supplied. Schol. ἀμείβοντες· δόκοι μεγάλαι, ἀλλήλαις προσπίπτουσai, ὥστε βαστάζειν τὴν ὀροφήν. This ellipsis is not noticed in Bos.

714. τετρίγει. See above on v. 101.

720. ἔχεν. Scil. αὐτόν. Resisted him.

721. ἑκκνήμιδας Ἀχαιοὺς. The vulgar reading is ἑκκνήμιδες Ἀχαιοί. Eustathius mentions the accusative as more perspicuous, but supported by fewer MSS. It is found, however, in the Harleian and some others, and most of the early editions. Either reading is admissible, as far as the syntax is concerned. The verb ἀνιάζω has a passive signification in Il. Σ. 300. and elsewhere.

724. ἧ μ' ἀνείρ', ἧ ἐγὼ σε. Scil. ἀναείρω. When neither of the combatants seemed likely to gain any advantage over his antagonist, in order to bring the matter to a conclusion, they mutually agreed to a trial of strength, and that one should endeavour to raise the other from the ground, and by this means throw him. This was called ἀναείρειν. Eustath. τὸ ἀναεῖραι δηλοῖ τὸ ἀναβαστάξαι κυριωτάτη δὲ ἡ λέξις, διὸ καὶ ἐπιμένει αὐτῷ ὁ ποιητής. So Hesychius also, in reference to v. 725. ἀνάειρε· ἐπῆρεν, ἀνεβάστασεν. In this case, the combatant to be raised placed his back against the breast of his adversary.

Ὦς εἰπὼν, ἀνείρε· δόλου δ' οὐ λήθεται Ὀδυσσεύς· 725
 Κόψ' ὅπιθεν κώληπα τυχῶν, ὑπέλυσε δὲ γυῖα·
 Καδ' ὃ ἔβαλ' ἐξοπίσω· ἐπὶ δὲ στήθεσσιν Ὀδυσσεὺς
 Κάππεσε· λαοὶ δ' αὖ θεῦντό τε, θάμβησάν τε.
 Δεύτερος αὖτ' ἀνείρε πολύτλας διος Ὀδυσσεύς,
 Κίνησε δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδὲ τ' αἶρειν, 730
 Ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
 Πλησίοι ἀλλήλοισι, μίανθησαν δὲ κονίη.
 Καὶ νύ κε τὸ τρίτον αὖτις ἀναΐξαντε πάλαιον,
 Εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο, καὶ κατέρυκε·
 Μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσι· 735
 Νίκη δ' ἀμφοτέροισιν, ἀέθλια δ' ἴσ' ἀνελόντες
 Ἐρχεσθ', ὅφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.
 Ὦς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἠδὲ πίθοντο,
 Καὶ ῥ' ἀπομορξαμένω κονίην, δύσαντο χιτῶνας.
 Πηλεΐδης δ' αἶψ, ἄλλα τίθει ταχυτῆτος ἄεθλα, 740
 Ἀργύρεον κρητῆρα τετυγμένον· ἐξ δ' ἄρα μέτρα
 Χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
 Πολλὸν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἤσκησαν,
 Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡεροειδέα πόντον,
 Στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν· 745
 Υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκε
 Πατρόκλῳ ἥρωϊ Ἰησονίδης Ἑϋνῆος.
 Καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὗ ἐτάροιο,

While Ajax is thus in the act of raising Ulysses, the latter contrives, by drawing back his heel, to strike him in the bend of the knee, by which means he brings him to the ground; falling, of course, himself with his back upon the breast of Ajax. This manœuvre was called *ἰγνῶν ἀφαίρεσις*.

726. *τυχῶν*. Scil. αὐτοῦ, i. e. τοῦ κώληπος. Eustath. κώληπα· τὴν ἀγκύλην κατὰ τοὺς παλαιούς, τὴν περὶ τὰς ἰγνύας. Anglicè, *the bend of the knee*.

731. *ἐν δὲ γόνυ γνάμψεν*. For *ἐνέγναμψε*. *He bent his knee*; i. e. the knees of Ulysses gave way under the weight of Ajax. There is also another interpretation of which the words admit; viz. that Ulysses, by raising Ajax a little from the ground, bent the knee of his adversary, and thus again threw him. But, in this case, Ulysses would have gained a second advantage, with which the speech of Achilles, in putting an end to the contest, is evidently at variance.

735. *κακοῖσι*. *Fatigue*. Scil. τῆς πάλης. The verb *ἐρείδεσθαι* is elegantly applied to wrestlers, who mutually support

themselves upon each other. In connexion with this idea, it may be rendered, *to contend, to strive*. Some copies read *ἐρίζεσθον*.

736. *νίκη*. Scil. ἔστι.

743. *Σιδόνες πολυδαίδαλοι*. See on Il. Z. 291.

745. *στήσαν*. Heyne supplies *τὴν νῆα*. Compare Od. Δ. 582. Ξ. 258. Schol. Vill. *προσώρμισαν*. But the connexion of the passage evidently refers this verb, as well as those preceding and following, to *κρητῆρα*. Ernesti, therefore, properly understands the verb *στήσαι* to signify, *to expose to sale*; a sense which is nearly allied to one which it frequently bears, in relation to commodities *weighed out* for sale. See on Il. N. 745. Eustathius observes, that it was presented to Thoas, king of Lemnos, (Il. Ξ. 230.) *διὰ τὴν ἐν λιμένεσσι στάσιν*. The goblet afterwards came into the possession of Euneus, from his marriage with Hypsipyle, daughter of Thoas; of whom, and of the trade between Lemnos and the Greeks at Troy, see on Il. H. 467.

746. *Λυκάονος ὦνον*. See Il. Φ. 41. and note in *loc*.

"Οστις ἐλαφρότατος ποσὶ κραιπνοῖσι πέλοιτο.
 Δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ. 750
 'Ημιτάλαντον δὲ χρυσοῦ λισσθήϊ' ἔθηκε.
 Στῇ δ' ὀρθὸς, καὶ μῦθον ἐν 'Αργείοισιν ἔειπεν.
 "Ορνυσθ', οἳ καὶ τούτον ἀέθλου πειρήσεσθε.
 "Ὡς ἔφατ'· ὠρνυτο δ' αὐτίκ' 'Οἰλῆος ταχὺς Αἴας,
 'Αν δ' 'Οδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱὸς 755
 'Αντίλοχος· ὃ γάρ αὖτε νέους ποσὶ πάντας ἐνίκα.
 Στὰν δὲ μεταστοιχεί· σήμηνε δὲ τέρματ' 'Αχιλλεύς.
 Τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὧκα δ' ἔπειτα
 'Εκφερ' 'Οἰλιάδης· ἐπὶ δ' ὠρνυτο δῖος 'Οδυσσεὺς
 "Αγχι μάλ', ὥς ὅτε τίς τε γυναικὸς εὐζώνοιο 760
 Στήθεός ἐστι κανῶν, ὄντ' εὖ μάλα χερσὶ τανύσση,
 Πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχόθι δ' ἴσχει
 Στήθεος· ὥς 'Οδυσσεὺς θέεν ἐγγύθεν· αὐτὰρ ὅπισθεν
 "Ιχνια τύπτε πόδεσσι, πάρος κόνιν ἀμφιχυθῆναι·
 Κὰδ δ' ἄρα οἱ κεφαλῆς χε' αὐτμένα δῖος 'Οδυσσεὺς, 765
 Αἰεὶ ρίμφα θέων· ἴαχον δ' ἐπὶ πάντες 'Αχαιοὶ
 Νίκης ἰεμένῳ, μάλα δὲ σπεύδοντι κέλευον.
 'Αλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' 'Οδυσσεὺς
 Εὐχετ' 'Αθηναίῃ γλαυκῶπιδι ὃν κατὰ θυμόν·

751. λισσθήϊ' ἔθηκε. Scil. ἄεθλα. This reading, which is due to Heyne, is amply supported by v. 785. *infra*, where the ellipsis is supplied. All the copies have λισσθήϊ, which must be the dative of λισσθήης, a form which occurs no where else, and probably never existed. Perhaps, however, we should prefer, as being more Ionic, λισσθήϊα θῆκε.

758. ἀπὸ νύσσης. In the chariot-race, *supra* v. 332. the νύσση was the goal at the farther end of the course, round which they turned. Here, however, it signifies the barrier, or starting post; since the stadium was of a certain length, marked, by a goal at the farther end, which finished the race. So also in Quint. Smyrn. IV. 195. οἳ δ' ἀπὸ νύσσης Καρπαλίμῳς οἶμσαν. The verb τέτατο is used simply for ἦν, in reference to the length of the course.

759. ἐκφερε. Scil. ἐαυτόν. Compare *supra* v. 376. Also Soph. Œd. C. 1424. and note *in loc.* Pent. Gr. p. 187. Hence the adjective ἐκφορος, *rapid*. Plat. Lach. p. 200. D. ἐκφορος λόγος.

761. κανῶν. Properly, a line or rule, and thence variously applied. Here it signifies a shuttle. With στήθεος we must supply ἄγχι from the preceding line.

762. πηνίον. The woof or weft. With this μίτον is added in pleonastic apposition; since παρὲκ, when it is put for ἐξ, governs a

genitive, and must therefore be taken adverbially. With an accusative παρὲκ is for παρά, as in Il. Ω. 349. σῆμα παρὲκ. Damm. explains πηνίον as an adjective, and renders πηνίον μίτον, *filum, quod fuso circumvolvitur*. Stephens, in Thes. Gr. v. πηνος, records μίτον, as a various reading of one MS. Ernesti seems rather to favour this reading, and thus renders the passage: *subtemen extrahens e licio radii, seu, e radio circumvoluto filis*.

763. αὐτὰρ ὅπισθεν κ. τ. λ. Macrob. Saturn. V. 13. *Est hujus versus hic sensus: Si per solum pulvereum forte curratur, ubi pes fuerit de terra a currente sublatus, vestigium sine dubio signatum videtur, et tamen celerius cogitatione pulvis, qui ictu pedis fuerat excussus, vestigium superfunditur. Ait ergo divinus Poeta, ita proximum fuisse qui sequebatur, ut occuparet antecedentis vestigium, antequam pulvis ei superfunderetur*.

765. κὰδ δ' ἄρα οἱ κεφαλῆς κ. τ. λ. Compare *supra* v. 380.

768. πύματον τέλεον δρόμον. That is, *When they approached the end of the course*. So Virg. Æn. V. 327. *Jamque fere spatio extremo, fessique sub ipsum Finem adventabant*. The whole passage, as indeed the whole description of the games, is a close imitation of Homer; for which reason, particular parallels have been less frequently cited. See above on v. 258.

- Κλῦθι, θεά· ἀγαθή μοι ἐπὶ ῥόθοις ἔλθε ποδοῖν. 770
 ‘Ως ἔφατ’ εὐχόμενος· τοῦ δ’ ἔκλυε Παλλὰς Ἀθήνη·
 Γυνὴ δὲ θῆκεν ἑλαφρὰ, πόδας καὶ χεῖρας ὑπερθεν.
 Ἀλλ’ ὅτε δὴ τάχ’ ἔμελλον ἐπαΐξεσθαι ἄεθλον,
 Ἐνθ’ Αἴας μὲν ὄλισθε θέων, (βλάβε γὰρ Ἀθήνη)
 Τῇ ῥα βοῶν κέχυντ’ ὄνθος ἀποκταμένων ἐριμύκων, 775
 Οὓς ἐπὶ Πατρόκλῳ πέφνε πόδας ὠκὺς Ἀχιλλεύς.
 Ἐν δ’ ὄνθου βοέου πλῆτο στόμα τε, ῥίνας τε.
 Κρητῆρ’ αὐτ’ ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 ‘Ως ἦλθε φθάμενος· ὃ δὲ βοῦν ἔλε φαίδιμος Αἴας·
 Στῇ δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραύλοιο, 780
 Ὀνθον ἀποπτύων, μετὰ δ’ Ἀργεῖοισιν ἔειπεν·
 ‘Ω πόποι, ἦ μ’ ἔβλαψε θεὰ πόδας, ἦ τοπάρους περ,
 Μήτηρ ὧς, Ὀδυσῆϊ παρίσταται, ἡδ’ ἐπαρήγει.
 ‘Ως ἔφαθ’· οἱ δ’ ἄρα πάντες ἐπ’ αὐτῷ ἡδὺν γέλασσαν.
 Ἀντίλοχος δ’ ἄρα δὴ λοισθήϊον ἔκφερ’ ἄεθλον, 785
 Μειδιόων, καὶ μῦθον ἐν Ἀργεῖοισιν ἔειπεν·
 Εἰδόσιν ὕμν’ ἐρέω πᾶσι, φίλοι, ὧς ἔτι καὶ νῦν
 Ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους·
 Αἴας μὲν γὰρ ἐμεῖ’ ὀλίγον προγενέστερός ἐστιν·
 Οὗτος δὲ προτέρης γενεῆς, προτέρων τ’ ἀνθρώπων· 790
 Ὡμογέροντα δὲ μιν φάσ’ ἔμμεναι· ἀργαλέον δὲ
 Ποσσὶν ἐριδῶσθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.
 ‘Ως φάτο· κύδρην δὲ ποδώκεα Πηλεΐωνα.
 Τὸν δ’ Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·
 Ἀντίλοχ’, οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, 795
 Ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.
 ‘Ως εἰπὼν, ἐν χερσὶ τίθει· ὃ δὲ δέξατο χαίρων.
 Αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος
 Θῆκ’ ἐς ἀγῶνα φέρων, κατὰ δ’ ἀσπίδα, καὶ τρυφάλειαν,

774. ὄλισθε. *Slipped*. Hence the adjective ὀλισθηρός, *slippery*, Pind. Pyth. II. 175. The form ὀλισθαίνω occurs in Musæus.

785. Ἀντίλοχος δ’ ἄρα κ. τ. λ. There is not a more amiable character in the Iliad than Antilochus. The grace with which he concedes the prize to Menelaus, *supra* v. 586, and his behaviour upon this occasion, are truly delightful.

787. εἰδόσιν ὕμν’ ἐρέω. See on II. A. 365.

788. ἀθάνατοι τιμῶσι. The respect for old age, which prevailed among the early Greeks, has been noticed on II. A. 259. The sanction which is here given to the feeling, may be compared with the divine injunction of the Jewish law: Levit. xix. 32.

790. οὗτος δέ. Ulysses.

791. ὠμογέροντα. Schol. μήπω πᾶν γέροντα, ἀλλὰ πλησίον τοῦ γήρως. So Virgil, *Æn.* VI. 304. *Cruda deo* (Charonti) *viridisque senectus*. In Od. O. 356. the expression ὦμον γῆρας occurs in the sense of *a premature old age*. So also in Hesiod. *Op.* D. 323. See Valckenæer on Ammon, p. 54. The construction of the following sentence must be thus supplied: ἀργαλέον δὲ (τοῖς ἄλλοις) Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ, ποσσὶν ἐριδῶσθαι, scil. τῷ Ὀδυσσεῖ.

795. μέλεος. See on II. K. 480. It is here used adverbially; *in vain, to no purpose*. See on II. A. 414. and of the substantive αἶνος, *supra* v. 652.

Τεύχεα Σαρπήδοντος, ἃ μιν Πάτροκλος ἀπηύρα· 800
 Στῇ δ' ὀρθός, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

Ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστῳ,
 Τεύχεα ἐσσαμένῳ, ταμεσίχροα χαλκὸν ἐλόντε,
 Ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι·
 Ὅππότερός κε φθῆσιν ὀρεξάμενος χροά καλὸν, 805

Ψαύσῃ δ' ἐνδίνων, διὰ τ' ἔντεα, καὶ μέλαν αἷμα,
 Τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον,
 Καλὸν, Θρηϊκίον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων·
 Τεύχεα δ' ἀμφοτέροι ξυνήϊα ταῦτα φερέσθων·
 Καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν. 810

Ὡς ἔφατ'· ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
 Ἄν δ' ἄρα Τυδείδης ὦρτο κρατερὸς Διομήδης.
 Οἳ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
 Ἐς μέσον ἀμφοτέρῳ συνίτην μεμαῶτε μάχεσθαι,
 Δεινὸν δερκομένῳ· θάμβος δ' ἔχε πάντας Ἀχαιοῦς. 815
 Ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τρεῖς μὲν ἐπήϊζαν, τρεῖς δὲ σχεδὸν ὠρμήθησαν·
 Ἐνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' ἐέσση
 Νύξ', οὐδὲ χροά ἴκανεν· ἔρυντο γὰρ ἐνδοθι θώρηξ.

Τυδείδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο 820
 Αἰὲν ἐπ' αὐχένι κῦρε φαεινοῦ δονρὸς ἀκωκῇ.
 Καὶ τότε δὴ ῥ' Αἴαντι περιδδείσαντες Ἀχαιοὶ
 Πανσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.
 Αὐτὰρ Τυδείδῃ δῶκε μέγα φάσγανον ἥρωες,
 Σὺν κολῶϊ τε φέρων, καὶ εὐτμήτῳ τελαμῶνι. 825

Αὐτὰρ Πηλεΐδης θῆκε σόλον αὐτοχόωνον,

800. τεύχεα Σαρπήδοντος, κ. τ. λ. See II. II. 663.

805. ὀρεξάμενος χροά. The ellipsis in this passage is unusually harsh: ὀρεξάμενος σὸν ἔγχει κατ' αὐτοῦ ἐπὶ τὸν χροά. See on II. Δ. 307.

806. ἐνδίνων. Properly *the bowels*. But as this signification would affix a degree of barbarity to the passage, scarcely consistent with a mere trial of skill, which the combat was intended to exhibit, the commentators interpret the word to signify, *the body within the armour*; i. e. simply, *the skin*. Eustath. ἐνδινά· κατὰ μὲν τινὰς ἔντερα, παρὰ τὸ ἐντὸς εἶναι ἰνῶν, ἢ ἐντὸς δινεῖσθαι· κατὰ δὲ ἑτέρους, ἢ ἐνδον τῶν ὅπλων σάρεξ. Heyne is probably correct in supposing that the verse is not genuine. It will be proper also, throughout this contest, to limit the expressions to this view of the subject. Diomed, for instance, in v. 821. did not intend

to kill Ajax, but merely to show his dexterity in aiming his spear.

808. τὸ μὲν Ἀστεροπαῖον ἀπηύρων. See II. Φ. 183.

809. τεύχεα. Scil. *Sarpedonis*: v. 800.

826. σόλον. *A quoit*, or *disc*, from σέλλω, *agito*; and therefore of similar derivation with δίσκος, from δίκω. Schol. διαφέρει δὲ σόλος καὶ δίσκος, ὅτι ὁ μὲν δίσκος πλατὺς ἐστὶ καὶ κοιλότερος, ὁ δὲ σόλος στρογγύλος καὶ σφαιροειδής. The exercise of *throwing the disc* among the Greeks differed chiefly from modern quoiting, in being a trial of bodily strength rather than of skill. The combatants did not endeavour to strike a given mark, but merely to throw beyond their competitors; all of whom used the same disc, which in Homer is assigned as the prize of the conqueror. The disc itself was a massive piece of metal, extremely heavy, and generally thrown by means of a stick

- ‘Ον πρὶν μὲν ρίπτασκε μέγα σθένος ‘Ηετίωνος.
 ‘Αλλ’ ἦτοι τὸν ἔπεφνε ποδάρκης διος ‘Αχιλλεύς,
 Τὸν δ’ ἄγετ’ ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσι.
 Στῇ δ’ ὀρθὸς, καὶ μῦθον ἐν ‘Αργείοισιν ἔειπεν· 830
 ‘Ορνυσθ’, οἳ καὶ τούτου ἀέθλον πειρήσεσθε·
 Εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,
 ‘Εξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
 Χρεώμενος· οὐ μὲν γάρ οἱ, ἀτεμβόμενός γε σιδήρου,
 Ποιμὴν, οὐδ’ ἀροτῆρ, εἰς’ ἐς πόλιν, ἀλλὰ παρέξει. 835
 ‘Ως ἔφατ’· ὥρτο δ’ ἔπειτα μενεπτόλεμος Πολυποίτης,
 ‘Αν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέοιο,
 ‘Αν δ’ Αἴας Τελαμωνιάδης, καὶ διος ‘Επειδός,
 ‘Εξείης δ’ ἴσταντο· σόλον δ’ ἔλε διος ‘Επειδός,
 ‘Ηκε δὲ δινήσας· γέλασαν δ’ ἐπὶ πάντες ‘Αχαιοί. 840
 Δεύτερος αὖτ’ ἀφῆκε Λεοντεὺς, ὄζος ‘Αρης·
 Τὸ τρίτον αὖτ’ ἔρριψε μέγας Τελαμώνιος Αἴας
 Χειρὸς ἀπὸ στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων·
 ‘Αλλ’ ὅτε δὴ σόλον εἶλε μενεπτόλεμος Πολυποίτης·
 ‘Οσσον τίς τ’ ἔρριψε καλαῦροπα βουκόλος ἀνὴρ, 845
 ‘Ηδε θ’ ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας·
 Τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ’ ἐβόησαν.
 ‘Ανστάντες δ’ ἔταροι Πολυποίταο κρατεροῖο
 Νῆας ἐπὶ γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.
 Αὐτὰρ ὁ τοξευτῇσι τίθει ἰόντα σίδηρον, 850
 Κὰδ δὲ τίθει δέκα μὲν πελέκεας, δέκα δ’ ἡμιπέλεκκα·

or thong fixed into a hole, made therein for the purpose. The σόλος here mentioned was of iron, unwrought; whence the epithet αὐτοχόωνος, formed by fusion only, without any artificial workmanship. The pronoun αὐτός has the same import in the compound αὐτόξυλος, Soph. Phil. 35. and some others. The value attached to this disc arose from the extreme scarcity of iron, and its use and importance in agricultural employments. Compare v. 832.

832. εἴ οἱ. Scil. *Victori*. The adverb ἀπόπροθι does not here imply at a distance; but, as Heyne observes, *qui longe extentos fines habeant; agri latis finibus*.

835. ἀλλὰ παρέξει. Intellige: ὁ χρῶμενος, *qui acceperit præmio, poterit inde præbere suis ad usus rusticos*. ERNESTI. The sense of the passage seems to be, that the labourers of the man who should obtain this immense mass, would not have to leave their employment in the country, in order to purchase iron in the city, since he would be able to supply them therefrom.

845. καλαῦροπα. *A shepherd's crook*.

Eustath. *ρόπαλον ἐπικαμπὲς ἐν ἄκρῳ, οὗ τὸ κᾶλον, ὃ ἐστι ξύλον, αὐ ῥέπει*.

847. παντὸς ἀγῶνος. Damm supplies σήματα, as in v. 843. Here ἀγὼν must be understood of the space marked out for throwing the disc; i. e. the place of the contest.

850. ἰόντα σίδηρον. *Black iron*. Schol. Venet. *τίνες ἰόντα τὸν μέλανα, ὡς—‘Ιοι-δέα πόντον*. This is unquestionably the correct interpretation. The citation of the Scholiast occurs in Il. A. 298. in which the adjective *ιοειδής* is synonymous with *ἡεροειδής*, supra v. 744. Compare note on Il. T. 87. Blomfield on *Æsch. Pers.* 467. *Sensus primarius τοῦ ‘Ιός fuit niger, unde nigrum omne subinde sic dicebatur, qualis erant violæ, ferrum, toxicum*. Soph. Trach. 719. *ἰὸς αἵματος μέλας*. In the following line the words *πελέκεας* and *ἡμιπέλεκκα* are in apposition with *σίδηρον*, so that nothing more is meant than *adzes and hatchets made of iron*.

851. ἡμιπέλεκκα. Eustath. *μονοστόμους πελέκεις*. Properly, however, *πέλεκκον sig-*

Ἴστων δὲ στῆσε νηὸς κυανοπρώροιο
 Τηλοῦ ἐπὶ ψαμάθοις· ἐκ δὲ τρήρωνα πέλειαν
 Λεπτῇ μηρίνθω δῆσε ποδὸς, ἥς ἄρ' ἀνώγει
 Τοξεύειν· δς μὲν κε βάλη τρήρωνα πέλειαν, 855
 Πάντας ἀειράμενος πελέκεας, κλισίηνδε φερέσθω·
 Ὃς δέ κε μηρίνθοιο τύχη, ὄρνιθος ἀμαρτῶν,
 Ἦσσων γὰρ δὴ κείνος, ὅδ' οἴσεται ἡμιπέλεκκα.
 Ὡς ἔφατ'· ὦρτο δ' ἔπειτα βίη Τεύκροιο ἄνακτος,
 Ἄν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἰδομενῆος· 860
 Κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πᾶλλον ἐλόντες.
 Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν· αὐτίκα δ' ἰὸν
 Ἦκεν ἐπικρατέως· οὐ δ' ἠπείλησεν ἄνακτι
 Ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.
 Ὅρνιθος μὲν ἄμαρτε, μέγῃρε γάρ οἱ τόγ' Ἀπόλλων, 865
 Αὐτὰρ ὁ μήρινθον βάλε παρ πόδα, τῇ δέδετ' ὄρνις·
 Ἀντικρὺ δ' ἀπὸ μήρινθον τάμε πικρὸς οἷστός.
 Ἦ μὲν ἔπειτ' ἦϊξε πρὸς οὐρανὸν, ἥ δὲ παρείθη
 Μήρινθος προτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιοί.
 Σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσε χειρὸς 870
 Τόξον· ἀτὰρ δὴ οἷστων ἔχε πάλαι, ὥς ἴθυνεν.
 Αὐτίκα δ' ἠπείλησεν ἐκηβόλῳ Ἀπόλλωνι
 Ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.
 Ὑψι δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν,
 Τῇ ῥ' ὄγε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην· 875
 Ἀντικρὺ δὲ διήλθε βέλος· τὸ μὲν ἄψ ἐπὶ γαίῃ
 Πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἡ ὄρνις,
 Ἴστω ἔφεζομένη νηὸς κυανοπρώροιο,
 Αὐχέν' ἀπεκρέμασε, σὺν δὲ πτερὰ πυκνὰ λίαςθεν.
 Ὡκὺς δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ 880
 Κάππεσε· λαοὶ δ' αὖ θηεύντό τε, θάμβησάν τε.
 Ἄν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρε,
 Τεῦκρος δ' ἡμιπέλεκκα φέρε κοίλας ἐπὶ νῆας.

nifies merely the handle of an axe. See on Il. N. 612.

853. πέλειαν δῆσε ποδός. Of this construction, see on Il. A. 197. Similarly in Il. Ω. 515. γέροντα δὲ χειρὸς ἀνίστη.

863. ἄνακτι. Apollo. Of the verb μεταίρω, in v. 865. see on Il. N. 563.

870. ἐξείρυσε χειρός. Scil. Τεύκρον. He snatched the bow from the hand of Teucer. According to this reading, it seems that only one bow was employed, that neither of the combatants might have any advantage over the other. Some copies for χειρός read Τεύκρον. There is also another read-

ing recorded by Eustathius, as that of the Marseilles edition, which completely alters the sense of the passage: Σπερχόμενος δ' ἄρα Μηριόνης ἐπεθήκατ' οἷστων Τόξῳ· ἐν γὰρ χερσὶν ἔχε πάλαι, ὥς ἴθυνεν. According to this, each combatant had a separate bow. Both readings have their difficulties. The first is best, as it stands; the last would possibly be preferable, if it were practicable, as Heyne proposes, to expunge the last of the two lines.

879. λίαςθεν. Were distended. See on Il. O. 520.

Αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἔγχος,
 Κὰδ δὲ λέβητ' ἄπυρον βοὸς ἄξιον ἀνθεμόεντα 885
 Θῆκ' ἐς ἀγῶνα φέρων· καί ῥ' ἤμονες ἄνδρες ἀνέστην·
 Ἄν μὲν ἄρ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 Ἄν δ' ἄρα Μηριόνης, θεράπων εἰς Ἴδομενῆος.
 Τοῖσι δὲ καὶ μετέειπε ποδάρκης διὸς Ἀχιλλεύς·
 Ἄτρεΐδη, ἴδμεν γὰρ, ὅσον προβέβηκας ἀπάντων, 890
 Ἥδ' ὅσπον δυνάμει τε καὶ ἡμασιν ἔπλεν ἄριστος·
 Ἀλλὰ σὺ μὲν τόδ' αἶθλον ἔχων κοίλας ἐπὶ νῆας
 Ἔρχεν· ἀτὰρ δόρυ Μηριόνη ἥρωϊ πόρωμεν,
 Εἰ σύ γε σῶ θυμῷ ἐθέλοις· κέλομαι γὰρ ἔγωγε.
 ὦς ἔφατ'· οὐδ' ἀπίθυσεν ἀναξ ἀνδρῶν Ἀγαμέμνων 895
 Δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὕγ' ἥρωε
 Ταλθυβίῳ κήρυκι δίδου περικαλλὲς αἶθλον.

885. ἀνθεμόεντα. *Having flowers graven thereon.* Schol. Vill. ἀνθεματιαῖον, ἥτοι ποικίλον, ἀπὸ τῶν ἐντετορευμένων ἀνθῶν, ἃ καὶ ἀνθεμα καλοῦσιν. See also on Il. I. 122.

886. ἤμονες ἄνδρες. Schol. ἀκοντισταί. See also on v. 891.

890. Ἀτρεΐδη, ἴδμεν γὰρ, κ. τ. λ. Agamemnon, who had engaged in none of the previous games, now offers himself a candidate in the last, evidently with the sole view of paying respect to Achilles. Achilles accordingly prevents him, and in the most handsome manner assigns him the prize without a contest.

891. δυνάμει τε καὶ ἡμασιν. *That is, τῇ δυνάμει τοῦ ἀκοντίζειν.* Eustath. ἡμα δὲ τὸ ἀκόντισμα, καὶ ἡμῶν ὁ ἀκοντιστής, παρὰ τὸ ἴημι.

892. ἔχων ἔρχεν. *For ἔχε.* See on Il. Σ. 180.

897. Ταλθυβίῳ δίδου. Scil. *To carry to his tent.* The notion which has been attached by some to this passage, that Agamemnon gave the prize as a present to Talthymbius, is extremely far-fetched; not to mention, that such a proceeding would have been something of an affront to Achilles.

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Ω’.

Ἐπιγραφαί.

ἘΚΤΟΡΟΣ ΛΥΤΡΑ.

Ἄλλως.

Ω’, νέκυν Ἐκτορα πατρὶ λύτρων πόρεν εἶνεκ’ Ἀχιλλεύς.

THE ARGUMENT.

THE REDEMPTION OF THE BODY OF HECTOR.

The Gods deliberate about the redemption of Hector's body. Jupiter sends Thetis to Achilles to dispose him for the restoring it, and Iris to Priam, to encourage him to go in person and treat for it. The old king, notwithstanding the remonstrances of his queen, makes ready for the journey, to which he is encouraged by an omen from Jupiter. He sets forth in his chariot, with a waggon loaded with presents under the charge of Idæus the herald. Mercury descends in the shape of a young man, and conducts him to the pavilion of Achilles. Their conversation on the way. Priam finds Achilles at his table, casts himself at his feet, and begs for the body of his son. Achilles, moved with compassion, grants his request, detains him one night in his tent, and the next morning sends him home with the body. The Trojans run out to meet him. The lamentations of Andromache, Hecuba, and Helen, with the solemnities of the funeral.

The time of twelve days is employed in this Book, while the body of Hector lies in the tent of Achilles. And as many more are spent in the truce allowed for the interment. The scene is partly in Achilles' camp, and partly in Troy.

ΛΥΤΟ δ' ἀγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι
 Ἑσκίδναντ' ἰέναι· τοὶ μὲν δόρποιο μέδοντο
 Ὑπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεύς
 Κλαῖε, φίλου ἐτάρου μεμνημένος, οὐδὲ μιν ὕπνος
 Ἥφρι πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα,
 Πατρόκλου ποθέων ἀδροτήτά τε καὶ μένος ἦν·
 Ἥδ', ὅποσα τολύπευσε σὺν αὐτῷ, καὶ πάθεν ἄλγεα,
 Ἀνδρῶν τε πτολέμους, ἀλεγεινά τε κύματα πείρων.

5

1. ἀγών. Schol. τὸ ἄθροισμα τῶν θεα-
 τῶν. See on Il. H. 298.

5. ἐστρέφετ' ἔνθα καὶ ἔνθα. Aristoph.

Nub. 36. τί δυσκολαίνεις, καὶ στρέφει τὴν
 νύχθ' ὅλην; ERNESTI.

8. ἀνδρῶν τε πτολέμους, κ. τ. λ. The

Τῶν μιμνησκόμενος, θαλερὸν κατὰ δάκρυον εἵβεν,
 Ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὐτε 10
 Ὑπτιος, ἄλλοτε δὲ πρηνής· τότε δ' ὀρθὸς ἀναστὰς
 Δινεύεσκ' ἀλύων παρὰ θιν' ἀλός· οὐδὲ μιν Ἡὼς
 Φαινομένη λήθεσκεν ὑπὲρ ἅλα τ' ἡϊόνας τε·
 Ἄλλ' ὄγ', ἐπεὶ ζεύξιεν ὑφ' ἄρμασιν ὠκέας ἵππους,
 Ἐκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὅπισθε, 15
 Τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος,
 Αὐτίς ἐνὶ κλισίῃ πανέσκετο, τόνδε δ' ἔασκεν
 Ἐν κόνι ἐκτανύσας προπρηνέα· τοῖο δ' Ἀπόλλων
 Πᾶσαν ἀεικείην ἄπεχε χροῖ, φῶτ' ἐλαίρων
 Καὶ τεθνηϊότα περ' περὶ δ' αἰγίδι πάντα κάλυπτε 20
 Χρυσείῃ, ἵνα μή μιν ἀποδρόφου ἐλκυστάζων.
 Ὡς ὁ μὲν Ἐκτορα δῖον ἀείκιζε μενεαίνων.
 Τὸν δ' ἐλαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
 Κλέψαι δ' ὀτρύνεσκον ἔϋσκοπον Ἀργεϊφόντην.
 Ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐ δέ ποθ' Ἥρην, 25
 Οὐδὲ Ποσειδάων', οὐδὲ γλαυκῶπιδι κούρῃ·
 Ἄλλ' ἔχον, ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή,
 Καὶ Πρίαμος καὶ λαὸς, Ἀλεξάνδρου ἔνεκ' ἄτης·
 Ὃς νείκεσσε θεὰς, ὅτε οἱ μέσσαυλον ἵκοντο,
 Τὴν δ' ἦνυσ', ἥ οἱ πόρε μαχλοσύνην ἀλεγεινήν. 30

verb *πείρω* signifies properly, *to pierce, to transfix*; as *infra* v. 623. H. 317. II. 405. Hence, *to traverse, to pass over*; as in this place, and in Od. Θ. 183. N. 91. 264. where this same line recurs. It is plain, however, that *πείρων* cannot be immediately applied to both members of the sentence; so that some other participle, as *ἀμφέπων*, for instance, must be supplied with *ποτόλεμους*. See on II. A. 532.

16. *τρὶς δ' ἐρύσας κ. τ. λ.* See on II. X. 165.

27. *ἀλλ' ἔχον.* Scil. *ἐαυτούς*. Virg. *Æn.* I. 30. *Manet alta mente repōstūm Judicium Paridis, spretæque injuria formæ.*

28. *Ἀλεξάνδρου ἔνεκ' ἄτης.* This passage, from v. 24. to v. 30. has been thought spurious by some of the ancients, who say, that had Homer been acquainted with the judgment of Paris, he would undoubtedly have mentioned it before this time in his poem; and, consequently, that the story was of later invention. Aristarchus also affirms that *μαχλοσύνη* is a more modern word, and never known before the time of Hesiod, who uses it when he speaks of the daughters of Prætus: Op. D. 584. And he adds that it is appropriated to signify the *incontinence of women*, and cannot be at all applied to

men. Therefore others read the last verse: *ἥ οἱ κεχαρισμένα δῶρ' ὀνόμηνε.* These objections are entirely gathered from Eustathius, to which we may add, that Macrobius seems to have been one of those who rejected these verses, since he affirms that our author never mentions the Judgment of Paris: Saturn. V. 16. It may be answered, that the silence of Homer in the foregoing part of the poem, as to the Judgment of Paris, is no argument that he was ignorant of that story. Perhaps he might think it most proper to unfold the cause of the destruction of Troy in the conclusion of the Iliad; that the reader seeing the wrong done, and the punishment of that wrong immediately following, might acknowledge the justice of it. I cannot think that the objection about the word *μαχλοσύνη* is of any weight. The date of words is entirely uncertain; and, as no one has been able to determine the ages of Homer and Hesiod, so neither can any person be assured that such words were not in use in Homer's days. POPE. On this subject see Hemsterhuis on Lucian: T. I. p. 253. who is in favour of Homer's non-acquaintance with the Judgment of Paris. Of the word *ἄτης*, see on II. A. 412.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡὼς,
Καὶ τότε ἄρ' ἀθανάτοισι μετῆύδα Φοῖβος Ἀπόλλων·

Σχέτλιοι ἔστέ, θεοὶ, δηλήμονες· οὐ νύ ποθ' ὑμῖν

Ἐκτωρ μηρί' ἔκρε βοῶν αἰγῶν τε τελείων;

Τὸν νῦν οὐκ ἔτλητε, νέκυν περ ἔοντα, σαώσαι

35

Ἥι τ' ἀλόχῳ, ἰδέειν, καὶ μητέρι, καὶ τέκεϊ ᾧ,

Καὶ πατέρι Πριάμῳ, λαοῖσί τε· τοί κέ μιν ὦκα

Ἐν πυρὶ κῆαιεν, καὶ ἐπὶ κτέρεα κτερίσαιεν.

Ἄλλ' ὀλοῷ Ἀχιλῆϊ, θεοὶ, βούλεσθ' ἐπαρήγειν,

Ὡι οὐτ' ἄρ φρένες εἰσὶν ἐναίσιμοι, οὔτε νόημα

40

Γναμπτόν ἐνὶ στήθεσσι· λέων δ' ὥς, ἄγρια οἶδεν,

Ὅστ', ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήνορι θυμῷ

Εἰξας, εἰς' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβησιν·

Ὡς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδῶς

Γίγνεται, ἥ τ' ἄνδρας μέγα σίνεται, ἥδ' ὀνίνησι.

45

Μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,

Ἥε κασίγνητον ὁμογάστριον, ἥε καὶ υἷόν·

Ἄλλ' ἦτοι κλαύσας καὶ ὀδυράμενος μεθέηκε.

Τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.

Αὐτὰρ ὅγ' Ἐκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα,

50

Ἴππων ἐξάπτων, περὶ σῆμ' ἐτάριοι φίλοιο

Ἐλκει· οὐ μὲν οἱ τό γε κάλλιον, οὐδέ τ' ἄμεινον·

Μῆ, ἀγαθῷ περ ἔοντι, νεμεσσηθῶμέν οἱ ἡμεῖς.

Κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.

36. ἰδέειν. Subaud. ὥστε. *So as to see him*; i. e. *That she may see him.*

41. ἄγρια οἶδεν. See on Il. Γ. 342.

42. ὅστ', ἐπεὶ κ. τ. λ. The construction is here a species of anacoluthon. The passage is begun as if εἰξε were to follow; instead of which the conjunction is neglected, and instead of ἐπεὶ εἰξε, the participle εἰξας is used in the same sense. See Matt. Gr. Gr. §. 556. Obs. 2. Of the expression θυμῷ εἰξαι, see on Il. I. 594.

44. οὐδέ οἱ αἰδῶς κ. τ. λ. The same words occur in Hesiod, Op. D. 316. from whence Heyne supposes that v. 45. which does not well suit the sense, has been introduced into this place. Euripides has a similar passage in Hippol. 387. Αἰδῶς τε· δισσαὶ δ' εἰσὶν ἢ μὲν οὐ κακῇ, ἢ δ' ἄχθος οἴκων. Also in a fragment of the *Erectheus*, cited in Clem. Alex. Strom. VI. p. 621. B. Αἰδοῦς δὲ καὶ τὸς δυσκρίτως ἔχω πέρι· Καὶ δεῖ γὰρ αὐτῆς, κἄστιν οὐ κακὸν μέγα. Compare Od. P. 347. If Heyne's rejection of v. 45. be correct, αἰδῶς will signify *reverentia erga alios*: in which sense it is frequently used by the tragic poets. Compare Soph. Œd. C. 247. 1268. Eurip. Alcest. 617. 1003.

Heracl. 461. Herc. F. 500. *et alibi sæpius.*

48. κλαύσας καὶ ὀδυράμενος μεθέηκε. *He ceases to weep and lament*; scil. in course of time. Of the construction of the participle with verbs signifying *to desist*, see Matt. Gr. Gr. §. 550. 7. d.

49. τλητὸν γὰρ Μοῖραι κ. τ. λ. Eurip. Orest. I. Οὐκ ἔστιν οὐδὲν δεινόν, ὧδ' εἰπεῖν ἔπος, Οὐδὲ πάθος, οὐδὲ συμφορὰ θεήλατος, Ἥς οὐκ ἂν ἄραιτ' ἄχθος ἀνθρώπων φύσις. The adjective *τλητὸς* is here used in an active signification, *patiens*; but more generally it is passive. Compare Il. I. 3. T. 367.

53. μὴ νεμεσσηθῶμεν. That is, *Cavendum est, ne irascamur.*

54. κωφὴν γαῖαν ἀεικίζει. Schol. ἀναίσθητον σῶμα ὑβρίζει. Hence the fragment of Moschion, ap. Stobæum p. 515. ed. Grot. Τί κέρδος οὐκ ἔτ' ὄντας ἀεικίζειν νέκρους; Τί τὴν ἀναυδὸν γαῖαν ὑβρίζειν πλέον; Compare Soph. Ant. 1030. Of the application of *γαῖα*, *κόινυς*, and the like, to the dead, examples continually present themselves. Thus Anacreon: IV. 9. ὀλίγη δὲ κεί-
σόμεσθα Κόινυς. Ovid. Met. VIII. 496. *Vos*

Τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη 55
 Εἴη κε καὶ τοῦτο τεὸν ἔπος, Ἀργυρότοξε,
 Εἰ δὴ ὁμῆν Ἀχιλῆϊ καὶ Ἕκτορι θήσετε τιμὴν.
 Ἕκτωρ μὲν θνητός τε, γυναῖκά τε θήσατο μαζόν·
 Αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῇ
 Θρέψα τε, καὶ ἀτίτηλα, καὶ ἀνδρὶ πόρον παράκοιτιν 60
 Πηλεΐ, ὃς πέρι κῆρι φίλος γένετ’ ἀθανάτοισι·
 Πάντες δ’ ἀντιάσθε, θεοὶ, γάμου· ἐν δὲ σὺ τοῖσι
 Δαίνυ’, ἔχων φόρμιγγα, κακῶν ἔταρ’, αἰὲν ἄπιστε.
 Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμιναι θεοῖσιν. 65
 Οὐ μὲν γὰρ τιμὴ γε μί’ ἔσσεται· ἀλλὰ καὶ Ἕκτωρ
 Φίλτατος ἔσκε θεοῖσι βροτῶν, οἳ ἐν Ἰλίῳ εἰσίν.
 Ὡς γὰρ ἔμοιγ’· ἐπεὶ οὔτι φίλων ἡμάρτανε δώρων.
 Οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
 Λοιβῆς τε, κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς. 70
 Ἀλλ’ ἦτοι κλέψαι μὲν ἔασομεν, (οὐδέ πη ἐστὶ
 Λάθρη Ἀχιλλῆος) θρασὺν Ἕκτορα· ἥ γάρ οἱ αἰεὶ
 Μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.
 Ἀλλ’ εἴ τις καλέσειε θεῶν Θέτιν ἄσσον ἔμειο,
 Ὅφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεὺς 75
 Δώρων ἐκ Πριάμοιο λάχῃ, ἀπό θ’ Ἕκτορά λύσῃ.
 Ὡς ἔφατ’· ὥρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.
 Μεσσηγὺς δὲ Σάμου τε, καὶ Ἰμβρον παιπαλοέσσης,
 Ἐνθορε μέιλανι πόντῳ, ἐπεστενάχῃσε δὲ λίμνη.

cinis exiguus gelidæque jacebitis umbræ?
 Horat. Od. IV. 7. 16. *Pulvis et umbra sumus.* Compare Gen. iii. 19. xviii. 27. Psalm cxlvi. 4. 1 Cor. xv. 47. and other passages of Scripture.

56. εἴη κε καὶ τοῦτο κ. τ. λ. *Locum habeant forte hæc a te dicta, si eodem honore vos dii habendum putabitis Achillem et Hectorem.* Od. O. 434. Εἴη κε καὶ τοῦτ’, εἴ μοι ἐθέλοιτέ γε, ναῦται, Ὅρκῳ πιστωθῆναι. HEYNE.

58. γυναῖκά τε θήσατο μαζόν. For *γυναικῶν μαζόν.* See notes on Soph. CEd. T. 80. Eur. Phœn. 609. Pent. Gr. pp. 13. 338. The verb *θήσασθαι*, from the old verb *θάω*, signifies generally in the middle voice, *to suck.* Callim. H. Jov. 48. σὺ δ’ ἐθήσαο πῖονα μαζὸν Αἰγός. Sometimes, however, *to give suck.* Hom. H. Apoll. 123. οὐ δ’ ἄρ’ Ἀπόλλωνα χρυσάορα θήσατο μήτηρ.

62. ἀντιάσθε γάμου. *Were partakers in; i. e. Were present at the marriage.* So *πολέμου ἀντίαν*, Il. N. 215. See on Il. A. 31.

66. τιμὴ γε μί’ ἔσσεται. Scil. *Achillis.*

68. ὥς γὰρ ἔμοιγ’. Scil. *δοκεῖ.* See Toup. Emend. on Suid. T. I. p. 454. Doederlin on Soph. CEd. C. 15. Brunck. Lex. Soph. v. ὥς ἐμοί. The verb *ἀμαρτάνω*, with a genitive, is more generally used of one who fails of receiving, i. e. *who loses;* as in Eur. Alcest. 632. 900. Here it is employed of one who fails to give: i. e. *who withholds.* In Homer it usually signifies *to miss one’s mark.* Compare Il. Δ. 491. Θ. 311. K. 372. Λ. 233. et *passim.*

73. παρμέμβλωκεν. See on Il. Δ. 11.

74. εἴ τις καλέσειε. For *καλεσάτω τις.* The optative with *εἴ* is frequently used as a mild imperative. Compare Od. A. 287. Also, without *εἴ*, in a negative interrogation: as *infra* v. 263. See Matt. Gr. Gr. §. 514. 2. c.

79. μέιλανι. The old commentators understood this epithet as a proper name; since there was a bay so called at no great distance from Samos, between the Chersonese and continent of Thrace. But the epithet is perfectly analogous with others

- Ἡ δὲ, μολυβδαίνῃ ἱκέλη, ἐς βυσσὸν ὄρουσεν, 80
 Ἦτε, κατ' ἀγραύλοιο βοὸς κέρας, ἐμβεβανῖα
 Ἔρχεται ὠμηστῆσιν ἐπ' ἰχθύσι κῆρα φέρουσα·
 Εὗρε δ' ἐνὶ σπῆϊ γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
 Εἶαθ' ὀμηγερέες ἅλλαι θεαί· ἡ δ' ἐνὶ μέσσηρ
 Κλαῖε μόρον οὐ παιδὸς ἀμύμονος, ὅς οἱ ἐμελλε 85
 Φθίσεσθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 Ἄγχου δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·
 Ὅρσο, Θέτι, καλέει Ζεὺς ἄφθιτα μῆδεα εἰδώς.
 Τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 Τίπτε με κείνος ἄνωγε μέγας θεὸς, αἰδέομαι δέ, 90
 Μίσγεσθ' ἀθανάτοισιν; ἔχω δ' ἄχρ' ἄκριτα θυμῷ.
 Εἴμι μὲν· οὐδ' ἄλιον ἔπος ἔσσεται, ὃ ττι κεν εἶπῃ.
 Ὡς ἄρα φωνήσασα, κάλυμμ' ἔλε δῖα θεάων
 Κυάνεον, τοῦ δ' οὔτι μελάντερον ἔπλετο ἔσθος. 95
 Βῆ δ' ἰέναι, πρόσθε δὲ ποδὴννεμος ὠκέα Ἴρις
 Ἠγεῖτ'· ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα θαλάσσης.
 Ἀκτὴν δ' εἰσαναβᾶσαι, ἐς οὐρανὸν αἰχθήτην.
 Εὗρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
 Εἶαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἰόντες.
 Ἡ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη. 100
 Ἦρη δὲ χρύσειον καλὸν δέπας ἐν χειρὶ θῆκε,
 Καί ῥ' εὐφρην' ἐπέεσσι· Θέτις δ' ὥρεξε πιούσα.
 Τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 Ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
 Πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός· 105
 Ἀλλὰ καὶ ὧς ἐρέω, τοῦ σ' εἵνεκα δεῦρο κάλεσσα.
 Ἐννῆμαρ δὴ νείκος ἐν ἀθανάτοισιν ὄρωρεν
 Ἐκτόρος ἀμφὶ νέκυι, καὶ Ἀχιλλῆϊ πτολιπόροθι·
 Κλέψαι δ' ὀτρύνεσκον εὐσκοπον Ἀργειφόντην·

applied to πόντος, as ἡερόεις, οἶνοψ, and the like: and may therefore be considered as one of the same class. See on Il. A. 350.

80. μολυβδαίνῃ. The lead at the end of a fishing-line; or, the line itself, having lead at the end. Schol. ὀρμῇ· μόλυβδος δὲ ἐπίκειται τῷ ἀγκίστρῳ εἰς τὸ καθέλκειν αὐτὸ τῷ βάρει κάτω.

81. βοὸς κέρας. This was a small tube of horn, through which the extremity of the line was passed, in order to prevent the fish from biting it. Suidas: κατεσκεύαζον σύριγγα ἐκ κέρατος βοείου, ἣν περιετίθεσαν τῇ ὀρμῇ, ἵνα μὴ οἱ ἰχθύες ἀποτρώγῃσι τὸ λινόν. In this tube the leaden weight seems to have been inclosed. Compare Od. M. 253. Of the periphrasis ἐμβεβανῖα ἔρχεται, see on

Il. A. 343. and of the adjective ὠμηστής on Il. A. 454.

88. μῆδεα εἰδώς. See on Il. B. 718.

92. εἴμι μὲν. Nevertheless I will go. The particle μὲν, according to Hoogeveen, *de Particulis*, p. 305. is sometimes used ἐναντιωματικῶς, adversatively. Of this the present passage is far more illustrative than the examples there cited. The fact is, that the sense is elliptical, and may be thus supplied: εἴμι μὲν, ἀέκονσα δὲ εἴμι. In the same manner quidem is sometimes employed in Latin. See Doederlin on Soph. (Ed. C. 522.

94. μελάντερον ἔσθος. Of the custom of appearing in black apparel, upon occasions of mourning, see on Eurip. Phœn. 334. Pent. Gr. p. 322.

- Αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῆϊ προτιάπτω, 110
 Αἰδῶ καὶ φιλότῃ τετὴν μετόπισθε φυλάσσων.
 Αἶψα μάλ' ἐς στρατὸν ἔλθε, καὶ νιὴ σὼ ἐπίτειλον
 Σκύζεσθαι οἱ εἰπὲ θεοῦς, ἐμὲ δ' ἔξοχα πάντων
 Ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
 Ἔκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν, οὐδ' ἀπέλυσεν 115
 Αἶ κέν πως ἐμέ τε δαίσει, ἀπό θ' Ἔκτορα λύσει.
 Αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριον ἐφήσω,
 Λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 Δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἱήνη.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα 120
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.
 Ἴξεν δ' ἐς κλισίην οὗ νιός, ἐν δ' ἄρα τὸν γε
 Εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἀμφ' αὐτὸν ἐταῖροι
 Ἔσσυμένως ἐπένοντο, καὶ ἐντύνοντο ἄριστον 125
 Τοῖσι δ' οἷς λᾶσιος μέγας ἐν κλισίῃ ἱέρευτο.
 Ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
 Χεῖρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
 Τέκνον ἐμὸν, τέο μέχρ' ὀδυρόμενος καὶ ἀχέων
 Σὴν ἔδει κλαδίην, μεμνημένος οὐδέ τι σίτου
 Οὐτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ 130
 Μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἤδη
 Ἀγχι παρέστηκε θάνατος καὶ Μοῖρα κραταίῃ.
 Ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι·
 Σκύζεσθαι σοὶ φησὶ θεοῦς, ἐξ δ' ἔξοχα πάντων
 Ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν 135
 Ἔκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν, οὐδ' ἀπέλυσας.
 Ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα.
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Τῇδ' εἶη, ὃς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,

111. αἰδῶ καὶ φιλότῃ κ. τ. λ. *Ever entertaining a feeling of respect and affection for you.* The possessive pronoun *τετὴν* is here used for the genitive of the primitive, *σοῦ*, i. e. *εἰς σέ*. See on Soph. CEd. C. 332. Pent. Gr. p. 126.—The adverb *μετόπισθε* here relates to *time*, and is equivalent to *αἶψα*.

119. ἱήνη. See on Il. Ψ. 598.
124. ἄριστον. See on Il. B. 381. Also Athenæus, I. 9. 19. Plutarch. Sympos. VIII. Probl. 6. Clarke reads *ἐντύνοντ' ἄριστον*, and has a long note to prove that the first syllable of *ἄριστον* is always *long*, which is certainly the case in later authors. But the reading of the text is supported by the best authority; and as there are many words used by Homer, of which the quan-

tity is different in other writers, we may fairly conclude that *ἄριστον* was one of the number: especially as the rhythm of the verse is improved by reading *ἐντύνοντο*. In Od. II. 2. all the copies have *ἐντύνοντο*, where the alteration adopted by Clarke is supported simply by Athenæus, *ubi supra*.

125. ἱέρευτο. This verb is properly rendered in the versions *mactata est*. Compare the notes on Il. H. 314. X. 159.

129. ἔδει κλαδίην. So Virg. *Æn.* XII. 801. *Nec te tantus edat tacitam dolor.* Horat. Epist. I. 2. 38. *si quid Est animum.* Compare also Il. Z. 202. Hence also the Pythagorean doctrine: *κλαδίην μὴ ἐσθίειν*.

131. βέη. See on Il. O. 194.

139. τῇδ' εἶη. *Let him be here; i. e. let*

- Εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει. 140
 Ὡς οἷγ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ υἱὸς
 Πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
 Ἴριον δ' ὠτρυνε Κρονίδης εἰς Ἴλιον ἱρήν.
 Βάσκ' ἴθι, Ἴρι ταχεῖα, λιποῦς' ἔδος Οὐλύμποιο, 145
 Ἀγγελίον Πριάμῳ μεγαλήτορι, Ἴλιον εἶσω,
 Λύσασθαι φίλον υἱὸν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 Δῶρα δ' Ἀχιλλῇ φερέμεν, τὰ κε θυμὸν ἱήνη,
 Οἶον, μηδὲ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
 Κήρυξ τίς οἱ ἔποιτο γεραίτερος, ὅς κ' ἰθύνει 150
 Ἡμιόνους καὶ ἅμαξαν ἐϋτροχον, ἠδὲ καὶ αὐτίς
 Νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
 Μηδὲ τί οἱ θάνατος μελέτω φρεσὶ, μηδὲ τι τάρβος.
 Τοῖον γάρ οἱ πομπὸν ὀπάσσομεν Ἀργεφόντην,
 Ὃς ἄξει, εἰως κεν ἄγων Ἀχιλλῇ πελάσση. 155
 Αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 Οὔτ' αὐτὸς κτενέει, ἀπὸ τ' ἄλλους πάντας ἐρύξει.
 Οὔτε γὰρ ἔστ' ἄφρων, οὔτ' ἄσκοπος, οὔτ' ἀλιτῆμων.
 Ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδῆσεται ἀνδρός.
 Ὡς ἔφατ'· ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελεύουσα· 160
 Ἴξεν δ' ἐς Πριάμοιο· κίχῃ δ' ἐνοπὴν τε γόον τε.
 Παῖδες μὲν πατέρ' ἅμφι καθήμενοι ἐνδοθεν αὐλῆς
 Δάκρυσιν εἴματ' ἔφυρον· ὃ δ' ἐν μέσσοισι γεραίος
 Ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος, ἀμφὶ δὲ πολλῇ
 Κόπρος ἔην κεφαλῇ τε καὶ ἀνὲν τοῖο γέροντος,

him come. Ernesti points out the difference between the use of the verb *ἀγοιτο* in this line, and of *ἄγοι* *infra* v. 151. Here the middle voice is used of him who redeems the body *for himself*; but the active applies to him who merely removes the body, as an act of service for another.

148. *οἶον*. Join *οἶον ἰόντα*, v. 146.

152. *μηδὲ τι τάρβος*. Scil. *ἔστω*.

157. *οὔτ' ἄφρων, οὔτ' ἄσκοπος, οὔτ' ἀλιτῆμων*. It is the observation of the ancients, that all the causes of the sins of man are included in these three words. Man offends either out of *ignorance*, and then he is *ἄφρων*; or through *inadvertency*, and then he is *ἄσκοπος*; or *wilfully* and *maliciously*, and then he is *ἀλιτῆμων*. So that this description agrees very well with the present disposition of Achilles; he is not *ἄφρων*, because his resentment begins to abate; he is not *ἄσκοπος*, because his mother has given him instructions; nor *ἀλιτῆμων*, because he will not offend against the injunctions of Jupiter. POPE: from Eusta-

thius. Compare Aristot. Ethic. V. 10. Clem. Alex. Strom. 2.

160. *ἐς Πριάμοιο*. Scil. *δῶμα*. This ellipsis is too frequent to need illustration.

161. *αὐλῆς*. The court-yard. Etym. M. τοῦ περιτετειχισμένου καὶ ὑπαίθρου τόπου. See on Il. Z. 244. and Perizon. ad Ælian. V. H. III. 4.

163. *ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος*. *Veste ita adstricta involutus, ut tota corporis figura appareat, quod secus est in toga et pallio aut stola*. ERNESTI. The poet has observed a great decency in this place; he was not able to express the grief of the royal mourner, and so covers what he could not represent. From this passage Semanthes, the Sicyonian painter, borrowed his design in the sacrifice of Iphigenia, and represents his Agamemnon as Homer does his Priam. Æschylus also has imitated this plan, and draws his Niobe exactly after the manner of Homer. POPE: from Eustathius. The adverb occurs in Apollon. Rhod. I. 264. II. 863, 864. Quint. Smyrn. V. 528.

Τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐῆσι. 165
 Θυγατέρες δ’ ἀνὰ δώματ’, ἰδὲ νυοὶ, ὠδύροντο,
 Τῶν μμνησκόμεναι, οἳ δὴ πολέες τε καὶ ἐσθλοὶ
 Χερσὶν ὑπ’ Ἀργείων κέατο ψυχὰς ὀλέσαντες.

Στῇ δὲ παρὰ Πρίαμον Διὸς ἄγγελος, ἡδὲ προσηύδα,
 Τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυνία· 170

Θάρσει, Δαρδανίδη Πρίαμε, φρεσὶ, μηδέ τι τάρβει·
 Οὐ μὲν γάρ τοι ἐγὼ κακὸν ὅσσομένη τόδ’ ἰκάνω,
 Ἄλλ’ ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,
 Ὃς σευ, ἀνευθεν ἐὼν, μέγα κήδεται, ἡδ’ ἐλεαίρει·
 Λύσασθαί σε κέλευσεν Ὀλύμπιος Ἐκτορα δῖον, 175
 Δῶρα δ’ Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἱήνη,
 Οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
 Κήρυξ τίς τοι ἔποιτο γεραίτερος, ὅς κ’ ἰθύνοι
 Ἡμόνους καὶ ἅμαξαν ἐύτροχον, ἡδὲ καὶ αὖτις
 Νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180
 Μηδέ τί τοι θάνατος μελέτω φρεσὶ, μηδέ τι τάρβος·

Τοῖος γάρ τοι πομπὸς ἅμ’ ἔψεται Ἀργειφόντης,
 Ὃς σ’ ἄξει, εἴως κεν ἄγων Ἀχιλλῇ πελάσση.
 Αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 Οὗτ’ αὐτὸς κτενέει, ἀπὸ τ’ ἄλλους πάντας ἐρύξει· 185
 Οὔτε γὰρ ἔστ’ ἄφρων, οὗτ’ ἄσκοπος, οὗτ’ ἀλιτήμων·
 Ἀλλὰ μάλ’ ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.

Ἡ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη πόδας ὠκέα Ἴρις.
 Αὐτὰρ ὃγ’ υἷας ἅμαξαν ἐύτροχον ἡμιονεῖην
 Ὀπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ’ αὐτῆς· 190
 Αὐτὸς δ’ ἐς θάλαμον κατεβήσετο κηώεντα,
 Κέδρινον, ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει,
 Ἐς δ’ ἄλοχον Ἐκάβην ἐκαλέσσατο, φώνησέ τε·

165. καταμήσατο. *Grasped, collected.* The verb ἐπαμάω is used in a similar sense in Od. E. 482. The root is ἀμάω, *to mow*; and thence to gather in *hay* or *corn*. See D’Orville on Chariton, p. 365. Bos. Animadv. p. 92.

172. κακὸν ὅσσομένη. See on Il. A. 105.

190. πείρινθα. *The body of the car*; which was usually made of wicker. Damm; *Alveus, qui imponitur currui ad recipienda onera vel sessores: nam currus proprie est ea pars quæ rotas habet; quod huic parti superjacet, et in quod componuntur res vehendæ, dicitur πείρινθ.* It is to be observed that this chariot was not of the kind used in war, or in the course; but one adapted for conveying baggage. See on v. 275. Perhaps the πείρινθς may have been a sort of wicker-

basket, fixed upon a car, for the latter purpose. Eustath. πείρινθα δὲ τὸ πλινθίον τὸ ἄνω τῆς ἁμαξῆς, ὅπου τὰ φορτία ἐπιτίθενται. Xenophon in *Ages*. viii. 7. calls a similar appendage κάναθρον.

192. γλήνεα. This word is variously interpreted; by some as an adjective, and by others as a substantive. The Scholiast on Apoll. Rhod. IV. 429. explains it by ποικίλματα, which will not apply to all the presents selected by Priam, though it may to some. Others render it by ζῶδια, κήρυνα πλάσματα, ἱμάτια μὴ βερνπωμένα, or ἀγάλματα. The latter is doubtless the more probable, and is equivalent to the Latin *deliciæ*. The derivation is from γλήνη, *the pupil of the eye*. See on Il. Θ. 164. Hence it is also rendered ἀξιοθέατα χρήματα, which corresponds with ἀγάλματα.

- Δαιμονίη, Διόθεν μοι 'Ολύμπιος ἄγγελος ἦλθε,
 Λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 195
 Δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνῃ.
 Ἄλλ' ἄγε μοι τόδε εἰπὲ, τί τοι φρεσὶν εἶδεται εἶναι ;
 Αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἀνώγει
 Κεῖσ' ἰέναι, ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.
 Ὡς φάτο· κώκυσε δὲ γυνή, καὶ ἀμείβετο μύθῳ· 200
 Ὡ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἧς τὸ πάρος περ
 Ἔκλε' ἐπ' ἀνθρώπους ξείνους, ἦδ' οἷσιν ἀνάσσεις ;
 Πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 Ἄνδρὸς ἐς ὀφθαλμοὺς, ὅς τοι πολέας τέ καὶ ἐσθλοὺς
 Υἱέας ἐξενάριξε ; σιδήρειον νύ τοι ἦτορ. 205
 Εἰ γάρ σ' αἰρήσει καὶ ἐσόφεται ὀφθαλμοῖσιν
 Ὀμηστής καὶ ἄπιστος ἀνὴρ ὕδῃ, οὗ σ' ἐλεήσει,
 Οὐδέ τί σ' αἰδέσεται· νῦν δὲ κλαίωμεν ἀνευθεν
 Ἥμενοι ἐν μεγάρῳ· τῷ δ' ὥς ποθι Μοῖρα κραταίῃ 210
 Γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτῇ,
 Ἀργίποδας κύνας ἄσαι, ἐὼν ἀπάνευθε τοκήων,
 Ἀνδρὶ παρὰ κρατερῷ· τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
 Ἐσθέμεναι προσφῦσα· τότ' ἄντιτα ἔργα γένοιτο
 Παιδὸς ἐμοῦ· ἐπεὶ οὐ ἐ κακίζόμενόν γε κατέκτα,
 Ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπων 215
 Ἔσταότ', οὔτε φόβου μεμνημένον, οὔτ' ἄλεωρῆς.
 Τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδής·
 Μὴ μ' ἐθέλοντ' ἰέναι κατερύκανε, μηδὲ μοι αὐτῇ
 Ὅρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.
 Εἰ μὲν γάρ τις μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220
 Ἥ, οἱ μάντιές εἰσι, θυοσκόοι, ἡ ἱερῆς,
 Ψεῦδός κε φαῖμεν, καὶ νοσφιζοίμεθα μᾶλλον·
 Νῦν δ', αὐτὸς γὰρ ἄκουσα θεοῦ, καὶ ἐσέδρακον ἄντην,
 Εἴμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται· εἰ δέ μοι αἴσα
 Τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225

194. δαιμονίη. See on Il. A. 561.

198. αἰνῶς. For *λίαν*. See on Il. F. 158.
 In the preceding line, the verb *εἶναι* is redundant, as *ἔχειν* elsewhere.

202. ἔκλεο Eustath. ἰδοξάζου.

205. σιδήρειον νύ τοι ἦτορ. So Il. X. 357. σιδήρεος θυμὸς. Compare Æsch. Theb. 52. and to the parallel there cited from Claudian, Pent. Gr. p. 413. add Mosch. Idyll. IV. 44. πέτρης ὅγ' ἔχων νόον ἠὲ σιδήρου Καρτερὸν ἐν στήθεσσι. Æsch. Prom. 250. Σιδηρόφρων τε καὶ πέτρας εἰργασμένος, Ὅστις, κ. τ. λ. Ovid. Amor. III. 6. 59. Ille habet et silices, durum et pectore ferrum, Qui tenero lacrymas lætus in

ore videt. Tibull. Eleg. I. l. 63. *Flebis : non tua sunt duro præcordia ferro Vincita.* Cicero Epist. Attic. XIII. 30. *O te ferreum, qui illius periculis non moveris.* Epist. Fam. XV. 21. *Ferreus essem, si te non amarem.* Compare also Od. Ψ. 103.

209. ὥς ποθι. *Ita, ut apparet.* HEYNE.

219. ὄρνις κακός. See on Il. Θ. 251.

221. θυοσκόοι. *Aruspices ; ἱερῆς, Ex-tispices.* The following line is repeated from Il. B. 81.

223. αὐτὸς γὰρ ἄκουσα κ. τ. λ. Virg. Æn. IV. 358. *Ipse deum manifesto in lumine vidi Intransentem muros, vocemque his auribus hausit.*

Βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς
'Αγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἶην.

Ἦ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέργεν·
Ἐνθεν δώδεκα μὲν περικαλλέας ἕξελε πέπλους,
Δώδεκα δ' ἀπλοῖδας χλαίνας, τόσσους δὲ τάπητας, 230
Τόσσα δὲ φάρεα καλὰ, τόσους δ' ἐπὶ τοῖσι χιτῶνας.

Χρυσοῦ δὲ στήσας ἔφερε δέκα πάντα τάλαντα·
'Εκ δὲ δὺ' αἰθωνας τρίποδας, πίσυρας δὲ λέβητας,
'Εκ δὲ δέπας περικαλλές, ὃ οἱ Θρήκες πόρον ἄνδρες
'Εξεσίην ἐλθόντι, μέγα κτέρας· οὐδὲ νυ τοῦ περ 235
Φείσας· ἐνὶ μεγάροις ὁ γέρων· πέρι δ' ἤθελε θυμῷ
Λύσασθαι φίλον υἱόν· ὁ δὲ Τρῶας μὲν ἅπαντας
Αἰθούσης ἀπέεργεν, ἔπεσ' αἰσχροῖσιν ἐνίσσων·

Ἐρρέτε, λωβητῆρες, ἐλεγχέες· οὐ νυ καὶ ὑμῖν
Οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσונτες ; 240

Ἦ οὐνεσθ', ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε,
Παῖδ' ὀλέσαι τὸν ἄριστον ; ἀτὰρ γνῶσεσθε καὶ ὕμμες·
'Ρῆῖτεροι γὰρ μᾶλλον Ἀχαιοῖσι δὴ ἔσεσθε,
Κείνου τεθνεώτος, ἐναιρέμεν· αὐτὰρ ἔγωγε,
Πρὶν ἀλαπαζομένην τε πόλιν, κεραϊζομένην τε, 245
'Οφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἀἰδὸς εἶσω.

Ἦ, καὶ σκηπανίῳ δῖεπ' ἀνέρας· οἱ δ' ἴσαν ἕξω,
Σπερχομένοιο γέροντος· ὁ δ' νιάσιν οἷσιν ὁμόκλα,
Νεικείων Ἐλενόν τε, Πάριν τ', Ἀγάθωνά τε δῖον,
Πάμμονά τ', Ἀντίφονόν τε, βοὴν ἀγαθόν τε Πολίτην, 250
Δηϊφροβόν τε, καὶ Ἰππόθοον, καὶ Δῖον ἀγαυόν.

Ἐννέα τοῖς ὁ γεραῖος ὁμοκλήσας ἐκέλευε·

Σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες· αἶθ' ἅμα πάντες
Ἐκτορος ὠφέλετ' ἀντὶ θεῆς ἐπὶ νηυσὶ πεφάσθαι.

ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον νῆας ἀρίστους 255
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐτίνα φημὶ λελεῖσθαι·

Μήστορά τ' ἀντίθεον, καὶ Τρωῖλον ἱπποχάρμην,
Ἐκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐφύκει
'Ανδρός γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο·

Τοὺς μὲν ἀπώλεσ' Ἀρης, τὰ δ' ἐλέγχεα πάντα λέλειπται, 260

228. φωριαμῶν. *Wardrobes* ; or *chests of linen*. Schol. Vill. ἔχουσι γὰρ ἃ φοροῦμεν, λέγει δὲ τὰ κιβώτια· ἐπιθήματα δὲ, τὰ πώματα καὶ καλύμματα.

235. ἐξεσίην. *On an embassy* : subaud. κατὰ.

238. αἰθούσης. See on Il. Z. 243.

241. ἦ οὐνεσθε. *Do you blame me?* The word seems the Ionic present of the old form ὄνω. See on Il. P. 25.

243. ῥῆῖτεροι μᾶλλον. Of double comparatives, see the note on Soph. Ant. 86. Pent. Gr. p. 219.

251. Δῖον ἀγαυόν. It has been a dispute which is the proper name. But Pherecydes determines it, and assures us that *Dios* was a spurious son of Priam. POPE : from Eustathius.

260. ἐλέγχεα. See on Il. B. 235.

Ψεύσταί τ', ὀρχησταί τε, χοροῖτυπήσιν ἄριστοι,
'Αρνῶν ἡδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.

Οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα,
Ταῦτά τε πάντ' ἐπιθίετε, ἵνα πρήσωμεν ὁδοῖο;

Ὡς ἔφαθ'· οἱ δ' ἄρα πατρὸς ὑποδδείσαντες ὁμοκλήν 265

Ἐκ μὲν ἄμαξαν αἶριαν ἐὔτροχον ἡμιονεῖην,
Καλήν, πρωτοπαγέα· πείρινθα δὲ δῆσαν ἐπ' αὐτῇ·

Κὰδ δ' ἀπὸ πασσαλόφι ζυγὸν ἤρεον ἡμιόνειον,
Πύξινον, ὀμφαλόεν, εὔ οἴηκεσιν ἀρηρός.

Ἐκ δὲ φέρον ζυγὸδεσμον ἅμα ζυγῷ ἐννεάπηχυ· 270

Καὶ τὸ μὲν εὔ κατέθηκαν ἐϋξέστῳ ἐπὶ ῥυμῶ,

Πέζῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον·

261. *ψεύσται*. In this appellation, Paris is more particularly concerned. It should appear from this passage, that *dancing* was not in repute in these times. Virgil has imitated the passage in *Æn.* IX. 614. XI. 736. Hence also Horat. *Od.* II. 19. 25. *Choreis aptior et jocis, Ludoque dictus; non sat idoneus Pugnae.*

262. *ἐπιδήμιοι ἀρπακτῆρες*. *Public plunderers*. Schol. τὰ τῶν πολιτῶν ἀρπάζοντες. See Athenæus; I. 8. Of the construction in the following line, see above on v. 74.

267. *πρωτοπαγέα*. *Lately compacted*; i. e. *new*. Schol. Vill. *πρώτως πεπηγυῖαν, ὅ ἐστι καινόν.*

268. *κὰδ δὲ ζυγὸν ἤρεον*. The verb *καθαίρειν* is here used in its proper sense, as applied to things suspended; viz. *to take down*. It is used in this sense in the LXX. and in Luke xxiii. 53. Acts xiii. 29. Hence it signifies *to force down*; as in Il. Φ. 327. To this latter signification should be referred the interpretation here given by Eustathius: *κατάγειν, καταβιβάζειν*. So also in Il. A. 453.

269. *ὀμφαλόεν*. *Quod umbilicum*, i. e. *partem in medio eminentiorem, habet, cui, ut paxillo et clavo, circumligantur lora*. HEYNE. Anglice, *a knob, or button*. Eustath. οἱ ἀκριβέστεροι ὀμφαλόεν φασὶ τὸ ὑπεροχὰς τινας ἔχειν ἐν μέσῳ, αἷς οἱ ἰμάντες περιεμλοῦνται. Several of the old editions and some MSS. read *ὀμφαλόεντ'*, and the Leipsig MS. likewise exhibits *ἀρηρότα* at the end of the verse. Hesychius also evidently found *ὀμφαλόεντα* in the copy which he used, since he explains the word, in reference to this passage; *ὀμφαλοὺς ἔχοντα ζυγόν· ὀμφαλοὺς δὲ λέγουσιν τὰς ἐν τῷ ζυγῷ τρώγλας, ἐφ' ὧν αἱ ἡνία δέδενται*. Hence Ernesti, upon the supposition that *ζυγόν* is never found in the neuter gender, pronounces the Leipsig reading correct, either by means of an elision at the end of the line, or by con-

sidering the verse as hypermetrical. As examples of similar cases of elision he produces v. 331. *infra*; Il. Θ. 206. *Ξ.* 265. In each of these instances, however, the vowel so elided is the last in *Ζῆνα*, so that the preceding syllable is long, and cannot therefore apply directly to this single instance, in which a vowel would be cut off, leaving a short syllable to close the line. If, on the other hand, the verse be considered hypermetrical, it is the only instance of the kind in the Iliad. Moreover, it is certain that *ζυγόν* is sometimes found in the neuter gender. See on Il. I. 187. in addition to which passage there are two others, besides the present, which prove the point; viz. Il. N. 706. II. 470. Hence there is no doubt, but that the reading of Heyne, which is that of Eustathius, the Scholiast, and some MSS. is the true one. Ernesti, however, is right in observing that only one *ὀμφαλός*, or *button*, is intended. See v. 273. The noun *ὄταξ* signifies properly *the helm of a vessel*; for which Homer uses another form, *οἰήϊον*, in Il. T. 43. Here *οἴηκες* are understood to mean *the rings, through which the reins are passed*. Eustath. *κρίκοι, δι' ὧν ἀνείρονται αἱ τοὺς ἡμιόνους οἰακίζουσαι ἡνία*.

270. *ζυγὸδεσμον*. *The thong or band passing from the yoke, to the extremity of the pole*; by which the horses were fastened to the pole. Schol. Vill. *ἰμάντα ἢ σχοῖνον, ὃ δεσμεῖ τὸ ζυγόν*. Doubts have also existed as to the gender of this word, some copies here reading *ἐννεάπηχυν*. But the gender of the relative in the next line is neuter, and other compounds of *δεσμός*, which are so also, are produced by Albertus on Hesychius *in voce*. As an instance Ernesti cites τὸ *στηθόδεσμον* from Jul. Pollux: VII. 66.

272. *πέζῃ ἐπὶ πρώτῃ*. *At the farther end*; scil. of the pole. Eustath. *ῥυμοῦ τὸ ἄκρον, ᾧ ἐπικείται ὁ ζυγός*. The *ἔστωρ*, was a *pin* or *hook*, at the farther end of the

Τρὶς δ’ ἐκάτερθεν ἔδησαν ἐπ’ ὀμφαλόν· αὐτὰρ ἔπειτα
 Ἐξείης κατέδησαν, ὑπὸ γλωχίνα δ’ ἔκαμψαν·
 Ἐκ θαλάμου δὲ φέροντες, ἐϋξέστης ἐπ’ ἀπήνης, 275
 Νήεον Ἐκτορέης κεφαλῆς ἀπερείσι’ ἄποινα.
 Ζεῦξαν δ’ ἡμιόνους κρατερώνυχας, ἐντεσιεργούς,
 Τοὺς ῥά ποτε Πριάμῳ Μυσοὶ δόσαν ἀγλαὰ δῶρα.
 Ἴππους δὲ Πριάμῳ ὕπαγον ζυγόν, οὓς ὁ γεραῖος
 Αὐτὸς ἔχων ἀτίταλλεν ἐϋξέστη ἐπὶ φάτῃ· 280
 Τῷ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
 Κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ’ ἔχοντες.
 Ἀγχίμολον δέ σφ’ ἦλθ’ Ἐκάβη τετιηότι θυμῷ,
 Οἶνον ἔχουσ’ ἐν χειρὶ μελίφρονα δεξιτερῇφι,
 Χρυσέῃ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην· 285
 Στῇ δ’ ἵππων προπάροιθεν, ἔπος τ’ ἔφατ’, ἔκ τ’ ὀνόμαζε·

Τῇ, σπείσον Διὶ πατρὶ, καὶ εὖχεο οἴκαδ’ ἰκέσθαι
 Ἀψ ἐκ δυσμενέων ἀνδρῶν· ἐπεὶ ἄρ σέ γε θυμὸς
 Ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.
 Ἀλλ’ εὖχευ σύγ’ ἔπειτα κελαινεφέϊ Κρονίωνι 290
 Ἰδαίῳ, ὅστε Τροίην κατὰ πᾶσαν ὀρᾶται·
 Αἴτει δ’ οἰωνὸν ταχὺν ἄγγελον, ὅστε οἱ αὐτῷ
 Φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,
 Δεξιόν· ὄφρα μιν αὐτὸς, ἐν ὀφθαλμοῖσι νοήσας,
 Τῷ πίσυνος ἐπὶ νῆας ἵης Δαναῶν ταχυπώλων. 295
 Εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρυόπα Ζεὺς,
 Οὐκ ἂν ἔγωγέ σ’ ἔπειτα ἐποτρύνουσα κελόιμην
 Νῆας ἐπ’ Ἀργείων ἰέναι, μάλα περ μεμαῶτα.

pole, upon which the ζυγόδεσμον was fixed, by means of a ring, κρίκος, attached to the end of it. Schol. Vill. ἔστορι· τῷ κατὰ τὸ ἄκρον τοῦ ῥυμοῦ ἐμπεπηγὸς πασσαλίσκῳ, περὶ δὴν ὁ κρίκος ἐμβαλλόμενος τῷ ζυγῷ ἐντίθεται. The other end of the ζυγόδεσμον was fastened thrice round the ὀμφαλός, and the extremity, γλωχίν, tied into a noose. Schol. γλωχίνα· τὴν γωνίαν· λέγει δὲ τὸ τέλος τοῦ ἱμάντος.

275. ἀπήνης. The ἀπήνη, in after times, was a chariot drawn by two mules, and appropriated to the use of women. Homer, however, evidently used it to signify a waggon, since it is here employed to carry the presents; while a chariot is prepared for Priam himself: v. 279.

277. ἐντεσιεργούς. Working in harness. Eustathius explains the word ἐτοίμους εἰς ἔργον. The more correct interpretation is, τοὺς ἐν ἐντεσι τοῦ ἅρματος, i. e. ἐν ἅρματι ἐργαζομένους. Nearly so the Scholiast: τοὺς ὑποζυγίους, τὴν τε ἅμαξαν καὶ τὴν

περίωθον ἔλκοντας, ἅπερ καὶ ἐντεὰ φησι.

280. ἔχων ἀτίταλλεν. The participle is here redundant. See above on v. 198.

281. ζευγνύσθην. Were united; i. e. were preparing to accompany each other. It is more usual to refer τῷ as a relative to ἵππους, making it the accusative after ζευγνύσθην; but the horses were already yoked, v. 279. and, at all events, the active voice would have been necessary, as in v. 277. Clarke proposes to read ζωννύσθην, but Ernesti observes that ζεύγνυσθαι may fairly be used in relation to two persons ascending the same chariot. But it appears from v. 325. that this was not the case. In fact, the true import of the word is very uncertain; and the interpretation here given is simply founded upon its agreement with the accompanying events. Of the separation of the article and proper name, see on Il. A. 11.

287. τῇ. See on Il. Ψ. 618.

- Τὴν δ' ἀπαμειβόμενος προσέφη Πριάμος θεοειδής·
 ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθίσω· 300
 Ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἶ κ' ἐλεήσῃ.
 Ἡ ρά, καὶ ἀμφίπολον ταμῖν ὥτρυν' ὁ γεραίος
 Χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον· ἡ δὲ παρέστη,
 Χέρνιβον ἀμφίπολος, πρόχούν θ' ἅμα, χερσὶν ἔχουσα.
 Νισάμενος δὲ κύπελλον ἐδέξατο ἥς ἀλόχοιο. 305
 Εὐχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον,
 Οὐρανὸν εἰσανιδών· καὶ φωνήσας ἔπος ἤνδα·
 Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,
 Δός μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν, ἡδ' ἐλεεινόν·
 Πέμψον δ' οἰωνὸν ταχὺν ἄγγελον, ὅστε σοι αὐτῷ 310
 Φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,
 Δεξιόν· ὅφρα μιν αὐτὸς, ἐν ὀφθαλμοῖσι νοήσας,
 Τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων.
 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητιέτα Ζεὺς·
 Αὐτίκα δ' αἰετὸν ἦκε τελειότατον πετεηνῶν, 315
 Μόρφον, θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.
 Ὅσση δ' ὑπορόφοιο θύρῃ θαλάμοιο τέτυκται
 Ἀνέρος ἀφνειοῖο ἐὺκλῆϊς ἀραρυῖα·
 Τόσσ' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερά· εἶσατο δέ σφι
 Δεξιὸς αἴξας διὰ ἄστεος· οἱ δὲ ἰδόντες 320
 Γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.
 Σπερχόμενος δ' ὁ γέρων ξεστοῦ ἐπεβήσετο δίφρου·
 Ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.
 Πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,
 Τὰς Ἰδαίος ἔλαυνε δαίφρων· αὐτὰρ ὅπισθεν 325
 Ἴπποι, τοὺς ὁ γέρων ἐφέπων μάστιγι κέλευε
 Καρπαλίμως κατὰ ἄστυ· φίλοι δ' ἅμα πάντες ἔποντο,
 Πόλλ' ὀλοφυρόμενοι, ὥσεί θάνατόνδε κίοντα.

304. χέρνιβον. *A basin*, into which the water was poured from the πρόχοος, or *pitcher*. Schol. τὸ ἀγγεῖον τὸ ὑποδεχόμενον τὸ ταῖς χερσὶν ἐπιβαλλόμενον ὕδωρ· ὃ καὶ λέβητά φησι. The water used was called χέρνιψ. Jul. Pollux VI. 92. χέρνιβα μὲν τὸ ὕδωρ Ὅμηρος καλεῖ, πρόχον δὲ τὸ ὑδροφόρον ἀγγεῖον, λέβητα δὲ τὸ ὑποδεχόμενον. Of the πρόχοος, see Hutchinson on Xenoph. Cyrop. V. 2. 7. and compare Arist. Nub. 271. See also on Il. A. 449. It may here be added that νίψασθαι was used of the washing before meals, ἀπονίψασθαι of that afterwards. See Jul. Poll. l. c. Athen. Deip. I. 15.

306. μέσῳ ἔρκει. See on Il. Z. 244.

316. μόρφον. This epithet, and περκ-

νόν, signify indifferently, *black*. Hence the eagle here described is of the same species as that mentioned in Il. Φ. 252. The following is from Aristot. Hist. Anim. IX. 32. "Ἐτερον δὲ γένος αἰετοῦ ἐστίν, ὃ πλάγγος καλεῖται. Οἰκεῖ δὲ βήσας καὶ ἄγκη καὶ λίμνας· ἐπικαλεῖται δὲ νηστοφόνος καὶ μόρφος· οὗ καὶ Ὅμηρος μέμνηται ἐν τῇ Πριάμου ἐξόδῳ.

318. ἐὺκλῆϊς ἀραρυῖα. That is, as the Scholiast well explains it, εὖ ταῖς κλεισὶν ἡρμοσμένη. Some, indeed, of the ancient critics seem to have read the line thus: Ἀνέρος ἀφνειοῦ, καὶ ἐὺ κληῖς ἀραρυῖα. But this is altogether inadmissible, even if the text were not sufficiently intelli-

- Οἷ δ’ ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ’ ἀφίκοντο,
 Οἷ μὲν ἄρ’ ἄφορροὶ προτὶ Ἴλιον ἀπονέοντο, 330
 Παῖδες καὶ γαμβροί· τῷ δ’ οὐ λάθον εὐρυόπα Ζῆν’,
 Ἐς πεδίον προφανέντε· ἰδὼν δ’ ἐλέησε γέροντα,
 Αἴψα δ’ ἄρ’ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἤϋδα·
 Ἑρμεία, (σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
 Ἀνδρὶ ἑταιρίσσαι, καὶ τ’ ἐκλυες, ᾧ κ’ ἐθέλῃσθα,) 335
 Βάσκ’ ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
 Ὡς ἄγαγ’, ὡς μήτ’ ἄρ τις ἴδῃ, μήτ’ ἄρ τε νοήσῃ
 Τῶν ἄλλων Δαναῶν, πρὶν Πηλείωνάδ’ ἰκέσθαι.
 Ὡς ἔφατ’· οὐδ’ ἀπίθῃσε διάκτορος Ἀργειφόντης.
 Αὐτίκ’ ἐπειθ’ ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, 340
 Ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ’ ὕγρην,
 Ἥδ’ ἐπ’ ἀπείρονα γαῖαν, ἅμα πνοίῃς ἀνέμοιο.
 Εἴλετο δὲ ῥάβδον, τῇ τ’ ἀνδρῶν ὄμματα θέλγει,
 Ὡν ἐθέλῃ, τοὺς δ’ αὖτε καὶ ὑπνῶοντας ἐγείρει·
 Τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργειφύοντης. 345
 Αἴψα δ’ ἄρα Τροίην τε καὶ Ἑλλήσποντον ἴκανε·
 Βῆ δ’ ἰέναι, κούρω αἰσυμνητῇρι ἑοικώς,
 Πρῶτον ὑπηνήτη, τοῦπερ χαριεστάτη ἦβη.
 Οἷ δ’ ἐπεὶ οὖν μέγα σῆμα πάρεξ Ἴλοιο ἔλασσαν,
 Στήσαν ἄρ’ ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350
 Ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἤλυθε γαῖαν·

334. Ἑρμεία, σοὶ γάρ κ. τ. λ. Virgil has imitated this form of address in *Æn.* I. 69. *Æole, namque tibi, &c.*

335. ᾧ κ’ ἐθέλῃσθα. Scil. κλύειν. Similar ellipses are frequent. Compare v. 344.

339. οὐδ’ ἀπίθῃσε κ. τ. λ. Virgil has translated this sublime description almost verbatim in *Æn.* IV. 240. *Ille patris magni parere parabat Imperio, et primum pedibus tularia nectit Aurea, quæ sublimem alis, sive æquora supra, Seu terram, rapido pariter cum flamme portant. Tum virgam capit; hac animas ille evocat Orco Pallentes, alias sub tristia Tartara mittit; Dat somnos, adimittitque, et lumina morte resignat.* It is hard to determine which is more excellent, the copy or the original. Mercury appears in both places with equal majesty; and the Roman dress becomes him as well as the Grecian. Virgil has added the latter part of the fifth, and the whole sixth line to Homer, which makes it still more full and majestic. POPE. Of the appellations here applied to Mercury, see on II. B. 103.

341. ἐφ’ ὕγρην. Scil. θάλασσαν. See on II. K. 27.

343. ῥάβδον. *His caduceus.* Homer has

related some additional properties of this marvellous rod, in the Hymn to Mercury, v. 526. Of its history and virtues, see Hygin. *Poet. Astron.* XI. 7. Macrob. *Sat.* I. 19. Compare also Horat. *Od.* I. 10. The passage is repeated in *Od.* E. 47. Ω. 2.

347. κούρω αἰσυμνητῇρι. *A royal youth.* Schol. Βασιλικῷ νέφ. Aristot. *de Repub.* IV. 10. Καὶ τὸ παλαιὸν ἐν τοῖς ἀρχαίοις Ἑλλήσιν ἐγίγοντό τινες μόναρχοι, οὓς ἐκάλον Ἀἰσυμνήτας. Compare *Od.* Θ. 258. The vulgar reading is αἰσυνητῇρι, but the text is confirmed by several MSS. recognised by Hesychius, and preferred by Heyne, Valckenær, and others. Ernesti favours the old reading, but upon no very cogent reasons. The simile is repeated in *Od.* K. 278.

348. πρῶτον ὑπηνήτη. *Having the first down on his face.* Schol. ἀρχομένην γενειά-ζειν· ὑπῆναι δὲ καλοῦνται αἱ τρίχες αἱ περὶ τὰ χεῖλη, ὁ μύσταξ (Anglicè, *mustachios*.) ἀρτι φνόμενος· οἱ δὲ κοινῶς εἶπον τὸ γένειον. Virg. *Æn.* IX. 181. *Ora puer prima signans intonsa juventa.*

349. σῆμα πάρεξ. See on II. Ψ. 762.

Τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κήρυξ

Ἑρμείαν, προτὶ δὲ Πρίαμον φάτο, φώνησέ τε·

Φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται·

Ἄνδρ' ὁρώω, τάχα δ' ἄμμε διαρράϊσσεσθαι οἶω· 355

Ἄλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων· ἥ μιν ἔπειτα

Γούνων ἀψάμενοι λιτανεύσομεν, αἱ κ' ἐλεήσῃ.

Ὡς φάτο· σὺν δὲ γέροντι νόος χύτο, δεΐδιε δ' αἰνῶς·

Ὅρθαι δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι·

Στῇ δὲ ταφών· αὐτὸς δ' Ἑριούνιος ἐγγύθεν ἐλθὼν, 360

Χεῖρα γέροντος ἐλὼν, ἐξείρετο καὶ προσέειπε·

Πῇ, πάτερ, ὧδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις

Νύκτα δι' ἀμβροσίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;

Οὐδὲ σύ γ' ἔδδειςας μένεα πνείοντας Ἀχαιοὺς,

Οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν; 365

Τῶν εἴτις σε ἴδοιτο, θοὴν διὰ νύκτα μέλαιναν,

Τοσσάδ' ὀνειάτ' ἄγοντα, τίς ἂν δὴ τοι νόος εἴη;

Οὐτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,

Ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ·

Ἄλλ' ἐγὼ οὐδέν σε ῥέξω κακὸν, ἡδέ κεν ἄλλον 370

Σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ εἴσκω.

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·

Οὕτω πη τάδε γ' ἐστὶ, φίλον τέκος, ὥς ἀγορεύεις.

Ἄλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,

Ὅς μοι τοιόνδ' ἦκεν ὁδοιπύρον ἀντιβολῆσαι, 375

Αἴσιον, οἷος δὴ σὺν δέμας καὶ εἶδος ἀγητὸς,

Πέπνυσαι τε νόῳ, μακάρων δ' ἐξ ἐσσί τοκήων.

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·

Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπας·

358. σὺν δὲ γέροντι νόος χύτο. Tmesis for *συνέχυτο*, *perturbatus est*. In the same sense the Latins use *confundo*: Sueton. in Jul. c. 7.

359. ὀρθαί. *Arrectæ*. Hence Æsch. Choeph. 29. ὀρθόθριξ φόβος. Compare Virg. Æn. III. 48. IV. 280. XII. 868. and see Blomfield's Glos. on Æsch. Theb. 560. The versions render the words ἐνὶ γναμπτοῖσι μέλεσσι, by *inflexibilibus membris*, which does not seem to convey any distinct idea. Ernesti more properly translates them *incurvo in corpore*; scil. *senis grandævi*. Callim. H. Del. 311. γναμπτὸν ἔδος σκολιῷ λαβυρίνθου.

364. μένεα πνείοντας. See on Il. B. 536.

369. ἀνδρ' ἀπαμύνασθαι. Eustathius refers these words to γέρων, and Stephens to νέος, understanding the latter clause in a parenthesis. The former is doubtless correct, and the words γέρων ἀπαμύνασθαι

should be rendered, *too old to resist*; in which sense the infinitive sometimes depends upon an adjective, more frequently with the adverb ὥστε. Thus in Xenoph. Mem. III. 13. 3. ὕδωρ ψυχρόν, ὥστε λούσασθαι, i. e. *Water too cold to wash with*. See Ernesti in loc. The line is repeated in Od. II. 72. Φ. 133. Suetonius, in *Vit. Claudii*, c. 42. relates, that the emperor gave it as a kind of watch-word to his soldiers. The sentiment contained in it is expressed by Thucydides: lib. III. πᾶσιν ὁ νόμος καθεστὼς τὸν ἐπιόντα πόλεμον ὅσιον εἶναι ἀμύνεσθαι. So Cicero in *Orat. pro Milone*: *Certe illud est non modo justum, verum etiam necessarium, cum vi vis illata defenditur*.

374. ἐμεῖο ὑπερέσχεθε χεῖρα. *Has held his hand over me*; i. e. *has protected me*. So Il. E. 433. I. 420. Compare Il. B. 426.

- Ἄλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον· 380
 Ἡέ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
 Ἄνδρας ἐς ἀλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνη;
 Ἡ ἤδη πάντες καταλείπετε Ἴλιον ἱρὴν
 Δειδιότες; τοῖος γὰρ ἀνὴρ ὤριστος ὄλωλε
 Σὸς πάϊς· οὐ μὲν γάρ τι μάχης ἐπιδεύετ' Ἀχαιῶν. 385
 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 Τίς δὲ σὺ ἐσσί, φέριστε, τέων δ' ἐξ ἐσσί τοκῆων,
 Ὡς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἐνισπες;
 Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργεифόντης·
 Πειρᾷ ἐμεῖο, γεραιῇ, καὶ εἴρεαι Ἐκτορα δῖον· 390
 Τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ
 Ὀφθαλμοῖσιν ὤπωπα, καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσαις
 Ἀργείους κτείνεσκε, δαΐζων ὀξείῃ χαλκῷ.
 Ἡμεῖς δ' ἐσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
 Εἶα μάρνασθαι, κεχολωμένος Ἀτρείωνι. 395
 Τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἦγαγε νηὺς εὐεργής·
 Μυρμιδόνων δ' ἕξ εἰμι· πατὴρ δέ μοι ἐστὶ Πολύκτωρ·
 Ἀφνειὸς μὲν ὄδ' ἐστὶ, γέρων δὲ δὴ, ὥς σὺ περ ὦδε·
 Ἐξ δὲ οἱ νῆες ἔασιν, ἐγὼ δὲ οἱ ἔβρομός εἰμι·
 Τῶν μέτα παλλόμενος, κλήρω λάχον ἐνθάδ' ἔπεσθαι. 400
 Νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἠῶθεν γὰρ
 Θήσονται περὶ ἄστυ μάχην ἐλίκωπες Ἀχαιοί.
 Ἀσχαλώσι γὰρ οἷδε καθήμενοι, οὐδὲ δύνανται
 Ἰσχεῖν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν.
 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής· 405
 Εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλλῆος
 Εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,
 Ἡ ἔτι παρ νήεσσιν ἐμὸς πάϊς, ἡέ μιν ἦδη
 Ἦισι κυσὶ μελεῖσσι ταμῶν προὔθηκεν Ἀχιλλεύς;
 Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργεифόντης· 410
 ὦ γέρον, οὐπω τόνγε κύνες φάγον, οὐδ' οἶωνοί·
 Ἄλλ' ἔτι κείνος κείται Ἀχιλλῆος παρὰ νηϊ
 Αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἡὼς

388. καλὰ. For καλῶς, honourably.

390. εἴρεαι "Ε. δῖον. That is, περί "Εκτορος. Compare Od. Δ. 119. Ω. 237.

400. τῶν μέτα παλλόμενος, κ. τ. λ. From this passage, compared with Il. Ψ. 296. it should appear, that military service was compulsory; but that, at the same time, only one of a family was necessarily bound to serve; and this one was chosen by lot.

403. ἀσχαλώσι γὰρ οἶδε καθήμενοι. They are unwilling to remain here inactive. Verbs denoting any emotion of the mind,

such as desire, shame, indignation, &c. are usually followed by a participle, indicating the cause of such emotion, which in Latin is expressed by *quod*, or the accusative with the infinitive. Compare Il. B. 293. So Soph. Oed. T. 635. οὐδ' ἐπαισχύνεσθε γῆς Οὕτω νοσοῦσης, ἴδια κινοῦντες κακὰ; Xen. Cyr. III. 335. ὑμῖν παραινῶν αἰσχυνοίμην ἂν. See Matt. Gr. Gr. §. 555. where numerous examples are cited. Of another construction of these verbs see on Il. Θ. 377.

409. μελεῖσσι. Limb from limb.

- Κειμένῳ, οὐδέ τι οἱ χρῶς σήπεται, οὐδέ μιν εὐλαΐ
 Ἔσθουσ’, αἱ ρά τε φῶτας Ἀρηϊφάτους κατέδουσιν. 415
- Ἦ μὲν μιν περὶ σῆμα ἐοῦ ἑτάροιο φίλοιο
 Ἐλκει ἀκηδέστωρ, ἥως ὅτε διὰ φανήν.
 Οὐ δέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθὼν,
 Οἶον ἑρσῆεις κεῖται, περὶ δ’ αἶμα νένιπται,
 Οὐδέ ποθι μιάρός· σὺν δ’ ἔλκεα πάντα μέμνκεν, 420
 Ὅσσ’ ἐτύπη· πολέες γὰρ ἐπ’ αὐτῷ χαλκὸν ἔλασαν.
 Ὡς τοι κήδονται μάκαρες θεοὶ νῖος ἥϊος,
 Καὶ νέκυός περ ἐόντος· ἐπεὶ σφι φίλος πέρι κῆρι.
 Ὡς φάτο· γήθησε δ’ ὁ γέρων, καὶ ἀμείβετο μύθῳ· 425
 ὦ τέκος, ἦ ρ’ ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι
 Ἀθανάτοις· ἐπεὶ οὐποτ’ ἐμὸς πάϊς, εἴποτ’ ἔην γε,
 Λήθεται ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσι.
 Τῶν οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἶσῃ.
 Ἀλλ’ ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλεισον· 430
 Αὐτόν τε ῥῦσαι· πέμψον δέ με, σὺν γε θεοῖσιν,
 Ὅφρα κεν ἐς κλισίην Πηληϊάδεω Ἀφίκωμαι.
 Τὸν δ’ αὖτε προσέειπε διάκτορος Ἀργεϊφόντης·
 Πειρᾷ ἐμεῖο, γεραῖε, νεωτέρου· οὐ δέ με πείσεις·
 Ὅς με κέλη σέο δῶρα παρῆξ Ἀχιλῆα δέχεσθαι.

418. *θηοῖο*. This is unquestionably the true reading, from *θῆομαι*, *Ionic* for *θεάομαι*, to observe attentively; to admire. Some read *θειοῖο*, which, though it is probably an Ionic form, is directly at variance with the usage of Homer. Compare II. O. 682. X. 370. Ψ. 728. Od. B. 13. E. 75, 76. and elsewhere. While upon this word, it may be observed that the Latins use the verbs *suspicio* and *intueor*, in precisely the same sense. Horat. Epist. I. 6. 17. *I nunc, argentum, et marmor vetus, æraque, et artes Suspice*. Compare Cicero de Orat. II. 21. Liv. XXXVII. 50.

419. *ἑρσῆεις*. Properly, *wet with dew*; as in II. E. 348. Hence *fresh*. Compare *infra* v. 757. where it is joined with the synonymous word, *πρόσφατος*. In the same sense the Latins use *roscidus*.

421. *πολέες γὰρ κ. τ. λ.* See II. X. 371.

422. *ἥϊος*. See on II. A. 393.

425. *διδόυναι*. Clarke suggests that this may be for *δῶναι*, as we have *διδῶσιν* for *δῶσιν*, Od. N. 358. Ω. 313. Ernesti, however, observes that *διδόυναι* may be nothing more than the old Ionic form for *διδόναι*, as *μοῦνος* for *μόνος*, and the like.

426. *εἴποτ’ ἔην γε*. Schol. *ἕως περ ἔην*. See on II. Γ. 180.

428. *τῶν οἱ ἀπεμνήσαντο κ. τ. λ.* Homer now begins after a beautiful and long fable to give the moral of it, and display

his poetical justice in rewards and punishments. Thus Hector fought in a bad cause, and therefore suffers in the defence of it; but because he was a good man and obedient to the gods in other respects, his remains became the care of Heaven. I think it necessary to take notice, that nothing is more admirable than the conduct of Homer throughout the whole poem in respect to morality. He justifies the character of Hector; Epist. I. 2, 3. *Quid sit pulchrum, quid turpe, quid utile, quid non, Plinius ac melius Chrysippo et Crantore dicit*. If the reader does not observe the morality of the Iliad, he loses half, and the nobler part of its beauty: he reads it as a common romance, and mistakes the chief aim of it, which is to instruct. POPE. The vulgar reading is *τῶ οἱ ἀπεμνήσαντο*. The Scholiast records *τῶν* as a various reading, and there seems to be little doubt of its being correct. Heyne also with some MSS. reads *ἐπεμνήσαντο*, which is less probable, and disapproved by Eustathius. Hesiod. Theog. 503. *Οἳ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν*. Joseph. Ant. XV. 2. 2. *τῆς χάριτος ἀπομνησθήσεσθαι προσδοκῶν*. Xenophon uses this verb in a bad sense; Mem. I. 2. 31.

429. *ἄλεισον*. Schol. *ποτήριον, κυρίως δὲ τὸ τετορνονμένον*. See on II. A. 773.

434. *παρῆξ Ἀχιλῆα*. *Apart from Achil-*

Τὸν μὲν ἐγὼ δαίδοικα, καὶ αἰδέομαι πέρι κῆρι 435
 Συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.
 Σοὶ δ’ ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην
 Ἐνδυκέως, ἐν νηϊ θοῇ, ἣ πεζος ὁμαρτέων
 Οὐκ ἂν τίς τοι, πομπὸν ὀνοσσάμενος, μαχέσαιο.

Ἦ, καὶ ἀναΐξας Ἐριούνιος ἄρμα καὶ ἵππους, 440
 Καρπαλίμως μᾶστιγα καὶ ἡνία λάζετο χερσίν·
 Ἐν δ’ ἔπνευσ’ ἵπποισι καὶ ἡμιόνοις μένος ἡΰ.

Ἀλλ’ ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἴκοντο,
 Οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο,
 Τοῖσι δ’ ἐφ’ ὕπνον ἔχευε διάκτορος Ἀργειφόντης 445
 Πᾶσιν· ἄφαρ δ’ ὥϊξε πύλας, καὶ ἀπῶσεν ὀχῆας,
 Ἐς δ’ ἄγαγε Πριάμόν τε καὶ ἀγλαὰ δῶρ’ ἐπ’ ἀπήνης.

Ἀλλ’ ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο
 Ὑψηλὴν, τὴν Μυρμιδόνες ποίησαν ἀνακτι
 Δοῦρ’ ἐλάτης κέρσαντες, ἀτὰρ καθύπερθεν ἔρεψαν 450
 Λαχνήεντ’ ὄροφον λειμωνόθεν ἀμήσαντες·

Ἀμφὶ δέ οἱ μεγάλην αὐλὴν ποίησαν ἀνακτι
 Σταυροῖσι πυκινούσι· θύρην δ’ ἔχε μοῦνος ἐπιβλής
 Εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοὶ,
 Τρεῖς δ’ ἀναοίγεσκον μεγάλην κληῖδα θυράων, 455
 Τῶν ἄλλων· Ἀχιλεὺς δ’ ἄρ’ ἐπιρρήσσεσκε καὶ οἷος.

Δὴ ρά τόθ’ Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 Ἐς δ’ ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,
 Ἐξ ἵππων δ’ ἀπέβαινεν ἐπὶ χθονὶ, φώνησέ τε·

ᾧ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα 460
 Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὅπασεν·

Ἀλλ’ ἦτοι μὲν ἐγὼ πάλιν εἶσομαι, οὐδ’ Ἀχιλῆος
 Ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἶη,
 Ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην.
 Τύνη δ’ εἰσελθὼν λάβε γούνατα Πηλεΐωνος, 465
 Καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἡΰκόμοιο
 Λίσσεο, καὶ τέκεος· ἵνα οἱ σὺν θυμὸν ὀρίνης.

ᾧ Ως ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον

les; i. e. without his knowledge. In this sense παρὲς is frequently found with an accusative, for παρά. Compare Il. K. 391. Od. O. 199. See also on Il. Ψ. 762.

450. δοῦρ’ ἐλάτης. See on Il. B. 135.

451. ὄροφον. Properly, a reed used for thatching; as in this place; whence it came afterwards to signify the roof of a building. The epithet λαχνήεις describes the soft, woolly, nature of the reed.

453. σταυροῖσι. Stakes. Schol. ὀξέσι ξύλοις, σκόλοισι.—ἐπιβλής. A bolt, or bar. Schol. ὁ τῇ θύρᾳ ἐπιβαλλόμενος μοχλός.

457. ᾤξε. Scil. τὴν θύραν. Supra vv. 446. 453.

464. βροτοὺς ἀγαπαζέμεν ἄντην. To show his regard for men in public. It seems therefore to have been a prevailing opinion, that the gods manifested themselves to those only in whose cause they interested themselves.

- Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμᾶζε,
 Ἰδαῖον δὲ κατ' αὐτὴ λίπεν· ὃ δὲ μῖνεν ἐρύκων 470
- Ἴππους ἡμιόνους τε· γέρων δ' ἰθὺς κίεν οἶκου,
 Τῇ ρ' Ἀχιλεὺς ἔζεσκε, Διὶ φίλος· ἐν δέ μιν αὐτὸν
 Εὖρ· ἔταροι δ' ἀπάνευθε καθεῖατο· τῷ δὲ δὴ οἶω,
 Ἥρως Αὐτομέδων τε, καὶ Ἀλκιμος ὄζος Ἀρηος,
 Ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἔδωδῃς 475
- Ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
 Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
 Δεινὰς, ἀνδροφόνους, αἳ οἱ πολέας κτάνον νῆας.
 Ὡς δ' ὅταν ἀνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ 480
 Φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
 Ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
 Ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
 Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπε· 485
- Μνήσαι πατρὸς σείο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 Τηλίκου, ὥσπερ ἐγὼν, ὀλοῶ ἐπὶ γήραος οὐδῶ.
 Καὶ μὲν που κείνον περυναίεται ἀμφὶς ἰόντες
 Τείρουσ', οὐδέ τις ἐστὶν, ἀρῇν καὶ λοιγὸν ἀμῦναι.
 Ἄλλ' ἦτοι κείνός γε, σέθεν ζῶντος ἀκούων, 490
 Χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἡματα πάντα
 Ὅψεσθαι φίλον υἱὸν, ἀπὸ Τροίῃθε μολόντα.
 Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νῆας ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶνδ' οὔτινα φημὶ λελεῖσθαι.
 Πεντήκοντά μοι ἦσαν, ὅτ' ἡλυθον νῆες Ἀχαιῶν. 495

476. ἔτι καὶ παρέκειτο τράπεζα. It seems to have been the custom, except, perhaps, in entertainments, to remove the tables immediately after the repast. Athenæus, in speaking of this custom, (I. 10.) cites this passage of Homer, as contradicting it, and proposes to point at ἔτι, instead of πίνων, in order that it may fall in with the general practice. But it is plain, that no such alteration is necessary; for the sentence, as it now stands, evidently implies, that the meal had been so recently finished, as not to have allowed sufficient time for the removal of the tables.

478. λάβε γούνατα, κ. τ. λ. See on II. A. 407.

482. ἀνδρὸς ἐς ἀφνειοῦ. Scil. δῶμα. It has been already remarked, on II. I. 628. that persons, who had committed an accidental homicide, were wont to take refuge in some foreign city, till the consequences of private revenge were averted by means

of a fine paid to the relation of the deceased. The first step necessary upon the arrival of the fugitive, was to place himself under the protection of some wealthy citizen, whose patronage he solicited, who performed upon him the rites of purification, and received him under his roof. We have instances of this custom in the history of Neleus; Apollod. Bibl. II. 6. 2. and of Adrastus; as related in Herod. I. 35.

486. μνήσαι πατρὸς σείο, κ. τ. λ. This speech of Priam to Achilles has been admired in all ages for its affecting simplicity and pathos, and its natural representation of the sorrows of the afflicted father. Quintilian. Instit. Orat. X. 1. *Epilogus quidem quis unquam poterit illis Priami rogantis Achillem precibus æquare?* See also Dionys. Halicarn. de Arte: §. 9. and compare Virg. Æn. XII. 932.

487. ὀλοῶ ἐπὶ γήραος οὐδῶ. See on II. X. 60.

Ἐννέα καὶ δέκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν,
 Τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
 Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν.
 Ὅς δέ μοι οἶος ἔην, εἵρυτο δὲ ἄστυ καὶ αὐτοὺς,
 Τὸν σὺ πρώην κτεῖνας, ἀμυνόμενον περὶ πάτρης, 500
 Ἔκτορα· τοῦ νῦν εἴνεχ' ἰκάνω νῆας Ἀχαιῶν,
 Λυσόμενος παρὰ σείῳ, φέρω δ' ἀπερείσι' ἄποινα.
 Ἄλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,
 Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 Ἐτλην δ', οἷ' οὐπω τις ἐπιχθόνιος βροτὸς ἄλλος, 505
 Ἀνδρὸς παιδοφόνῳ ποτὶ στόμα χεῖρ' ὀρέγεσθαι.
 Ὡς φάτο· τῷ δ' ἄρα πατὴρ υἱὸς ἔμερον ὥρσε γόοιο,
 Ἀψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα.
 Τῷ δὲ μνησαμένῳ, ὃ μὲν Ἔκτορος ἀνδροφόνῳ,
 Κλαῖ' ἀδινὰ, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθείς· 510
 Αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὐτε
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.
 Αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεὺς,
 Καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἔμερος, ἦδ' ἀπὸ γυνών,
 Αὐτίκ' ἀπὸ θρόνου ὥρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
 Οἰκτείρων πολὶόν τε κάρη, πολὶόν τε γένειον·
 Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ἄ δεῖλ', ἣ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθόμεν οἶος,
 Ἀνδρὸς ἐς ὀφθαλμοὺς, ὅς τοι πολέας τε καὶ ἐσθλοὺς 520
 Υἱέας ἐξενάριξα; σιδήρειον νύ τοι ἦτορ.
 Ἄλλ' ἄγε δὴ κατ' ἄρ' ἔζευ ἐπὶ θρόνον· ἄλγεα δ' ἔμπηξ
 Ἐν θυμῷ κατακεῖσθαι ἑάσομεν, ἀχνύμενοί περ.
 Οὐ γάρ τις πρῆξις πέλεται κρουεοῖο γόοιο.

496. Ἐννέα καὶ δέκα. Theocritus attributes twenty children to Priam by Hecuba: *Idyll. XV. 139*. Οὐδ' Ἔκτωρ Ἐκάβας ὁ γεραίτατος εἵκατι παίδων. Cicero, *Tusc. Quæst. I. 35*, records only *seventeen*; but Davies attributes the error to the copyists.

497. γυναῖκες. *Concubines*.

503. αἰδεῖο θεοὺς. The person of a suppliant was looked upon as sacred, and under the protection of the gods.

506. ἀνδρὸς παιδοφόνου κ. τ. λ. Seneca, *de Ira: II. Funestam, perfusamque cruore filii manum ad os suum retulit*. Compare *supra v. 478*. The position of the words is very disordered, since the construction is evidently this: ὀρέγεσθαι χεῖρα ἀνδρὸς παιδοφόνου πρὸς (ἑαυτοῦ) στόμα. The middle voice ὀρέγεσθαι also, which is for the active ὀρέγειν, is very irregular, and

contrary to the general usage of Homer, with whom it elsewhere invariably signifies *extendere se*. See on *Il. X. 235*. Some copies read *χεῖρας ὀρέξει*.

507. ἔμερον γόοιο. *Desiderium triste, movens tristitiam et lacrymas: ἔμερον γοερόν*. ERNESTI. See on *Il. Ψ. 10*.

514. καὶ οἱ ἀπὸ πραπίδων κ. τ. λ. *Postquam impetus flendi se remiserat*.

519. πῶς ἔτλης κ. τ. λ. This and the two following lines are repeated from *v. 203. supra*.

522. ἄλγεα δ' ἔμπηξ κ. τ. λ. Heyne joins *ἄλγεα ἐν θυμῷ*, i. e. *mentis dolores*; and understands *κατακεῖσθαι* to mean *quiescere*. Of the adverb *ἐμπηξ*, see on *Il. A. 562*.

524. οὐ γάρ τις κ. τ. λ. See on *v. 550*.

Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι,
 Ζῶειν ἀχρυνμένους· αὐτοὶ δέ τ' ἀκηδέες εἰσί.
 Δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὔδει
 Δώρων, οἷα δίδωσι, κακῶν, ἕτερος δέ τ' ἑάων·

525

ᾧ μὲν καμμίξας δῶή Ζεὺς τερπικέραυνος,
 Ἄλλοτε μὲν τε κακῷ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῷ·
 ᾧ δέ κε τῶν λυγρῶν δῶή, λωβητὸν ἔθηκε·

530

525. Ὡς γὰρ ἐπεκλώσαντο κ. τ. λ. Plutarch. *de Aud. Poet.* οὐχ ἀπλῶς εἶπε καὶ πᾶσιν ἀνθρώποις ὑπὸ θεῶν ἐπιεκκλώσθαι λυπηρὸν βίον, ἀλλὰ τοῖς ἄφροσι καὶ ἀνοήτοις, οὓς δειλαίους καὶ οκτροὺς διὰ μοχθηρίαν ὄντας, εἴωθε δειλοὺς καὶ οἰζυροὺς προσαγορεύειν. There is no doubt, however, that Plutarch is in error, and that Homer is here speaking of mankind in general. The verb ἐπικλώω signifies properly to *spin a thread*; and applied metaphorically to the *Fates*, as spinning the thread of life. Hence the name, *Clotho*, of one of these divinities, who are called κατακλώθεις in *Od. H. 197.* Lucian, *Jov. Consul. T. II. p. 124.* ed. Græv. ἡ εἰμαρμένη ἐπέκλωσεν. It is here applied, as generally in Homer, to the gods, as fixing the destinies of men. Hesych. ἐπεκλώσαντο· ἐκύρωσαν, ἐπεκλήρωσαν. This verb is used nowhere else in the *Iliad*, but recurs continually in the *Odyssey*. Compare *Od. A. 17. F. 208. A. 138. II. 64. et passim.* With the sentiment compare *Il. P. 446.*

526. αὐτοὶ δέ τ' ἀκηδέες εἰσί. So Hesiod, *Op. D. 112.* Ὡστε θεοὶ δ' ἔζων, ἀκηδέα θυμὸν ἔχοντες, Νόσφιν ἄτερ τε πόνων καὶ οἰζύος. Lucret. *V. 83. Qui didicere Deos securum agere ævum.* VI. 57. *Omnis enim per se Divum natura necesse est Immortali ævo summa cum pace fruatur, Semota a nostris rebus, sejunctaque longe.* The doctrines of Homer, however, and Lucretius, are by no means similar; since the former does not deny the divine interference in the course of human affairs; but merely declares that the gods are free from human sorrows and infirmities. Compare *Il. Z. 138.* The adjective ἀκηδής is here used in an active sense, as also in *Il. Φ. 123.* sometimes in a passive, as in *v. 554. Od. Υ. 130.* and elsewhere. The participle ἀχρυνμένους rather implies *subject and liable to sorrow*; and not *exposed to continual misery.*

527. δοιοὶ γάρ τε πίθοι κ. τ. λ. Plutarch, *de Consol. Apoll.* compares these vessels of Homer with the box of Pandora, as described by Hesiod, *Op. D. 94.* The symbolical manner of expression employed is perfectly Oriental. The word *cup* is frequently used in Scripture to denote the *blessings* or *afflictions*, which are the portion of man

in life. Compare Psalm *xxiii. 5. cxvi. 13.* Isaiah *li. 17.* Jerem. *xxv. 15. 28.* Lam. *iv. 21.* Ezek. *xxiii. 31.* Matt. *xx. 22. xxvi. 39. 42.* John *xviii. 11.* Rev. *xvi. 19.* and especially Psalm *lxxiv. 8. LXX.* Ὅτι ποτήριον ἐν χειρὶ Κυρίου, οἶνον ἀκράτου πλήρες κεράσματος· καὶ ἐκλινεν ἐκ τούτου εἰς τοῦτο· πλὴν ὁ τρυγίας αὐτοῦ οὐκ ἐξεκυνώθη· πίνονται πάντες οἱ ἁμαρτωλοὶ τῆς γῆς. The term seems to have arisen from the custom of the early ages, according to which the donor of the feast assigned his particular cup to each of the guests. The sentiment contained in this passage is somewhat differently expressed in Pind. *Pyth. III. 145.* Ἐν παρ' ἐσλόν, πῆματα σὺν Δύο δαίονται βροτοῖς Ἀθάνατοι. See Burton's *Bampton Lectures, p. 276.*

528. κακῶν. Supply ἕτερος μὲν. Some supply εἰς; but ἕτερος is more proper. *Od. E. 265.* Ἐν δέ οἱ ἄσκον ἔθηκε θεὰ μέλανος οἴνοιο τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν. This ellipsis is precisely similar to that noticed on *Il. X. 157.* With the feminine ἑάων, another substantive, as *δοσίων*, must be supplied instead of δῶρων. See on *Il. A. 393.* The adjective ἑδς, *good*, is not of very frequent occurrence; the more common forms being ἑὺς, or ἡῦς. Compare *Il. B. 819. 653.* It occurs, however, in *Od. Θ. 325. 335.* Pind. *Nem. VII. 36.* Ἐὰν ἀλάθειαν.

529. ᾧ μὲν καμμίξας δῶή. Scil. τῶν ἑάων.

530. ἄλλοτε μὲν τε κακῷ κ. τ. λ. *Apoll. Rhod. IV. 1165.* Ἀλλὰ γὰρ οὐποτε φῦλα δνηπαθῶν ἀνθρώπων Τερπωλῆς ἐπεβήμεν ὕλφ ποδὶ· σὺν δέ τις αἰεὶ Πικρὴ παρμύβλωκεν εὐφροσύνησιν ἀνίη. *Soph. Trach. 126.* ἀνάληγτα γὰρ οὐδ' Ὁ πάντα κραίνων βασιλεὺς Ἐπέβαλε θνατοῖς Κρονίδας· Ἀλλ' ἐπὶ πῆμα καὶ χαρὰ Πᾶσι κυκλοῦσιν. *Ovid. Met. VII. 453.* usque adeo nulla est sincera voluptas; Sollicitique aliquid lætis intervenit. *Horat. Od. II. 16. 27.* Nihil est ab omni Parte beatum. *Phæd. Fab. 73.* Totam vitam miscet dolor et gaudium. We have an example of this sentiment, of which many more parallels might be cited, in the person of Demodocus: *Od. Θ. 63.* Τὸν πέρι Μοῦσα φίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε· Ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδέϊαν ἀοιδίην.

Καί ἐ κακῇ βούβρωστις ἐπὶ χθόνα διαν ἐλαύνει·
 Φοιτᾷ δ’ οὔτε θεοῖσι τετιμένους, οὔτε βροτοῖσιν.
 Ὡς μὲν καὶ Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 Ἐκ γενετῆς· πάντας γὰρ ἐπ’ ἀνθρώπους ἐκέκαστο 535
 Ὀλβῳ τε, πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσι,
 Καὶ οἱ θνητῷ ἔοντι θεὸν ποίησαν ἄκοιτιν·
 Ἄλλ’ ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι
 Παίδων ἐν μεγάροισι γονὴ γένετο κρείοντων,
 Ἄλλ’ ἓνα παῖδα τέκε παναώριον· οὐ δὲ νυ τὸν γε 540
 Γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 Ἥμαι ἐνὶ Τροίῃ, σέ τε κήδων, ἥδὲ σὰ τέκνα.
 Καί σε, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι.
 Ὅσσον Λέσβος ἄνω Μάκαρος ἔδος ἐντὸς ἔέργει,
 Καὶ Φρυγίῃ καθύπερθε, καὶ Ἑλλήσποντος ἀπείρων· 545
 Τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι.
 Αὐτὰρ, ἐπεὶ τοι πῆμα τόδ’ ἤγαγον Οὐρανίωνες,
 Αἰεὶ τοι περὶ ἄστυ μάχαι τ’ ἀνδροκτασίαι τε·
 Ἄνσχεο, μῆδ’ ἀλίσστον ὁδύρεο σὸν κατὰ θυμόν.
 Οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἔηος, 550
 Οὐδέ μιν ἀνστήσεις πρὶν καὶ κακὸν ἄλλο πάθησθα.
 Τὸν δ’ ἡμέμβετ’ ἔπειτα γέρων, Πρίαμος θεοειδής·

532. βούβρωστις. Properly, *excessive hunger, famine*; hence, *consuming care*. Schol. κυρίως μὲν ὁ μέγας καὶ χαλεπὸς λιμός· νῦν δὲ ἀντὶ τῆς μεγάλης ἀνίας καὶ λυπῆς κεῖται ἡ λέξις. Callim. H. Cerer. 102. νῦν δὲ κακὰ βούβρωστις ἐν σφαλμοῖσι κάθηται. Agath. Frag. ap. Brunck. Anal. III. 61. βούβρωστιν ἔχεις Ἑρυσίχθονος. See on Il. A. 551.

540. παναώριον. *Fated to a premature death*. Eustath. τὸν πάντῃ ἄωρον λέγει, παρὰ τὴν ὥραν, τὸν καιρόν.

544. ὅσσον. Scil. ἀνδρῶν. For ὅσσους ἀνδρας. See on Il. Y. 178. The construction of the passage is this: φασὶ σε, γέρον, πλούτῳ τε καὶ νιάσι κεκάσθαι τῶν ἀνδρῶν, ὅσους Λέσβος, ἔδος Μάκαρος, κ. τ. λ. The Scholia of Villosion inform us that Macar, the son of Ilus, having slain his brother, took refuge in this island, where he built a city, and called it, after the name of his wife, Lesbos.

547. αὐτὰρ, ἐπεὶ κ. τ. λ. With the sentiment contained in this and the two succeeding lines, the following are parallel. Hom. Hym. Cerer. 147. θεῶν μὲν δῶρα, καὶ ἀχνύμενοί περ, ἀνάγκη Τετλάμεν. Soph. Œd. C. 1694. Τὸ φέρον ἐκ θεοῦ καλῶς φέρειν χρή. Philoct. 1316. ἀνθρώποισι τὰς μὲν ἐκ θεῶν Τύχας δοθείσας ἔστ’ ἀναγ-

καῖον φέρειν. Æsch. Pers. 298. Ὅμως δ’ ἀνάγκη πιμονὰς βροτοὺς φέρειν, θεῶν διδόντων. Eurip. Herc. F. 1227. ὅστις εὐγενὴς βροτῶν Φέρει τὰ θεῶν γε πτώματ’, οὐδ’ ἀναίνεται. Id. Fragm. ap. Stob. p. 451. Grot. τὰς δὲ δαιμόνων τύχας ὅστις φέρει κάλλιστ’ ἀνὴρ, οὗτος σοφός. Fragm. Incert. φέρειν ἀνάγκη τὰς θεηλάτους τύχας.

550. οὐ γάρ τι πρήξεις κ. τ. λ. Soph. Elect. 137. Ἄλλ’ οὗτοι τὸν γ’ ἐξ Ἄϊδα Παγκοῖνον λίμνας πατέρ’ ἀν-Στάσεις, οὔτε γόοις, οὔτε λιταῖς. Eurip. Alcest. 1007. Τόλμα δ’ οὐ γὰρ ἀνάξεις ποτ’ ἔνερθεν Κλαίων τοὺς φθιμένους ἄνω. Æsch. Eumen. 651. ἅπαξ θανόντος οὔτις ἔστ’ ἀνάστασις. Lucret. III. 942. *nec quisquam expurgitus extat Frigida quem semel est vitæ pausa secuta*. 2 Sam. xii. 23. LXX. καὶ νῦν τέθηγκεν, ἵνατὶ τοῦτο ἐγὼ νηστεύω; μὴ δυνήσομαι ἐπιστρέψαι αὐτὸν ἔτι; ἐγὼ πορεύσομαι πρὸς αὐτόν, καὶ αὐτὸς οὐκ ἀναστρέψει πρὸς μέ. Sirac. xxxviii. 20. μὴ ὥς εἰς Λύπην τὴν καρδίαν σὸν· οὐ γάρ ἐστὶν ἐπ’ ἀνόδοσ, καὶ τοῦτον οὐκ ὠφελήσεις, καὶ σεαυτὸν κακώσεις. The phrase οὐδὲν πράττειν, *to profit nothing*, is precisely similar to the Latin, *nilil agere*; which occurs repeatedly in Terence and Plautus.

Μή μέ πω ἐς θρόνον ἵζε, Διοτρεφές, ὄφρα κεν Ἐκτωρ
 Κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα
 Λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα 555
 Πολλὰ, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 Σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας
 Αὐτόν τε ζῶειν καὶ ὄρᾱν φάος ἡελίοιο.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560
 Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθε
 Μήτηρ, ἣ μ' ἔτεκε, θυγάτηρ ἀλίοιο γέροντος.
 Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
 Ὅττι θεῶν τις σ' ἤγε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν, 565
 Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι· οὐδέ κ' ὀχῆας
 Ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.
 Τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
 Μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω,
 Καὶ ἰκέτην περ ἰόντα, Διὸς δ' ἀλίτῳμαι ἐφετμάς. 570

Ὡς ἔφατ'· ἔδδεισε δ' ὁ γέρον, καὶ ἐπέθετο μύθῳ.
 Πηλεΐδης δ' οἴκοιο, λέων ὦς, ἄλτο θύραζε,
 Οὐκ οἶος· ἅμα τῷ γε δύνω θεράποντες ἔποντο,
 Ἦρως Αὐτομέδων τε καὶ Ἀλκιμος, οὓς ῥα μάλιστα 575
 Τί' Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 Οἷ τόθ' ὑπὸ ζυγόφῃ λύον ἵππους ἡμιόνους τε.
 Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
 Καδ' δ' ἐπὶ δίφρου εἶσαν· εὐσώτρου δ' ἀπ' ἀπήνης
 Ἥριον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 Καδ' δ' ἔλιπον δύο φάρε', εὐννητόν τε χιτῶνα, 580
 Ὅφρα νέκυν πυκάσας δῶή οἰκόνδε φέρεσθαι.

558. ὄρᾱν φάος ἡελίοιο. See on Il. A. 88.

560. νοέω. *I purpose*. Compare Il. X. 235. Considerable surprise has been expressed by some of the commentators, at the sudden burst of irritability in Achilles upon this occasion. The most probable cause of his excitement seems to have been the impatience and importunity of Priam, who refuses his proffered hospitality, with an apparent distrust of his generous intention to give up the body. The passage is cited by Plutarch, *de Aud. Poet.* §. 28. who admires the prudence of Achilles, in restraining his passion within proper bounds.

568. ἐν ἄλγεσι. Scil. *ὄντα*. In the following line the verb ἔᾱν is used in a peculiar signification, viz. *to leave unmolested*.

So again *infra* v. 684. The Scholiast understands an ellipsis of the verb ζῆν, and Eustathius of κτεῖναι, which he supposes to be omitted *εὐφήμως*. If there is any ellipsis whatever, the Scholiast is supported by v. 557. provided it be genuine. But, as it is wanting in the Leipzig MS. Ernesti is inclined to reject it as spurious, and to render ἔᾱν, as in this place, *sine noxa dimittere*. In a sense somewhat similar, the Latins use the verb *mittere*.

570. ἀλίτῳμαι ἐφετμάς. Subaud. *εἰς*. 577. καλήτορα. Schol. ἀπὸ τοῦ βοᾶν καὶ συγκαλεῖν τὸν ὄχλον. The word is among the ἁπαζ λεγόμενα of Homer.

578. ἐπὶ δίφρου. Simply, *on a seat*.

581. πυκάσας. *Having shrouded*. See on Il. Θ. 124.

Δμῳὰς δ’ ἐκκαλέσας λοῦσαι κέλετ’, ἀμφί τ’ ἀλειψαί,
 Νόσφιν αἰεράσας, ὥς μὴ Πρίαμος ἴδοι νιόν·
 Μὴ δὲ μὲν ἀχρυμένη κραδίη χόλον οὐκ ἐρύσαιοτο,
 Παῖδα ἰδὼν, Ἀχιλῆϊ δ’ ὀρινθείη φίλον ἦτορ, 585
 Καί ἐ κατακτείνειε, Διὸς δ’ ἀλίτῃται ἐφετμάς.
 Τὸν δ’ ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
 Ἀμφὶ δέ μιν φᾶρος καλὸν βάλλον, ἥδὲ χιτῶνα,
 Αὐτὸς τόνγ’ Ἀχιλεὺς λεχέων ἐπέθηκεν αἰείρας,
 Σὺν δ’ ἔταροι ἤειραν ἐϋξέστην ἐπ’ ἀπήνην. 590
 Ὡμῳξέ τ’ ἄρ’ ἔπειτα, φίλον δ’ ὀνόμηνεν ἑταῖρον·
 Μή μοι, Πάτροκλε, σκυδμαινέμεν, αἴκε πύθῃαι,
 Εἰν’ Αἰδός περ ἐὼν, ὅτι Ἐκτορα δῖον ἔλυσα
 Πατρὶ φίλῳ· ἐπεὶ οὐ μοι αἰεκέα δῶκεν ἄποινα·
 Σοὶ δ’ αὖ ἐγὼ καὶ τῶνδ’ ἀποδάσσομαι, ὅσσο’ ἐπέοικεν. 595
 Ἥ ρα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς.
 Ἐζετο δ’ ἐν κλισμῷ πολυδαίδαλῳ, ἔνθεν ἀνέστη,
 Τοίχου τοῦ ἐτέρου, προτὶ δὲ Πρίαμον φάτο μῦθον·
 Υἱὸς μὲν δὴ τοι λέλνται, γέρον, ὥς ἐκέλευες,
 Κεῖται δ’ ἐν λεχέεσσ’, ἅμα δ’ ἡοῖ φαινομένηφιν 600
 Ὅφει αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
 Καὶ γάρ τ’ ἡύκομος Νιόβη ἐμνήσατο σίτου,
 Τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 Ἐξ μὲν θυγατέρες, ἕξ δ’ υἱέες ἡβώνοντες·
 Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ’ ἀργυρέοιο βιοῖο, 605

582. λοῦσαι, ἀμφί τ’ ἀλειψαί. See on II. Σ. 350.

589. λεχέων ἐπέθηκεν αἰείρας. Heyne understands ἀπὸ λεχέων, supplying ἀπήνη after ἐπέθηκεν, i. e. *Lifting the corpse from the bier, he placed it on the waggon.* The harshness of such a construction, even if it were correct, must be at once apparent; but it is clearly set aside by v. 600. With the genitive ἐπὶ properly signifies *upon*; and it seems difficult to misunderstand the passage. *Achilles, raising the body, scil. from the ground, placed it on the bier; and his companions assisted him to raise it on the waggon.* Herod. II. 35. τὰ ἀχθεα ἐπὶ τῶν κεφαλῶν φορέουσι.

595. τῶνδ’ ἀποδάσσομαι. The purport of these words is altogether obscure. Achilles had completed the funeral solemnities at the tomb of Patroclus; so that what share of the ransom was to be dedicated to his friend, and in what manner it was to be paid, does not appear.

598. τοίχου τοῦ ἐτέρου. Subaud. κατά.

602. καὶ γάρ τ’ ἡύκομος Νιόβη κ. τ. λ. Achilles, to comfort Priam, tells him a known

story, which was very proper to work this effect. Niobe had lost all her children; Priam had some remaining:—Niobe’s had been nine days extended on the earth, drowned in their blood, in the sight of their people, without any one presenting himself to inter them:—Hector has likewise been twelve days, but in the midst of his enemies;—therefore it is no wonder that no one has paid him the last duties. The gods at last interred Niobe’s children; and the gods likewise are concerned to procure honourable funeral for Hector. POPE: from Eustathius. This is the earliest record of the fable of Niobe. In later writers, it is much more enlarged and embellished.

603. δώδεκα. Euripides mentions seven only, as the number of Niobe’s children: Phœn. 161.

605. ἀπ’ ἀργυρέοιο βιοῖο. *By means of his bow.* The preposition ἀπὸ properly denotes *removal from a place.* See on II. E. 13. Hence it is sometimes placed before tools or instruments, whose effects may be considered as proceeding from them. Herod. IV. 36. κυκλοτερὴς ὡς ἀπὸ τόρνον. See Matt. Gr. Gr. §. 573.

Χωόμενος Νιόβη, τὰς δ' Ἀρτεμις ἰοχάειρα,
 Οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῆν.
 Φῆ δοιὼ τεκέειν, ἥ δ' αὐτὴ γείνατο πολλούς·
 Τῷ δ' ἄρα, καὶ δοιῷ περ ἐόντ', ἀπὸ πάντας ὄλεσαν.
 Οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦε 610
 Κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·
 Τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ οὐρανίωνες.
 Ἥ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.
 Νῦν δέ που ἐν πέτρῃσιν ἐν οὖρεσιν οἰοπόλοισιν,
 Ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς 615
 Νυμφάων, αἵτ' ἄμφ' Ἀχελώϊον ἐρρώσαντο,
 Ἐνθα, λίθος περ ἐοῦσα θεῶν ἐκ, κήδεα πέσσει.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραῖε,
 Σίτου, ἔπειτά κεν αὐτὲ φίλον παῖδα κλαίοισθα,
 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται. 620
 Ἦ, καὶ ἀναΐζας οἷν ἄργυφον ὠκύς Ἀχιλλεύς
 Σφάξ· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
 Μίστυλλόν τ' ἄρ' ἐπισταμένως, πείραν τ' ὀβελοῖσιν,
 Ὡπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σίτον ἐλὼν ἐπένειμε τραπέζῃ 625
 Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νείμεν Ἀχιλλεύς·
 Οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Ἦτοὶ Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 Ὅσσοις ἔην, οἷός τε· θεοῖσι γὰρ ἅντα ἐψέει. 630
 Αὐτὰρ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
 Εἰσορόων ὅψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.
 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώωντες,
 Τὸν πρότερος προσέειπε γέρον Πρίαμος θεοειδής·
 Λέξον νῦν με τάχιστα, Διοτρεφές, ὅφρα κεν ἦδη 635
 Ὑπνῳ ὑπὸ γλυκερῷ ταρπώμεθα κοιμηθέντες·
 Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
 Ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς πάϊς ὤλεσε θυμόν·
 Ἄλλ' αἰεὶ στενάχῳ καὶ κήδεα μυρία πέσσω,
 Αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
 Νῦν δὴ καὶ σίτου πασάμην, καὶ αἶθοπα οἶνον

608. φῆ δοιὼ τεκέειν. The full construction would be *ἔφη αὐτήν*, scil. *Latonam*, δοιὼ τεκέειν. The change in the syntax is similar to others which have been occasionally noticed.

615. εὐνάς Νυμφάων. *The habitations of the Nymphs*. So Il. B. 783. *Τυφώος εὐνάς*.

616. ἐρρώσαντο. *Danced*. See on Il. Ψ.

367. Hesiod. *Theogon*. 8. *ἐπερρώσαντο δὲ πασσί*.

617. κήδεα πέσσει. See on Il. A. 81. B. 235.

622. ἔταροι δ' ἔδερον κ. τ. λ. This and the following lines have been frequently repeated.

640. αὐλῆς ἐν χόρτοισι. See on Il. A. 773.

Λαυκανίης καθήκα· πάρος γε μὲν οὔτι πεπάσμεν.

Ἦ ῥ', Ἀχιλεὺς δ' ἐτάροισιν, ἰδὲ δμῳῇσι κέλευσε,
Δέμνι' ὑπ' αἰθοῦσῃ θέμεναι, καὶ ῥήγεα καλὰ
Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
Χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.

Αἱ δ' ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι·
Αἶψα δ' ἄρα στορέσαν δοιὼ λεχέ' ἐγκονέουσai.
Τὸν δ' ἐπικερτομένων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε· μή τις Ἀχαιῶν 650
Ἐνθάδ' ἐπέλθῃσι βουλευφόρος, οἳ τέ μοι αἰεὶ
Βουλὰς βουλεύουσι παρήμενοι, ἧ θέμις ἐστὶ·
Τῶν εἷτις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
Αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
Καί κεν ἀνάβλησις λύσιος νεκροῖο γένηται. 655

Ἄλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον,
Ποσσῆμαρ μέμονας κτερεῖζέμεν Ἐκτορα δῖον,
Ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορι δῖω, 660

Ὡδὲ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
Οἶσθα γάρ, ὥς κατὰ ἄστν ἐέλμεθα, τηλόθι δ' ὕλη
Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.

Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαινυτό τε λαός· 665

Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
Τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἵπερ ἀνάγκη.

644. ῥήγεα καλὰ. See on II. I. 657. and Casaubon on Athen. II. 9. These domestic preparations are frequently described in the *Odyssey* and elsewhere. The verb *ἐγκονεῖν*, to serve diligently, occurs only in this place, and in the same line repeated in *Od.* H. 340. Ψ. 291.

649. ἐπικερτομένων. The sense of this verb differs in this place from that it usually bears. It does not imply *τραχύτητα ὕβρις-τικὴν*, any reproachful asperity of language; but *εἰσῆγησιν ψευδοῦς φόβου*, the raising of a false fear in the old man, that he might not be concerned at his being lodged in the outermost part of the tent: by which means Achilles gives Priam an opportunity of going away in the morning without observation. POPE: from Eustathius.

650. λέξο. For λέλεξο, imperat. 2 sing. as δέξο, for δέδεξο, II. T. 10.

651. οἳ τέ μοι αἰεὶ κ. τ. λ. The poet here shows the importance of Achilles in the army. Though Agamemnon be the general, yet all the commanders apply to

him for advice; and thus he promises Priam a cessation from arms for several days, purely by his own authority. The method that Achilles took to confirm the truth of the cessation, agrees with the custom which we use at this day, he gave him his hand upon it: *χεῖρα γέροντος* Ἐλλαβε δεξιτερῇν, v. 672. POPE: from Eustathius. Compare *Od.* Σ. 257.

655. ἀνάβλησις. A delay, or impediment. Compare II. B. 380.

660. τελέσαι τάφον. So Soph. *Ced. T.* 1448. τάφον τελεῖς. This verb is properly applied to the performance of the last rites to the dead. Compare Soph. *Ced. C.* 1435.

662. τηλόθι δ' ὕλη Ἀξέμεν. The wood is at a distance to fetch. The verb depends upon the adverb *τηλόθι*, with *ὥστε* understood.

664. ἐννῆμαρ. See on II. T. 229.

665. δαινυτο. For δαινύοιτο. The imperfect δαινυτο has the penultima short. Compare II. O. 99. X. 498.

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις.
 Σχήσω γὰρ πόλεμον τόσσον χρόνον, ὅσσον ἄνωγας. 670
 Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
 Ἐλλαβε δεξιτερὴν, μήπως δείσῃ ἐνὶ θυμῷ.
 Οἷ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο
 Κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδ' ἔχοντες·
 Αὐτὰρ Ἀχιλλεύς εὖδε मुखῷ κλισίης ἐϋπήκτου· 675
 Τῷ δὲ Βρισηΐς πάρελέξατο καλλιπάρῃος.
 Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνθρωποι ἱπποκορυσταὶ
 Εὖδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
 Ἄλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
 Ὅρμαίνοντ' ἀνὰ θυμὸν, ὅπως Πρίαμον βασιλῆα 680
 Νηῶν ἐκπέμψειε, λαθὼν ἱερούς πυλαωρούς.
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν·
 Ὡ γέρον, οὐ νῦν τι σοὶ γε μέλει κακόν· οἷον ἔθ' εὖδεις
 Ἀνδράσιν ἐν δῆτοισιν, ἐπεὶ σ' εἶασεν Ἀχιλλεύς·
 Καὶ νῦν μὲν φίλον υἱὸν ἐλύσας, πολλὰ δ' ἔδωκας· 685
 Σεῖο δέ κε ζωοῦ καὶ τρεῖς τόσα δοῖεν ἅποινα
 Παῖδες τοὶ μετόπισθε λελειμμένοι, αἶκ' Ἀγαμέμνων
 Γνοίῃ σ' Ἀτρεΐδης, γνῶσι δὲ πάντες Ἀχαιοί.
 Ὡς ἔφατ'· ἔδδεισε δ' ὁ γέρον, κήρυκα δ' ἀνίστη.
 Τοῖσιν δ' Ἑρμείας ζεῦξ' ἵππους ἡμίονους τε· 690
 Ρίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατὸν, οὐδέ τις ἔγνω.
 Ἄλλ' ὅτε δὴ πόρον ἶξον εὐρὺρέϊος ποταμοῖο
 Ξάνθου δινῆεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον.
 Ἡὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν. 695
 Οἷ δ' εἰς ἄστυ ἔλων οἰμωγῇ τε στοναχῇ τε
 Ἴππους, ἡμίονοι δὲ νέκυν φέρον· οὐδέ τις ἄλλος
 Ἐγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν·
 Ἄλλ' ἄρα Κασσάνδρην, ἱκέλη χρυσῇ Ἀφροδίτῃ,
 Πέργαμον εἰσαναβᾶσα, φίλον πατέρ' εἰσενόησεν 700
 Ἔσταότ' ἐν δίφρῳ, κήρυκά τε ἄστυβοώτην·
 Τὸν δ' ἄρ' ἐφ' ἡμίονων ἴδε κείμενον ἐν λεχέεσσι.
 Κώκυσέ τ' ἄρ' ἔπειτα, γέγωνέ τε πᾶν κατὰ ἄστυ·

681. ἱερούς. See on Il. K. 56.

682. στῇ δ' ἄρ' ὑπὲρ κεφαλῆς. Scil. as
a dream. See on Il. B. 20.

683. οἷον. Since. Subaud. κατὰ.

684. εἶασε. See above on v. 568.

695. ἐκίδνατο. See on Il. Ψ. 227.

699. ἄλλ' ἄρα Κασσάνδρην, κ. τ. λ. Cas-

sandra is only mentioned twice in the Iliad ;
here and in Il. N. 366. and once in Od. A.
421. The reader will find her history at
large in the poem of Lycophron, and in
Apollod. Bibl. III. 12.701. ἄστυβοώτην. Schol. ἀπὸ τοῦ ἐν
τῷ ἄστει βοῶν.

- Ὅψεσθε, Τρῶες καὶ Τρωάδες, Ἐκτορ' ἰόντες,
 Εἵποτε καὶ ζῶντι μάχης ἐκ νοστήσαντι 705
 Χαίρετ'· ἐπεὶ μέγα χάρμα πόλει τ' ἦν, παντί τε δήμῳ.
 Ὡς ἔφατ'· οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ,
 Οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἔκετο πένθος.
 Ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
 Πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ 710
 Τιλλέσθην ἐπ' ἄμαξαν ἐύτροχον αἰέξασαι,
 Ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.
 Καὶ νῦν κε δὴ πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
 Ἐκτορα δακρυχέοντες ὁδύροντο πρὸ πυλάων,
 Εἰ μὴ ἄρ' ἐκ δίφροιο γέρον λαοῖσι μετηύδα 715
 Εἰξάτέ μοι, οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
 Ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγοιμι δόμονδῃ.
 Ὡς ἔφαθ'· οἱ δὲ διέστησαν, καὶ εἶξαν ἀπήνην.
 Οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 Τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδούς, 720
 Θρήνων ἐξάρχους, οἵτε στονόεσσαν ἀοιδὴν
 Οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναιῖκες.
 Τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
 Ἐκτορος ἀνδροφόνιοι κάρη μετὰ χερσὶν ἔχουσα·
 Ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καδ δέ με χήρην 725
 Λείπεις ἐν μεγάροισι· πᾶϊς δ' ἔτι νήπιος αὐτῷς,
 Ὅν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω
 Ἥβην ἵξεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 Πέρσεται· ἥ γὰρ ὄλωλας ἐπίσκοπος, ὅστε μιν αὐτὴν
 Ῥύσκειν, ἔχες δ' ἀλόχους κεδνὰς, καὶ νήπια τέκνα· 730
 Αἰ δὴ τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσι,
 Καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἧ ἔμοι αὐτῇ
 Ἐψεαι, ἔνθα κεν ἔργα αἰεκέα ἐργάζοιο,

704. ὄψεσθε, ἰόντες. *Go and see.* The future for the imperative. See on Il. Γ. 103.

710. τὸν. Supply ὑπὲρ or διὰ. So Tibull. I. 7. 28. *plangere bovem*; for *propter bovem*. See also on Il. Θ. 377.

711. τιλλέσθην. Scil. τρίχας. Compare Il. X. 78. 406. Eustath. δηλοῖ δὲ ἐλλειπτικῶς τριχῶν πένθμον ἔκσπασιν. See on Il. Σ. 27.

720. τρητοῖς ἐν λεχέεσσι. So in Il. Γ. 448. and occasionally in the *Odyssey*. The *τρητὸν λέχος* seems to have been a bed, appropriated to the higher classes, which was raised on supporters, perforated for the purpose of inserting the bedstead. The bed of the poorer orders was called *στιβάς*, and generally consisted of straw,

or leaves, strewed on the ground. Compare Theocr. Idyl. VII. 67. Of the ἀοιδοί, or musicians, who were employed at funerals, see on Il. Σ. 339. They were more generally *women*. Of the construction in the following line, see Matt. Gr. Gr. §. 288. Obs. 5.

725. ἀπ' αἰῶνος. Heyne understands this for αἰῶνι, or κατ' αἰῶνα, in reference to νέος, i. e. *young in life*; but the words rather depend perhaps upon the verb ὦλεο. The sense is, *e vita periisti*; i. e. simply *periisti*.

730. ἔχες. *You defended.* See on Il. E. 473. Of the adjective κεδνός, see Monk on Eurip. *Alcest.* 621.

733. ἔργα ἐργάζοιο. The same form oc-

'Αθλεύων πρὸ ἄνακτος ἀμειλίχου· ἥ τις 'Αχαιῶν
 'Ρίψει, χειρὸς ἐλὼν, ἀπὸ πύργου, λυγρὸν ὄλεθρον, 735
 Χωόμενος, ὃ δῆπου ἀδελφεὸν ἔκτανεν 'Εκτωρ,
 'Ἡ πατέρ', ἥε καὶ υἷόν· ἐπεὶ μάλα πολλοὶ 'Αχαιῶν
 'Εκτορος ἐν παλάμῃσιν ὁδᾶξ ἔλον ἄσπετον οὐδας.
 Οὐ γὰρ μείλιχος ἔσκε πατήρ τεὸς ἐν δαὶ λυγρῇ.
 Τῷ καὶ μιν λαοὶ μὲν ὁδύρονται κατὰ ἄστυ. 740
 'Αρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 'Εκτορ· ἐμοὶ δὲ μάλιστα λελέψεται ἄλγεα λυγρά.
 Οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας·
 Οὐδὲ τί μοι εἶπες πυκινὸν ἔπος, οὔτε κεν αἰεὶ
 Μεμνήμην νύκτας τε καὶ ἡμέματα δακρυχέουσα. 745
 'Ως ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.
 Τῇσιν δ' αὖθ' Ἑκάβη ἀδινοῦ ἐξῆρχε γόοιο·
 'Εκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,
 'Ἡ μὲν μοι ζωὸς περ ἐὼν, φίλος ἦσθα θεοῖσιν·
 Οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ. 750
 'Αλλοὺς μὲν γὰρ παῖδας ἐμοὺς πόδας ὠκύς 'Αχιλλεὺς
 Πέρνασχ', ὄντιν' ἔλεσκε, πέρην ἀλὸς ἀτρυγέτοιο,
 'Ες Σάμον, ἔς τ' 'Ιμβρον, καὶ Λῆμνον ἀμιχθαλόεσσαν·
 Σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναηκεῖ χαλκῷ,
 Πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάριοιο, 755
 Πατρόκλου, τὸν ἔπεφνες· ἀνέστησε δὲ μιν οὐδ' ὤς.
 Νῦν δὲ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισι
 Κεῖσαι, τῷ ἵκελος, ὃν τ' ἀργυρότοξος 'Απόλλων
 Οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν.

curs in Od. Y. 72. X. 422. and elsewhere. So Herod. IV. 114. IX. 49. 78. Arist. Plut. 445. Av. 1175.

735. λυγρὸν ὄλεθρον. That is, ὅς ἐστι λυγρὸς ὄλεθρος. See on Il. Γ. 51. These melancholy forebodings of Andromache respecting Astyanax were eventually realized, according to the tradition of subsequent poets. It is probable, indeed, that Homer put the words into the mouth of the wretched mother, as they were suggested by his own acquaintance with the events themselves. Compare Eurip. Androm. 10. Troad. 725. Ovid. Met. XIII. 415. Lesches ap. Pausan. p. 861.

741. ἀρητὸν πένθος. See on Il. Π. 37.

743. οὐ γάρ μοι θνήσκων κ. τ. λ. Tibull. Eleg. I. 1. 59. *Te spectem, suprema mihi cum venerit hora: Te teneam moriens deficiente manu.*

752. πέρνασχ' ἐς Σάμον. See on Il. II. 574.

753. ἀμιχθαλόεσσαν. Inaccessible. The

commentators have affixed various significations to this word, according as they have derived it from *μίσγω*, from *ἄλς*, or otherwise. Nor can either its meaning or derivation be accurately determined.

756. ἀνέστησε δὲ μιν οὐδ' ὤς. Compare v. 550. and the parallels there cited.

757. ἐρσήεις. See above on v. 419. The grammarians derive *πρόσφατος* from *φάω*, *to kill*; but, even if the etymology be just, it will not bear the sense of *recently slain*, in this passage. Blomfield on Aesch. Choeph. 791. derives it from *φάω*, *appareo*; and renders it *fresh*, so as to be nearly synonymous with *ἐρσήεις*. Hesych. *πρόσφατον· τὸ ἀρτίως γενόμενον, νέον, νεαρὸν*. Its ordinary sense is *new, lately made*; and so it occurs Numb. vi. 3. Deut. xxxii. 17. Ezek. xi. 3. LXX. Acts xviii. 2. Heb. x. 20.

758. ὃν τ' ἀργυρότοξος 'Απόλλων κ. τ. λ. In allusion to *sudden death*, by which the features are not so likely to be distorted. See on Il. Z. 428.

- Ὡς ἔφατο κλαίονσα, γόον δ' ἀλίσστον ὄρινε. 760
 Τῇσι δ' ἐπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·
 Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,
 Ἡ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
 Ὃς μ' ἄγαγε Τροίηνδ' ὥς πρὶν ὠφελλον ὀλέσθαι.
 Ἦδη γάρ νῦν μοι τόδ' εἰκοστὸν ἔτος ἐστὶν, 765
 Ἐξ οὗ κεῖθεν ἔβην, καὶ ἐμῆς ἀπελήλυθα πάτρης·
 Ἀλλ' οὐπω σεῦ ἄκουσα κακὸν ἔπος, οὐδ' ἀσύφηλον·
 Ἀλλ' εἴ τις με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 Δαέρων, ἥ γαλῶν, ἥ εἰνατέρων εὐπέπλων,
 Ἡ ἐκυρῇ, (ἐκυρὸς δὲ, πατὴρ ὧς, ἥπιος αἰεὶ,) 770
 Ἀλλὰ σὺ τόνγ', ἐπέεσσι παραιφάμενος, κατέρυκες
 Σῇ τ' ἀγανοφροσύνῃ, καὶ σοῖς ἀγανοῖς ἐπέεσσι.
 Τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον, ἀχνυμένη κῆρ.
 Οὐ γάρ τις μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 Ἡπιος, οὐδὲ φίλος· πάντες δέ με πεφρίκασιν. 775
 Ὡς ἔφατο κλαίονσ'· ἐπὶ δ' ἔστενε δῆμος ἀπείρων.
 Λαοῖσι δὲ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
 Ἀζετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
 Δείσῃτ' Ἀργείων πυκινὸν λόχον· ἥ γὰρ Ἀχιλλεὺς
 Πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν, 780
 Μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μόλῃ ἡώς.
 Ὡς ἔφαθ'· οἱ δ' ὑπ' ἀμάξῃσι βόας ἡμιόνους τε
 Ζεύγνυσαν· αἵψα δ' ἔπειτα πρὸ ἄστεος ἡγερέθοντο.
 Ἐννῆμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·
 Ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαεσίμβροτος Ἡὼς, 785
 Καὶ τότε ἄρ' ἐξέφερον θρασὺν Ἐκτορα δακρυχέοντες,
 Ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
 Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡὼς,
 Τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἐκτορος ἔγρετο λαός.
 Αὐτὰρ ἐπεὶ ῥ' ἡγερθεν, ὀμηγερέες τ' ἐγένοντο, 790
 Πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ
 Πᾶσαν, ὀπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα

765. *εἰκοστὸν ἔτος*. The Scholiast informs us, that one half of this time was consumed in making preparations for the war, and the other in its progress. An opinion, however, has been frequently hazarded, of which the warmest advocate is the celebrated Mr. Bryant, that Helen was never carried from Sparta to Troy, and that the actions and events recorded in the *Iliad* are one continued series of fable. The arguments upon which this theory is founded, are far more ingenious than solid, and calculated rather to afford amusement than

convey instruction. There is little doubt that a considerable portion of real history is mixed up with the poetical embellishments and mythological fictions of Homer; and the degree of authority to be attached to his relations is fairly stated in Mitford's *Hist. of Greece*; ch. I. §. 4.

767. *ἀσύφηλον*. See on Il. I. 643.

770. *ἐκυρὸς δὲ, κ. τ. λ.* For an example of Priam's gentleness and kindness to Helen, see Il. Γ. 161.

785. *φαεσίμβροτος*. Schol. *ἡ φαίνουσα καὶ παρέχουσα τὸ φῶς τοῖς ἀνθρώποις*.

Ὅστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε,
 Μυρόμενοι, θαλερόν δὲ κατεΐβετο δάκρυ παρειῶν.
 Καὶ τὰ γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες, 795
 Πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν.
 Αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν· αὐτὰρ ὕπερθε
 Πυκνοῖσι λάεσσι κατεστόρεσαν μεγάλοισι.
 Ῥίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ εἶατο πάντα,
 Μὴ πρὶν ἐφορμηθεῖεν εὐκνήμιδες Ἀχαιοί. 800
 Χεύαντες δὲ τὸ σῆμα, πάλιν κίον· αὐτὰρ ἔπειτα
 Εὖ συναγειρόμενοι, δαίνυντ' ἐρικυδέα δαῖτα,
 Δῶμασιν ἐν Πριάμοιο Διοτρεφέος βασιλῆος.
 ὧς οἶγ' ἀμφίεπον τάφον Ἕκτορος ἱπποδάμοιο.

798. κατεστόρεσαν. Scil. τὸν κάπετον. have been already noticed in the notes to
 See on Il. II. 457. The several rites here the last book, in reference to that of Patro-
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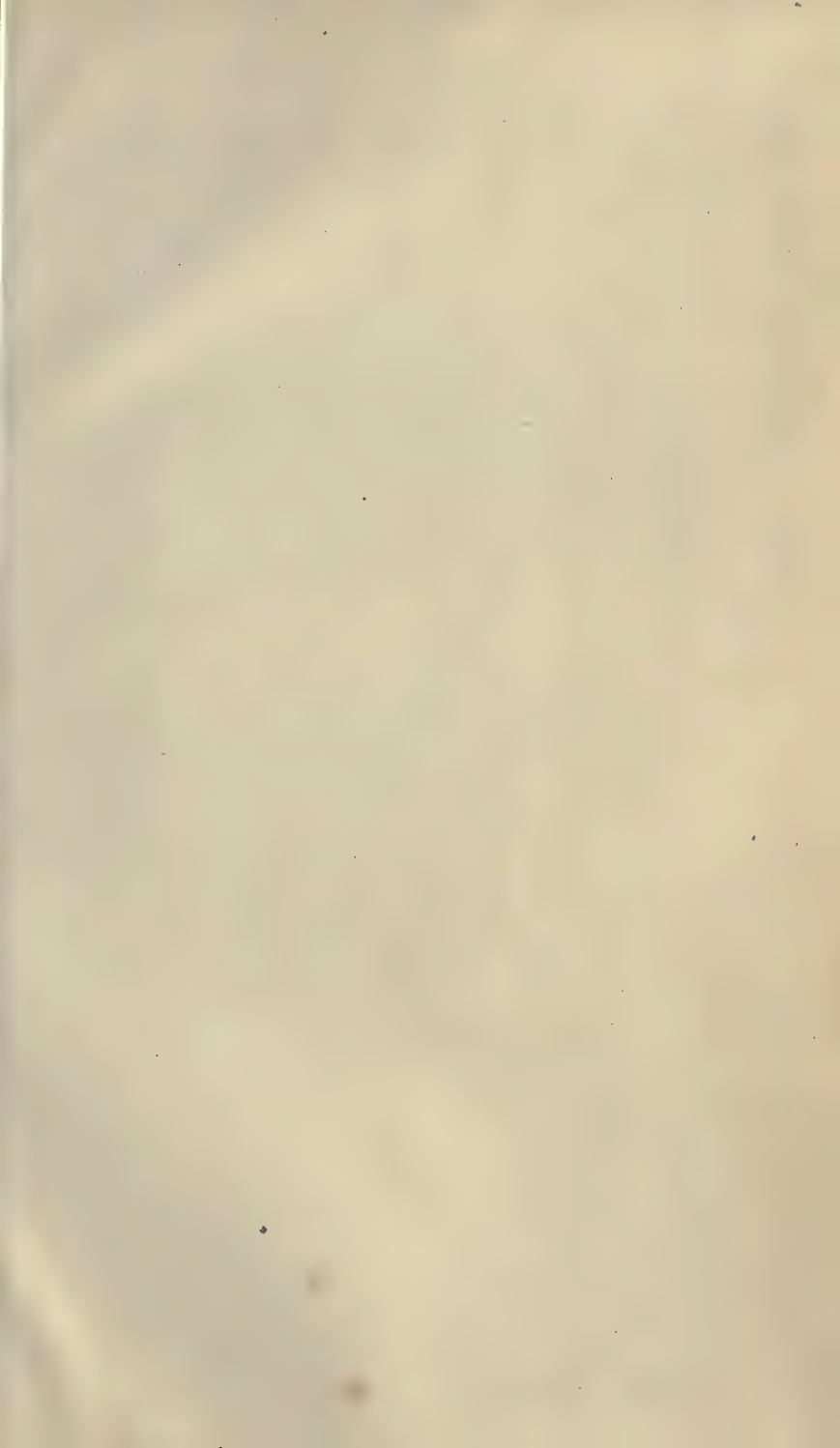
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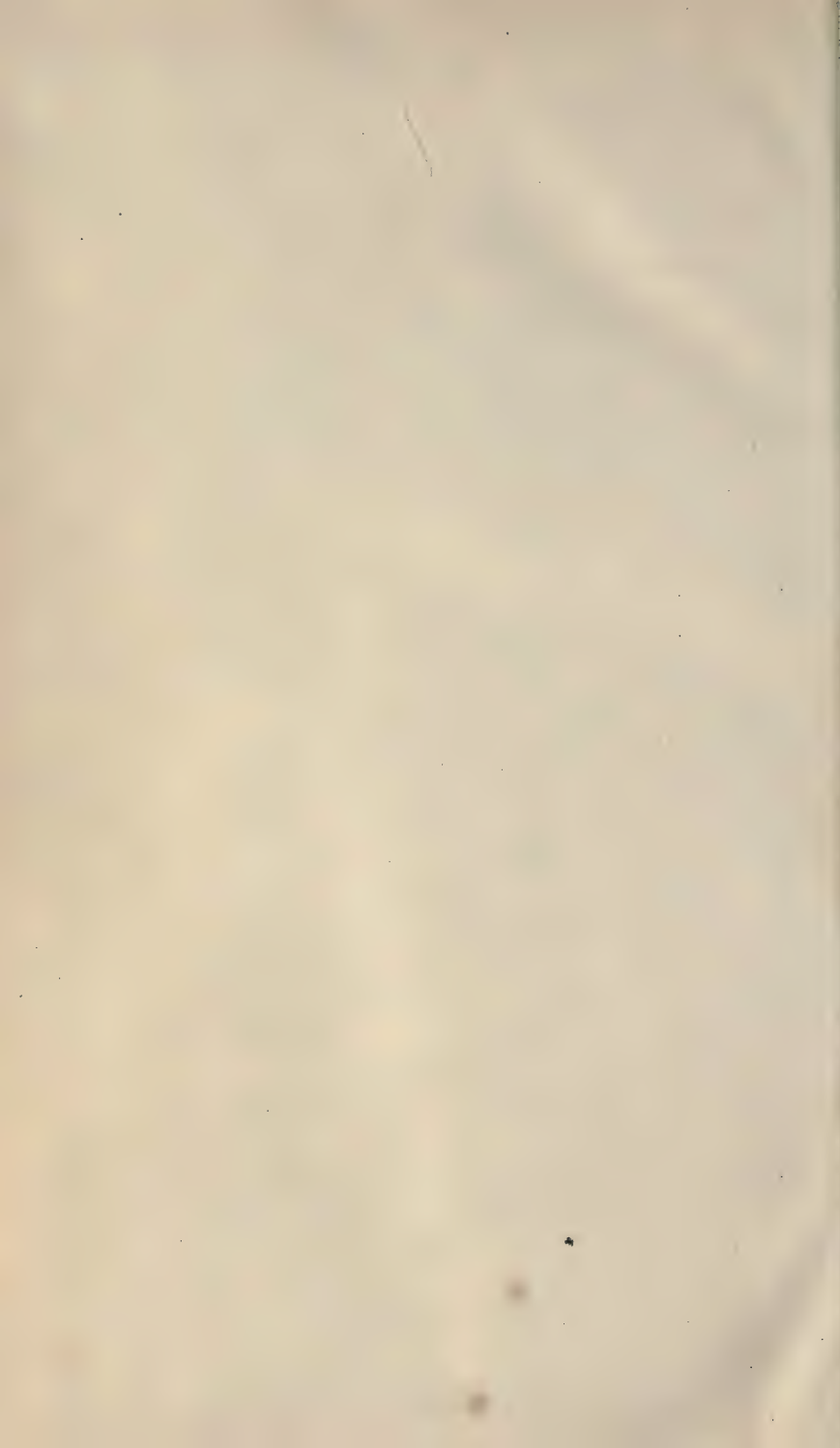
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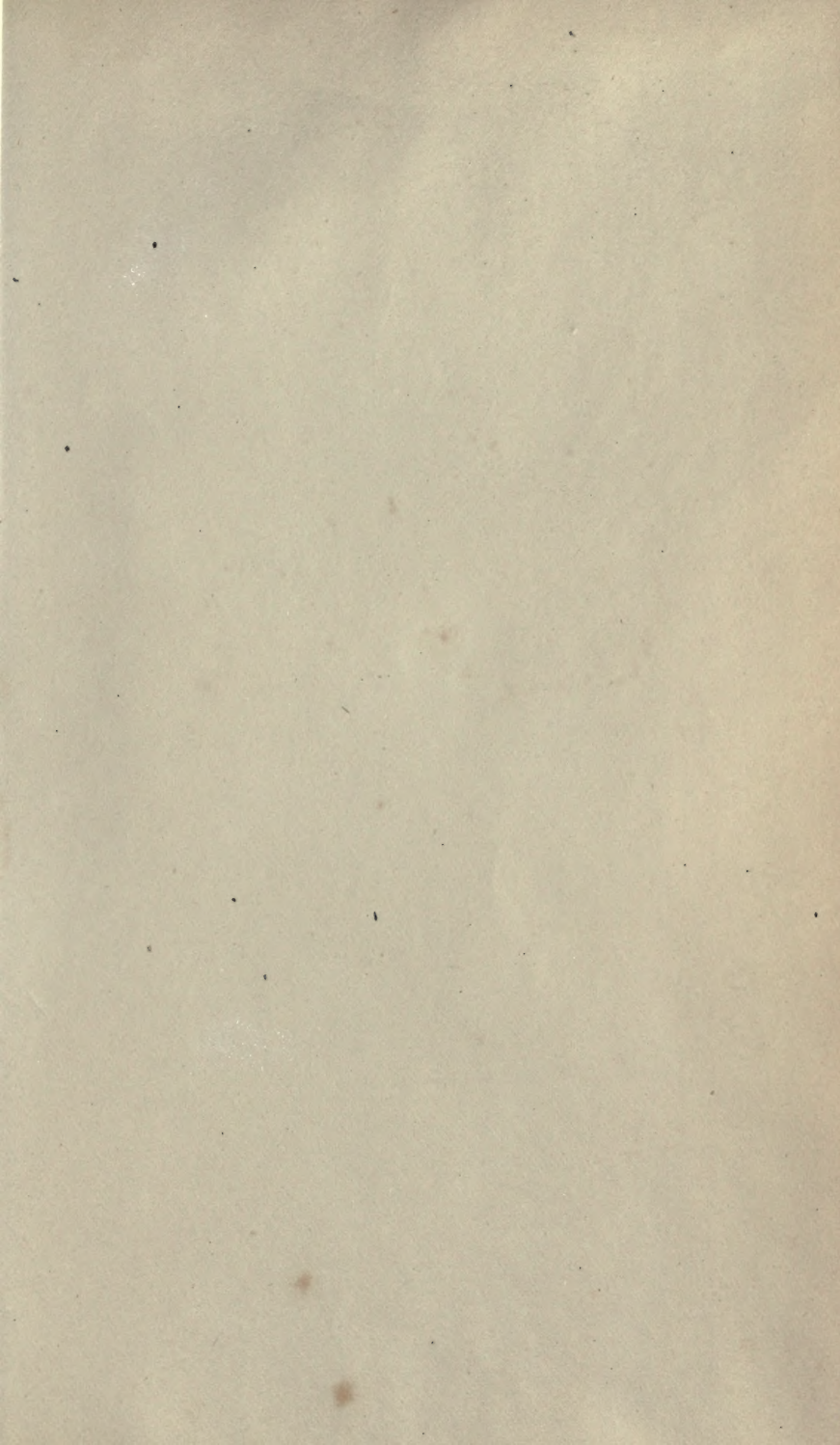
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